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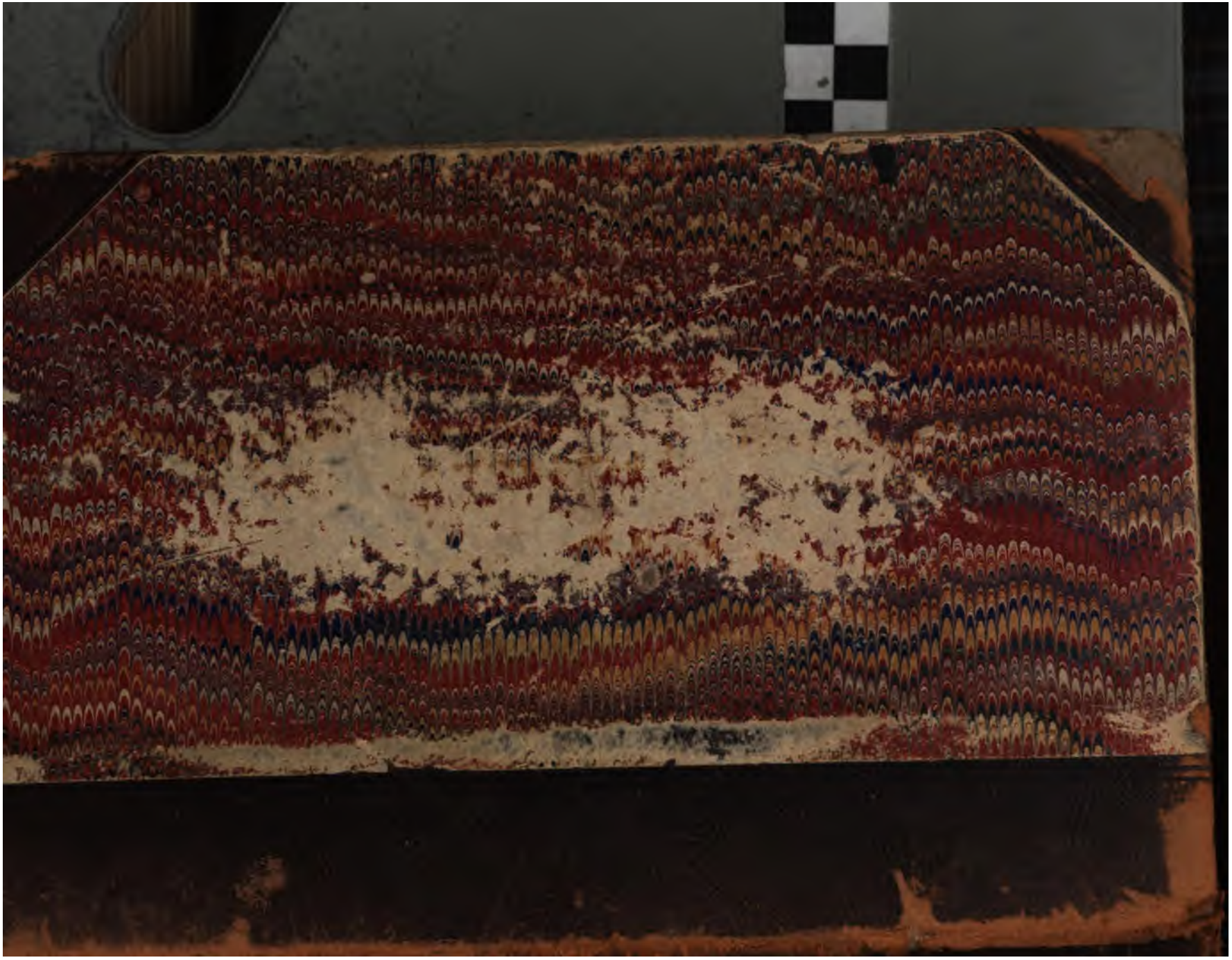
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Barnard's American Journal of Educatio

Extract from Letter of Hon. John D. Philbrick, LL. D., U. S. Commissioner to Paris Exposition of 1878.



"It was my great pleasure as one of the U. S. Commissioners to the International Exposition at Vienna in 1873, to announce to you the award of the Medal of Merit; and it is now my still higher pleasure to congratulate you on receiving both a Gold Medal and a Silver Medal for your exhibit in the Departments of Superior and Secondary Instruction in the Paris International Exposition of 1878."



The New England Journal of Education thus notices the award:

. "The great work of Hon. Henry Barnard, the *American Journal of Education*, consisting of tw eight volumes, receives a Gold Medal at Paris. In this we most heartily rejoice, and our readers will with us that the honor is richly merited. Mr. Barnard has spent his life in the most industrious educat work. In the field of school organization he was a pioneer, and there is scarcely a city or State in Am that is not directly indebted to him, either for the plan of its school-system, or some valuable and pra suggestions relating to its details. In the department of State and national supervision he has done a life work; enough to have established for him a permanent reputation as an educational reformer. To claims on the gratitude of the nation we must add the greater work of author, editor, and publisher, in v he has given to the world the results of educational research, both general and special, unequaled in val any other language. No educator's private library is complete without this vast collection, for it brin gether the educational experience and suggestions of all civilised countries; and on the topics of elemen secondary, superior, normal, military, and technical schools it is almost exhaustive."

"In respect to European systems, old and new, Mr. Barnard has spent time and money to get poss of a vast range of experience and discussion; and in Great Britain, Germany, and France his work is complete. It is most fitting that the World's Exposition at Paris should recognise his services, not or behalf of the French Government, but also of all other European States. Mr. Barnard had received at V in 1873 the highest recognition which the Austrian Government could give, and on our library shelves before us as we write, is the identical set, beautifully bound, which was sent to our Centennial Exhibiti Philadelphia. Mr. Barnard is still at work in adding to his collection of national and international di sion and statistics of schools; and no better monument can be established for his industry, ability, enthusiasm in behalf of education than his own *Journal*. He has our hearty congratulations o latest well-merited recognition."



The *North American Review* for January, 1876, in an article devoted to the educational development of the country for the first century, alluding to the deficiency of historical and philosophical discussion of public instruction, and of early official documents, says:

Private enterprise has to a remarkable degree remedied some of the deficiencies of governmental neglect. Dr. Henry Barnard, of Hartford, began in 1856 the publication of an *American Journal of Education*, which, with various changes of form, has been continued to the present time. It now comprises twenty-four octavo volumes, including in all some twenty thousand pages, illustrated by one hundred and twenty-five portraits, and eight hundred cuts representing school buildings. Dr. Hodgson, a distinguished professor in the University of Edinburgh, has recently remarked that this publication "really contains, though not in continuous form, a history, and it may be said an encyclopædia of education." It is the best and only general authority in respect to the progress of American education during the past century. It includes statistical data, personal reminiscences, historical sketches, educational biographies, descriptions of institutions, plans of buildings, reports, speeches, and legislative documents. For the first sixteen volumes an index is published, and for the next eight volumes an index is in preparation. The comprehensiveness of this work and its persistent publication under many adverse circumstances, at great expense, by private and almost unsupported exertions, entitle the editor to the grateful recognition of all investigators of our system of instruction. He has won a European reputation by this Journal, and in our own country will always be an indispensable guide and companion to the historian of education.

The *International Review* for January, 1874, in an article on Universal Education, remarks:

About the same time (1837) in Connecticut, Dr. Henry Barnard was commencing that career of devoted and untiring labor, in the course of which he has rendered such distinguished service to the cause of popular education, [not only as organizer and administrator of systems and institutions, but in contributions by pen and voice to the literature and public knowledge of the subject.] He gave himself to the work with the enthusiasm of an Apostle. Commencing the *Connecticut Common School Journal* in 1838, he entered at once with ability on the fundamental questions pertaining to popular education, and began to publish for the benefit of all educators, and others interested, the most valuable information as to what had been done in Europe, and the aims and methods of the best systems and institutions there. In his repeated visits to the principal countries of the old world, he has examined for himself the experiments in progress, and by personal communication with the most prominent educators of Germany and Switzerland, has possessed himself of their best and broadest views. The results of his observations and thinking, he has, for a long course of years, been carefully digesting and publishing in his *Common School Journal*, and in the invaluable volumes of his *American Journal of Education*. These volumes constitute an Encyclopædia of facts, arguments, and practical methods which no organizer or teacher can afford to be without. Besides the preparation of these works, Dr. Barnard has delivered lectures and addresses on his favorite subject numbered literally by thousands. Probably no one man in the United States has done as much to advance, direct and consolidate the movement for popular education. In looking back to the commencement of his life-long labors, it would seem that he must contemplate with eminent satisfaction the progress of public sentiment and the good results already attained, as well as the brightening prospects for the future. He has done a work for which his country and coming generations ought to thank him and do honor to his name. The late Chancellor Kent, even in the earlier years of Dr. Barnard's labors, characterized him as "the most able, efficient, and best-informed officer that could be engaged perhaps in the service;" and said of the earlier volumes of his [*Connecticut Common School*] *Journal* and other publications, "I can only refer to these documents with the highest opinion of their value." His later volumes are much more complete and valuable than the earlier.

Hon. John D. Philbrick, LL.D., in his Introductory Address as President before the National Teachers' Association in Chicago, 1863, observes:

Of the one hundred thousand teachers in the country, how few are thoroughly versed in the educational literature of the day? How few are there who are receiving higher salaries can boast of a respectable educational library? If proof of this unwelcome truth was needed, it would be sufficient to refer to a single publication,—I mean *Barnard's Journal of Education*, which has now reached its thirteenth volume,—a library in itself. Costing little considering the amount of matter it contains, embracing exhaustive treatises on almost all departments of education; yet I am told that the number of copies sold has not been sufficient to pay for the stereotype plates.

International Series.

THE

AMERICAN

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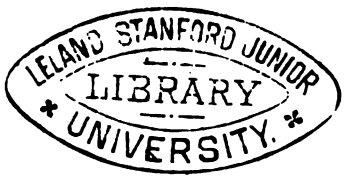
EDITED BY

HENRY BARNARD, LL. D.

VOLUME FIVE.

ENTIRE SERIES.—VOLUME XXX.

HARTFORD:
OFFICE OF AMERICAN JOURNAL OF EDUCATION.
1880.



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KINDERGARTEN AND CHILD-CULTURE PAPERS.

PLAN OF PUBLICATION.

LETTER TO PRESIDENT OF THE AMERICAN FROEBEL UNION.

DEAR MISS PEABODY: I propose to do more in 1880 than I have done as publisher since 1838,* in any one year for the elucidation of Child-Culture, and particularly of the Kindergarten as devised by Froebel, and developed by himself and others who have acted in his spirit and after his methods. The conviction expressed by me in printed report † and public addresses in 1854, that "the system of infant culture, presented in the International Exhibition of Educational Systems and Material at St. Martin's Hall, by Charles Hoffman of Hamburg, and illustrated by Madame Ronge in her Kindergarten in Tavistock Square, London, was by far the most original, attractive, and philosophical form of infant development the world has yet seen," has been deepened by much that I have since read and observed. But the suggestion in my Special Report as Commissioner of Education to the Senate in 1868, and again to the House of Representatives in 1870, on a System of Public Instruction for the District of Columbia, "that the first or lowest school in a graded system for cities should cover the play period of a child's life," and that "the great formative period of the human being's life" "in all that concerns habits of observation and early development, should be subjected to the training of the Kindergarten"—must be received now under at least the conditions of the original recommendation. A variety of agencies must be at work to train the teachers of each grade (and the Kindergartners with the rest) for their special duties, and to instruct and interest parents in the work of the school-room, and to give to them as such a direct right of inspection and suggestion as to the schools where their children are in attendance. I believe that parents as such have more rights, and rights which should be respected by their own direct representa-

* In the Connecticut Common School Journal from 1838 to 1842, and from 1849 to 1854; Educational Tracts (monthly) from 1842 to 1845; the Journal of the Rhode Island Institute of Instruction from 1845 to 1848; and the American Journal of Education from 1855 to 1880. In every year of these periodicals are elaborate Papers, original and selected, on the Principles and Methods of early education applicable to children in home and school.

† Report to the Governor of Connecticut on the International Exhibition of Educational Systems and Material at St. Martin's Hall, London, under the auspices of Prince Albert, and the Society of Arts, Commerce, and Manufactures. By Henry Barnard, delegate from Connecticut by appointment of the General Assembly. 1854.

tion in all educational boards, than are now conceded to them in State and municipal school organizations.

All schools not under progressive teachers, and not subjected to frequent, intelligent, and independent supervision are sure to fall into dull, mechanical routine; and the Kindergarten, of all other educational agencies, requires a tender, thoughtful, practical woman, more than a vivacious, and even regularly educated girl. The power of influencing and interesting mothers in their home work and securing their willing co-operation, is an essential qualification of the Kindergartner. The selection of such cannot be safely left to school officers as now appointed, and who too often do not look beyond their neighbors, nephews, and nieces for candidates. Until the principles of early child-culture are better understood, and school officers and teachers are more thoroughly trained in the best methods, the first establishment of Kindergartens had better be left to those who are already sufficiently interested to make some sacrifice of time or means in their behalf; and when found in successful operation and conforming to certain requirements, they should be entitled to aid from public funds in proportion to attendance; and for such aid, be subject to official inspection.

My desire is to help place this whole subject of the early development and training of the human being, especially of the claims and results of the Froebel Kindergarten in this work, clearly and fully before teachers, parents, and school officers; and in these efforts I solicit your advice and co-operation, and through you, of all who are laboring for the same object in the Home, the Kindergarten, and the Primary School.

My first plan of publication was to issue these Child-Culture Papers in separate Numbers or Parts alternating with the regular Numbers of my Journal, but not necessarily connected with the latter. On further consideration I have concluded to incorporate them all with the discussion of other educational topics, and then to issue the whole in a volume of Contributions to the literature of the Kindergarten.

You will greatly oblige me by suggesting additions or modifications to the accompanying scheme of treatment for the first portion of the volume (to page 400), as well as Papers with their authors on any topic in the wide range of child-culture for the concluding portion. May I look to you for an article in the next Number on the Progressive Development of Froebel's Kindergarten?

HENRY BARNARD.

HARTFORD, December, 1879.

KINDERGARTEN AND CHILD CULTURE: Contributions to the Advancement of the Kindergarten and of Principles and Methods of Child Culture. Edited by Henry Barnard, LL. D. 720 pp. Price $3.50.

To Subscribers prior to July 1, 1880, *the Price will be* $2.50.

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NOTE.—To members of the AMERICAN FROEBEL UNION who remit $2.50 to Miss E. P. Peabody, Concord, Mass., a copy of the volume, bound in cloth, will be forwarded on notice to this effect from Miss Peabody.

HENRY BARNARD, 28 Main Street, Hartford, Ct.

DEVELOPMENT OF THE KINDERGARTEN.

LETTER FROM MISS PEABODY TO THE EDITOR:

DEAR SIR: Nothing, it seems to me, can do more to establish the Kindergarten on a permanent foundation, and place its principles and methods fairly before American parents and teachers, than the full and exhaustive treatment which you propose to give, in the last volume of your truly Encyclopediac Journal, of the whole subject of child culture, as held by eminent educators, at home and abroad, giving due prominence to its latest development in the Kindergarten as devised by Frederic Fröbel and others trained in his spirit and methods. Your willingness to issue these papers in a connected form, and detached from other discussions, will enable Kindergartners to possess themselves, at a moderate price, of a volume (a manual I think it will prove to be), in which the Fröbel idea and institute will be presented in their historical development, and in their pedagogical connection with other systems of human culture. I respond cordially to your invitation to co-operate in this work and to secure contributions from my correspondents and fellow-laborers in this field, in our own and other countries; and I will begin at once with the subject suggested by yourself, the "Development of the Kindergarten," as it was suggested to Fröbel by his study of the vegetable kingdom of Nature, and his insight into the gracious purposes of the Father of Spirits.

The Baroness Marenholtz-Bülow, in her "Reminiscences of Fröbel," has told us of her discovery, in 1849, of this great genius; and her introduction of him to the Duke of Weimar, and to the leading educators of Germany; and of the instantaneous acceptance of him by Diesterweg and others as "a prophet."

Three years afterwards he died, when the reactionary government of Prussia had forbidden the introduction of his Kindergartens into the public system of education; instinctively divining that an education which recognizes every human being as self-active, and even creative, in his moral and intellectual nature, must be fatal, in the end, to all despotic governments.

But already, through the friendship of the ducal family of

Weimar, Frœbel's normal school for Kindergartners was established at Marienthal; and through the influence of Diesterweg over Madame Johanna Goldschmidt, he had established another at the free city of Hamburgh; and the governmental prohibition in Prussia had stimulated the founding of private Kindergartens in Berlin and elsewhere. Some years after, his eminent and appreciative pupil and chosen apostle, the Baroness, brought about the rescinding of the prohibitory decree. Nevertheless, not even yet, as you will see from a letter I send you, written by Frau Bertha Meyer on their present condition in Berlin, are there any but private Kindergartens in Prussia. These, indeed, are patronized by the best people, led by the Crown Princess of Germany,—Victoria of England, who has not only had her own children educated by strictly Frœbelian Kindergartners, but has interested among others the Princess Helena of Russia in the system, and lets herself be named as Lady Patroness of the training school for Kindergartners at 17 Tavistock square, London.

Only two governments in Europe yet have recognized the Kindergarten as a *public* interest—that of Austria, which imposes on all pupils of normal schools in the empire, of whatever grade of instruction, to make themselves acquainted with Frœbel's principles; and makes compulsory on the people to send all their children under six to some Kindergarten; also the government of Italy, where Kindergartens were first established by the Italian Minister of Education, whose attention had been directed to the subject, in 1868, by our own American minister, the Hon. George P. Marsh. This attempt was, however, rather premature, for Italian Kindergartners were not yet properly prepared for the work, and though Frœbel's educational method is found to be harmonious with the deepest motherly instinct, when that is understood, it does not come by instinct into a systematic form. In 1871–2 the Baroness Marenholtz-Bülow was solicited by the Italian minister to go to Florence and lecture upon the training, and she taught a large class. The *resumé* of her lectures was printed in a pamphlet, in 1872, and translated and published by our Bureau of Education at Washington, in its circular of July, and forms an admirable syllabus for the training of teachers. In that same year, 1872, Madame Salis-Schwab introduced the system at Naples at great expense to herself of money and labor, and gained from the municipality the promise to make it the first grade of the public education, when Kindergartners should be trained for

it. You must publish in your volume the report of the successful Kindergarten now kept in the *Collegio Medici*, a copy of which I hope to furnish you. This proves one of the greatest charities in Europe, and princes send their children as pupils.

But though the European governments do not yet adopt the system, Kindergartens are established widely in all the German states, in Sweden, Denmark, Russia, Switzerland, France, Belgium, even in Spain, also in England, Scotland and Ireland; and wherever there are Kindergartens there are more or less inadequate attempts at training Kindergartners, Koehler's establishment at Saxe-Gotha, and lately the Fröbel Stiftung at Dresden, being the best. The latter will probably swallow up the former, as Koehler has lately died.

In England, in 1872, there was an association formed, among whose members are famed scientists like Huxley, as well as dignitaries of the Church of England, who have founded an institution for training Kindergartners at Manchester, to be examined for certificates after two years study with observation in a model Kindergarten now kept by Miss Anna Snell, a pupil of Middendorf. Two years afterwards another training class was founded, as a part of the Stockwell training school for primary teachers in London, S. W., and another pupil of Middendorf, Miss Eleanor Heerwart, who had been keeping Kindergarten some years near Dublin, Ireland, was made its teacher and the principal of the Stockwell model Kindergarten. Also, in 1874, the London Fröbel Society was founded by Miss Doreck and Mr. Payne, whose present president, Miss Emily Shirreff, and her sister, the Hon. Mrs. Grey, have published most valuable lectures, among which I would mention, as most important, Miss Shirreff's "Life of Fröbel," and her essay on the right of his Kindergarten to the name of the "New Education." This London society has a monthly meeting and lecture, and I can send you for your volume one of these: Miss E. A. Manning's lecture on "The Discouragements and Encouragements of the Kindergartner." She has sent it to me to be read at the meeting of our American Fröbel Union, which was appointed for December 29–31, 1879, but had to be postponed. Some other articles were sent; one by Miss Shirreff, one by Miss Lychinska, and one by Miss Heerwart, which are at your service also; and I hope to have Miss Shirreff's article about a chart of Kindergarten employments, made by Madame du Portugall for the direction of the Swiss Kindergart-

ners, and which has been asked for by the English Education Journal for publication in its pages.

It was the Baroness Marenholz-Bülow who may be said to have started and done the most in this great propagandism. Acknowledged by Fröbel, in 1849, as the one who more deeply than any one else saw into his "last thought," she must be considered as his most complete representative, and most effective apostle.

In 1858 she went to Paris and, taking rooms at the Louvre, summoned to her parlor-lectures the most distinguished men of the time in Paris, of all churches, Catholic, Protestant and Jewish, and outsiders of every school of philosophy. Their wonderful unanimity in accepting the idea and system, as developed in her lectures, was expressed in letters to her from all of them, including the Cardinal of Tours, afterwards Archbishop of Paris, the Abbé Michaud, and many Catholic savants; Michelet, Edgar Quinet, Auguste Comté, Protestant pastors, Harmonists, etc, etc. These letters she has printed as an appendix, making one-half of her volume, which is entitled "Die Arbeit," relative to Fröbel's Education, which was the *résumé* of her lectures at the Louvre. This unanimity of assent is the best proof that the element in which the Kindergarten works is that of universal humanity, not yet narrowed from "the kingdom of heaven," which Christ declared that children represent, in their pre-intellectual era, when the Kindergarten takes them from the mother's nursery, to initiate them into the society of their equals. Madame Marenholtz also carried the system into Belgium, and the first guide-book of the method "*Le Jardin des Enfants*" was published in Brussels by F. Claasen, with an introduction by herself. She then went into England, where, however, she had been preceded by Madame Rongé, one of that Meyer family of North Germany which has been always a munificent benefactor of education,—Henry Adolf having given to Hamburg its Zoölogical Garden and Aquarium, the finest foundations of the kind in the world; and he is still the most enthusiastic patron of Fröbel's Kindergarten.

But in England some accidental collateral circumstances interfered with Madame Rongé's perfect work, and broke her heart. The seeds of Kindergarten were however planted in several localities, and some good work done, among others by Madame du Portugall at Manchester, who is now the Inspector of Primary Education in her native city, Geneva, Switzerland, and is gradu-

ally making the Kindergarten the foundation of the primary education there.

But the most important establishment on the Continent for the education of Kindergartners is in Dresden, founded in 1872 by the Union, which grew up since 1867, out of the Committee of Education of the Congress of Philosophers that met in Prague that year. This committee was appointed to inquire into the ultimate results on individuals of the Kindergarten education given by Fröbel with Middendorf, who had been his faithful friend and coadjutor at the school for boys founded by them both at Keilhau in 1817, long before the Kindergarten was named in 1839. It took more than twenty years of earnest experimenting to enable Fröbel to arrive at the complete Kindergarten practically. In that year he gave it its very expressive name. As long before as 1827 he had published *Erziehung der Mensch* (the Education of Mankind), a book addressed to the mother, in which is found all the elementary principles of Kindergarten except one. In this book he took the ground that the mother exclusively should be the educator of the child till it was seven years old; but a dozen years of observation had taught him in 1839, that no mother had the leisure and strength to do for her child all that needed to be done in its first seven years, without assistants and in the narrow precinct of a single family. For the social and moral nature, after three years old, requires a larger company of equals. The Kindergarten does just what neither the home nor the primary school can do for a child.

In 1867, at the re-assembling of the "Congress of Philosophers" at Frankfort-on-the-Main, the Committee of Inquiry appointed at Prague, of which Prof. Fichte of Stuttgart, son of the great J. G. Fichte, was chairman, reported that the pupils taught at the Kindergarten age by Fröbel himself, had been looked up at the universities and elsewhere, and been found to be of exceptional intelligence: and that they themselves ascribed it to their Fröbel education in the "connection of contrasts" or "law of equipoise," that secret of all nature and true life.

At this meeting at Frankfort-on-the-Main, the Baroness Marenholtz had four afternoons assigned her to explain Fröbel's idea and method, and the result was the formation of the General Union, and the establishment of its organ, *Die Erziehung der Gegenwart*, together with the Training College, at Dresden.

I will send you the first report of the activity of this society

which you can use if you think best in making up your volume. Mrs. Kriege has translated and sent it to me for the meeting, which is postponed until Easter. I will also send the Baroness's own letter to me, though it is rather sad. She feels the immense difficulties of planting, amid the stereotyped conservatisms of Europe, this living germ, which requires the fresh-plowed unworn soil, and all the enlivening influences of the American nationality, in its pristine vigor, as is intimated by the flourishing growth at St. Louis and California, especially of the public Kindergartens there.

BRIEF NOTICE OF THE KINDERGARTEN IN AMERICA.

After your own articles on Fröbel in your Journal in 1856 and 1858, nothing was said in America till the review in the *Christian Examiner*, in 1859, Boston, of "*Le Jardin des Enfants.*" In the course of the next ten years some innocent, because ignorant, inadequate attempts were made at Kindergartens, but without such study into the practical details of the method as to do any justice to Fröbel's idea; and, on the whole, the premature attempt was unfortunate. The most noted one was my own in Boston; but I must do myself the justice to say that I discovered its radical deficiency, by seeing that the results promised by Fröbel, as the fruit of his method, did not accrue, but consequences that he deprecated, and which its financial success and the delight of the children and their parents in the pretty play-school did not beguile me into overlooking. Hence I went, in 1867, to Europe, to see the Kindergartens established and taught by Fröbel himself and his carefully educated pupils; and I returned in 1868, zealous to abolish my own and all similar mistakes, and establish the *real thing*, on the basis of an adequate training of the Kindergartners.

My plan was to create, by parlor lecturing in Boston, a demand that should result in our sending to Lubeck, Germany, for Fräulein Marie Boelté (now Mrs. Kraus-Boelté of New York) to come to Boston and establish a model Kindergarten and a training school for Kindergartners, inasmuch as she was one of the few ladies of position and high culture in Germany who, from purely disinterested motives, had become a Kindergartner. She had studied three years with Fröbel's widow in Hamburg, and went to England with Madame Rongé, and was her most efficient assistant, and had a high reputation there, where she had ac-

quired the language in that perfection necessary to teach little children orally. I knew, from a distinguished relative of hers, that she would be willing to sacrifice everything—and it was a great deal she had to sacrifice—to come to America, because she knew that Fröbel had said that the spirit of the American nationality was the only one in the world with which his creative method was in complete harmony, and to which its legitimate institutions would present no barriers.

But when I came back to Boston, I found Madame Kriege and her daughter already there, and the enterprise had to contend with an unprepared public, which had been also misled by my own unfortunately precipitate attempts, and others which had perhaps grown out of mine.

But something valuable was done by the intelligent and faithful labors of Mrs. Kriege and daughter during the next four years; and then Miss Boelté came to New York on invitation of Miss Haines of Gramercy Park, at the moment that Mrs. Kriege and her daughter returned to Europe for a vacation. A pupil of Madame Kriege, Miss Garland, who associated with herself a pupil of her own, Miss Weston, has carried on the Kindergarten training school of Boston with great fidelity. These two training schools are still doing the best work. Mrs. Kriege and daughter also returned to America in 1874, and as Miss Boelté married Mr. Kraus and became independent in her work, they took her place with Miss Haines for two years. There have also branched from Mrs. Kraus's school the work of Miss Blow, who has kept a free training school at St. Louis, since 1872, and is now inspector of the more than fifty free Kindergartens established by the municipality of that city; and a training school in Iowa by another of Mrs. Kraus's pupils. Mrs. John Ogden of Worthington, Ohio, is also a valuable trainer, a pupil of Miss Garland; also another, Miss Alice Chapin, in Indianapolis, Indiana, and another in connection with the Brooks school of Cleveland, Ohio. Of Mrs. Ogden's pupils, Miss Sara Eddy and Mrs. A. H. Putnam, both of Chicago, and Miss Burritt, known as "the Centennial Kindergartner of the Great Exhibition," and the Misses McIntosh of Montreal, P. Q., are at present training Kindergartners with success. Mrs. Van Kirk of Philadelphia, who studied three years with the best pupils of Miss Garland, practicing all the while in a Kindergarten of her own, in which one of them was principal, has also a training school in Philadelphia. One

of Miss Burritt's pupils has this year been appointed training teacher of a class of Kindergartners at the Baltimore Normal school, where she also keeps a model Kindergarten.

There are three other training schools kept by German ladies—Miss Anna Held, in Nashua, N. H., Miss Susie Pollock, in Washington, D. C., both of whom were graduates of a training school in Berlin, and Miss Marwedel, once having her training school in Washington, and now in Berkeley, California, a woman of brilliant genius, who has studied Fröbel's works by herself very profoundly, according to the testimony of Madame Kriege, and who proved her understanding of Fröbel by the beautiful results in her Kindergarten at Washington. A pupil of hers, Miss Graves, succeeded her in Washington when she left for California, and Miss Pollock and her mother have a training school there. There must be a good deal to choose with respect to these several trainers. Of those trained in Germany I can myself form no judgment, with the exception of Madame Kraus-Boelté, all of whose remarkable antecedents I know, and whose work, both here and in Europe, I know. She has the obvious advantage of having been more than twice as long at work as any other, and from spontaneous enthusiasm, and having had the nearest relations to Fröbel. Mrs. Kraus-Boelté always cries aloud and spares not in deprecation of recent students and not long experienced Kindergartners undertaking to train others, and has much and most true things to say of the profoundness of insight and depth of experience necessary in order to be sufficient to undertake the responsibilities of a Kindergartner, which are even greater than those of the Christian clergyman, because children are more utterly at the mercy of their Kindergartner than the adult at that of the clergyman. Mrs. Kraus would have the American Fröbel Union do something very emphatic to check those who, as she thinks, rush too rashly upon holy ground, where "angels fear to tread."

But no society has the power to take the place of conscience and reason, which are the only real guardians of the purity and efficiency of the Kindergartner's or of the clergyman's office. All that the American Fröbel Union can do is to provide a standard library of Kindergarten literature, and at its meetings, and by correspondence with Kindergartners' reunions and auxiliary societies, propagate the science and art of Fröbel, and do its best to keep the Kindergartners careful and studious, humble and diligently progressive; fitting themselves to *live with* the children

genially and to their edification, by themselves becoming as little children, and living their own lives over again, religiously and morally, in the light of Fröbel's idea, and so becoming capable of character-forming and mind-building, by sincere study of nature, material, human and divine.

The Union was formed primarily to protect the *name of Kindergarten* from being confounded with methods of infant-training inconsistent with Fröbel's idea and system, and which was assumed, without sincerity, as a cover of quite another thing, which calls itself "the American Kindergarten," and claimed Fröbel's authority expressly for its *own* devices. The society has already done this work by giving a *nation-wide* impression that there is the difference of a genuine and a contrary thing, and awakening care and inquiry in those who are seeking the most desirable education for their little children.

I must not omit to speak of one professor of Fröbel's art and science, whose works sufficiently praise him—I mean Mr. W. N. Hailman, author of an admirable little work called "Kindergarten Culture," also "Letters to Mothers," "Lectures to Kindergartners" (the two latter first published in "the New Education," which he edits, but now to be had in pamphlet form). This gentleman, who learnt the system in his native city of Zurich, has been engaged for ten years and more in this country in the German-American schools of Louisville, Milwaukee, and now in Detroit, and earned the money to enable his wife (American-born) to carry on a Kindergarten, as he is doing again now in Detroit, and also keeping with her a free training school for Kindergartners in that city. I do not know any one who has made such substantial sacrifices to the cause, or is doing more for it now.

And now a word upon the American Fröbel literature and I have done.

The first publication in America, except* some letters by Mr. John Kraus, in the *Army and Navy Gazette* and other newspapers, and my own letters in the New York *Herald*, of 1867–8, was the "Plea for Fröbel's Kindergarten as the Primary Art School," appended to the "Artisan and Artist Identified,"—an American re-publication of Cardinal Wiseman's lecture on "the Relations of the Arts of Design and the Arts of Production,"

*Earlier than either was a pamphlet issue of an article in the *American Journal of Education* for September, 1856, which by successive enlargements in 1858, 1861, and 1867, was continued on the List of Barnard's Educational Publications, and substantially embodied in the first edition of "German Pedagogy" in 1867.

Boston, 1869; the next was the article on "Kindergarten Culture," in the Report of the Bureau of Education for 1870. I see you mean to re-publish these in your volume. I also republished, revised in 1869, the "Moral Culture of Infancy and Kindergarten Guide," by which I had misled the public, previous to my visit to Europe, in 1867; and in 1873, two lectures, one on the "Education of the Kindergartner," and one on the "Nursery," in which I state the grounds of Fröbel's authority. In that same year came out the "*Résumé*" of Mrs. Kriege's instructions to her training class, which she names "The Child in its threefold Nature as the Subject of the Kindergarten," and with most honorable intentions she called it a free rendering of the Baroness Marenholtz, which has unfortunately led many to suppose it was a *translation* of the Baroness's book on "the Being of a Child," which it is not, as she desires should be distinctly stated, that it may not preclude a possible English translation of that work.*

But in 1871, Milton Bradley, a toy manufacturer of Springfield, Mass., and a very intelligent man, became interested, by Mr. Edward Wiebe, in the Kindergarten idea, and under his advice, undertook the manufacture of Fröbel's materials, in the faith that there would presently be a remunerative demand for them. He also published a manual to show their use, which was largely a selection from Goldammer's German Guide, both as to plates and matter; to which Mr. Wiebe prefixed also an exact translation of the Baroness Marenholtz's introduction to that work (but without giving credit). The work was called "Paradise of Childhood," but was a different thing from Lina Morgenstern's German book of the same title. Within a year, Mr. Bradley has re-published the plates of this work, but with other letter-press of a superior character, credited to the Kindergartners of Florence, Massachusetts. I think Mr. Bradley himself was the author of the very valuable chapter on the manipulation of the scalene triangle. The chapters on the Second Gift and the Fifth Gift are better than those of any other manual that I have seen.

In 1873, I began to edit the *Kindergarten Messenger*, and carried it through the years 1873–4–5 and 7, affording many able persons opportunity to express themselves. There is one article which I have twice printed and which I wish you would re-print

*Such a translation has been made by Miss Alice M. Christie, (London: W. Swan Sonneschein, 15 Paternoster Square, 1879,) and will be republished in the Kindergarten Papers.

in your volume: Miss Garland's paper on Fröbel's "Law of Contrasts and their Connection," which is the best statement I have seen made of this fundamental principle, in which lies the secret of the power of the system. There may be other articles you may wish to preserve; especially do I wish to suggest to you to consider Mrs. Aldrich's address to her mothers' class in an article called "Mothers' Unions," in the double number for March 1877.

During 1876 our Kindergarten Messages were put into the New England *Journal of Education*, but discontinued because the editor advertised and recommended the spurious so-called American Kindergarten; and since 1877 the *New Education*, edited by Mr. Hailmân, has been our Kindergarten Messenger.

The American Fröbel Union commenced, in 1871, the Standard Library for Kindergartners and Parents, by publishing Mrs. Horace Mann's translation of the Baroness Marenholtz's "Reminiscences of Fröbel," and in 1878, a *fac simile* reproduction of Fröbel's most characteristic work, "Mother Play and Nursery Songs," with the music and engravings; the songs being translated in the very cadence of the music by Miss F. E. Dwight, and the explanatory notes by Miss Josephine Jarvis. When our treasury shall be large enough to afford it, a translation of the *Erziehung der Mensch* and his posthumous works, edited by Wichard Lange of Hamburg (son-in-law of Middendorf), will be added. Meanwhile the Union considers, as a part of the Standard Library, Mrs. Kraus-Boelté's Guide and Manual, which is in the course of publication by E. Steiger, 25 Park Place, New York, and most of the Kindergarten literature which he publishes, in English and German, and especially his "Kindergarten Tracts," so called, which he sends to all who ask for them, post-paid, on receipt of an order with six cents. The 5th, 9th, and 14th of these tracts have diffused an immense amount of information all over the country. Mr. Steiger also imports all the materials of occupation and gifts and is a truly liberal propagandist of the idea of Fröbel.

But I must here put in a *caveat*. The interest of manufacturers and of merchants of the gifts and materials is a snare. It has already corrupted the simplicity of Fröbel in Europe and America, for his idea was to use elementary forms exclusively, and simple materials,—as much as possible of these being prepared by the children themselves.

And here I would say a word respecting all reputed improve-

ments on Fröbel. Of these pretensions we cannot be too jealous. Fröbel, in his half century of experimenting, very thoroughly explored the prime necessities of the Kindergarten age. Children under seven years old, at least at three or four, are very much alike in all countries and ages.

And I am inclined to think that but one harmony of nature, available for earliest education, was left undiscovered by Fröbel, and that is the discovery of Mr. D. Batchellor, of the use to be made of colors in teaching children the elements of music. He is to explain this and his happy experiment in Miss Garland's Kindergarten at our next meeting.

But the heights and depths of the moral and religious nature of children will open more and more on mankind, as progress is made in moral refinement; and will open on the Kindergartners deeper and clearer views of Fröbel's moral idea, which it seems to me is nothing less than Christ's idea of the child, of whom He says, "Of such is the kingdom of heaven," and "He that receiveth a little child in my name receiveth me."

Before you close your projected volume of the history and exposition of Fröbel's reform, I hope we shall have our postponed meeting, and hear the papers from Mr. Batchellor and others, on practical points of Kindergartening; and those of Dr. W. T. Harris, Rev. R. H. Newton, Prof. Felix Adler, Dr. J. S. White, Thomas Cushing, and other principals, on its relations to the state, church, and the progressive education of humanity.

ELIZABETH P. PEABODY.



Yours Truly
C. Hammond



CHARLES HAMMOND AND ACADEMY LIFE.[1]

BY ELBRIDGE SMITH,

Principal of Dorchester High School.

LADIES AND GENTLEMEN OF THE ASSOCIATION:—

In the record of the world's progress it is a remarkable fact that so insignificant a place has been accorded to the culture and the cultivators of mind. The unseen but eternal forces which have shaped the world's destinies have been of little account in comparison with the visible and perishable forms to which they have given rise. We know far more of the Greek helmet than of the training of the brain which it protected. The world has always admired, and always will admire, that shield whose bright emblazonry embraced the symbols of the world's civilization; but the great creative mind that forged that shield, not on the anvil of Vulcan, but in the immortal lines of the Iliad, is still a subject of various and contradictory speculation. Two thousand years of wear, waste, plunder, and war have not removed from the Acropolis the lines of grace and forms of beauty drawn and piled by genius, piety, and patriotism in the Propylæa and the Parthenon. But how few of those who gaze upon these crumbling splendors know even the names of Phidias, Ictinus, Callicrates, and Corœbus! How many have ever heard of Menecles of Alabanda, Philo the Athenian, Molo the Rhodian, Menippus of Stratonice, Dionysius of Magnesia, Æschylus of Cnidus, and Xenocles of Adramyttium? Yet these were the teachers and the schools of Cicero — forgotten names, perished cities, abodes of art and eloquence, known only to the historian and the antiquary.

The Christian world is pouring forth octavos upon octavos and quartos upon quartos in study and eulogy of that great spirit who first persecuted, and then proclaimed the doctrines of the Cross in

[1] MEMORIAL DISCOURSE on the Life and Character of Rev. Charles Hammond, LL. D., before the Massachusetts Teachers' Association at the Annual Meeting on the 31st of December, 1879. Printed by vote of the Association.

fair Damascus, in the wilds of Arabia, in Antioch, in Athens, in Ephesus, in Rome, and in the palace of the Cæsars. But the name of the teacher who attuned that spirit to such fine issues, and nerved it to that noble daring occurs in but two places in Christian records. One is the grateful mention by his distinguished pupil; the other is in connection with a lesson of the largest liberality to the persecuting Sanhedrim. The great apostle was the embodiment and enlargement of the instructions of his teacher. It is true there are striking exceptions to this rule. Socrates is still quite a distinct personality to us; and, were the Athens of Pericles restored, we should have little difficulty, thanks to his pupils, Plato and Xenophon, in recognizing in the streets, the groves, the porticos, the agora, the Areopagus, and the gymnasia the ungainly form, the bare feet, the coarse apparel of that philosopher, who, without writing a page gave a new direction to Grecian thought for succeeding centuries. Let us pause and retrace the course of the ages and listen for a moment to one of the most gifted and wayward of his pupils.

"When we hear the words of any other orator," says Alcibiades in the Symposium, "however eloquent, we remain comparatively indifferent to them; but when any one, be it man, woman, or child, hears him, or even his words through the mouth of another person, be he but an indifferent speaker, he is overpowered, and, as it were, taken possession of by them. Indeed, friends, if I did not fear that I should appear to you to have been drinking, I would declare to you now, on oath, all I have felt and am still made to feel by the power of his words; for when I listen to him, my heart beats, and tears come to my eyes, and I am more roused by far than are the Corybantian revelers in the rites of Cybele. And so it is, I see, with every one else. In listening to Pericles and other eloquent orators, I have thought that they spoke well; but never was I affected in this way, nor was my soul troubled and indignant at the thought that I was in a slavish condition. But I have often been put into such a state by this Marsyas, that it has seemed to me impossible to live as I am; and even now I am quite conscious that, if I should lend my ear, I should not be able to resist him, but should suffer again in the same way; for he compels me to acknowledge that, although I am far worse than I ought to be, I yet do not take care of my own soul, but busy myself with the affairs of the Athenians. Therefore, stopping my ears as if to shut

out the voice of Sirens, I tear myself away by force, lest I grow old sitting by his side. In his presence alone have I felt that which no one would suppose was in me to feel — *shame*. For while I am conscious that I cannot gainsay him, or maintain that I ought not to do what he bids, still as soon as I get away, the value I attach to popularity overcomes me. So I flee from him and make my escape; and when I see him I am ashamed at what I have acknowledged to him. Many a time should I have been glad to know that he was no longer among men; and yet had he died I well know that this would have grieved me still more sorely, so that really I do not know what I am to do with the man."

The object lessons drawn by the world's greatest teacher from the lilies of the field, the sower of the seed, the widow and her mite, from the proud and devoted city viewed from the slope of Olivet, the sermon preached in a mountain solitude, the swift-coming woes denounced in the porch of the temple against those who had profaned those hallowed courts and changed them from a house of prayer to a den of thieves, that sacred person whose very presence vanquished the arms that had conquered the world, the sensibility that found relief in sweating as it were blood, the calm courage that outshone all the fierce daring of Thermopylae, all these, graven upon no tables of stone, but upon the fleshly tables of the hearts of men, have preserved to us a personality which the mind can firmly grasp, but which no art can ever reach.

> "The healing of his seamless dress,
> Is by our beds of pain,
> We touch him in life's throng and press,
> And we are whole again."

Such is the power of mind over mind; such the effect of that mysterious contact which spirit may have with spirit. And yet it is just this influence of mind on mind which the world has most especially failed to recognize and record. A history of England with which you are all familiar (I refer to the Pictorial History of Knight, Craik, and Macfarlane) includes under seven heads all the elements of the national life; and these are, first, civil and military transactions; second, religion; third, the constitution, government, and laws; fourth, the national industry; fifth, literature, science, and the fine arts; sixth, manners and customs; and seventh, the condition of the people. In this great muster and parade of

wisdom and folly, of strength and weakness, of wealth and poverty, of war, with all its pageantry and horrors, the long procession of dynasties and kings, of nobles and statesmen, of prelates and priests, cathedrals and churches, rites and ceremonies, lawgivers, judges, and jurists, the rise of arts and industries, the various forms of literature, the triumphs of science, pure and applied, fashion with all its frivolities, costumes with all their absurdities, architecture in all its styles and magnificence, the cottage with its peaceful tenants, the citizen, advancing in intelligence and power, wresting one by one the claims of the prerogative and becoming gradually the central figure of the state, — in the long march of this seven-fold narrative through eighteen centuries, the teacher or his teaching has not been accorded a place as one of the factors of the national life. We catch glimpses of him, however, amid the shifting scenery of the centuries. Once in the person of Roger Ascham he appears with his Schoolmaster and lays down distinctly and minutely a theory and a practice of teaching which may be studied with profit in our own time. John Milton begins his life work as a teacher, and comes forward with his Tractate, and his ideal "academy," as grand as the creations of his own Paradise; but he soon vanishes into the statesman and the poet. Richard Busby is seen stalking beside his sovereign, with head uncovered lest his boys should suppose there was a greater man in England than their master, and all authority be destroyed; pointing to sixteen prelates who had received the imposition of his hands in most unapostolic fashion, — a scholar, a true genius for teaching marred by a tyranny which has eclipsed his virtues. Richard Bentley attracts attention, a miracle of erudition; but after showing himself the first scholar and critic of England, wastes his great powers in selfish and degrading controversies. Porson and Parr dazzle us by their learning, but add nothing to the fame of English tuition. It is not until the middle of our own century that the teacher, the scholar, and the man appear combined in the head master of Rugby.

Educational history and biography have fared but little better in our own country. It is true that in Barnard's "Journal of Education" we have a long array of educational biography from Ezekiel Cheever to the present time, and in the several volumes gathered from that periodical we can boast what no other country in the world save Germany possesses. But we have great occasion to lament, if not to complain, that this labor of love has been so poorly

repaid. The demand for this superior means of self-culture and professional literature is not what we have a right to expect. We can scarcely complain if we are underrated by the world when we so manifestly underrate ourselves. During the thirty-five years of our existence as an association, we are for the first time to-day to attempt a formal commemorative discourse of an American teacher. These years cover an important period, not only of our educational, but of our civil history. This association came into existence at a crisis in the progress of our schools, and in the midst of the most important educational controversy that has occured in the State. The labors of these years, the lectures, the debates, the conferences, formal and informal, at our annual meetings, have had a great influence on the schools of the State. These influences, it is true, cannot be accurately measured or expressed in tables of statistics. Like sunshine and shower, they have vitalized and fertilized our schools from the primary school to the university. There is not a college in the State to-day whose numbers are not larger, whose scholarship is not higher, and whose moral condition is not purer, from the influences that have gone out from this body.

Is it not time for us to begin a review of these years and place the results of these labors in a more tangible form for those who shall come after us? There are facts and dates, and names, and relations of cause and effect and beginnings and conclusions in the memories of members now present, for which the historian of the next century will sigh and toil in vain. We have been diligently and honorably employed in making history; is it not time to do something by way of recording it. The individual and the associated lives of the founders of this organization and of their successors will shape materially the life of this Commonwealth in the coming generations.

At the convention of public school teachers in Worcester, in November, 1845, which resulted in the formation of this association, there are some present who can well remember a young man of fine person and modest mien, who had come to claim his share in the benefits of this new movement and, if need be, to do his part of the work. He had just completed a course of academical and professional study under the best teachers that New England afforded, and then found himself at the head of one of our oldest academies. With a well-trained mind and a heart all aglow with the noblest aspirations, he enlisted in the ranks of the associated teachers of

the State, and for thirty-three years was ready for any service or sacrifice. It is of this life and character that I am to attempt an analysis.

Charles Hammond, to whom I refer, was born in Union, Conn., June 15, 1813. He was the son of Shubael Hammond, who for fifty years was the physician of the town. The story of his early life is like that of hundreds and thousands in New England who have attained to usefulness and distinction. The eldest of six children, his kindness of heart and quickness of intellect, his love of study and his indifference to play, seemed to mark him for a different life from that of the farm or the workshop. But the physician of seventy years ago, as he rode in saddle or sulky, in storm and sunshine, in heat and cold, through mud and dust, by night and by day, received no three or five dollar fees for prescriptions and medicine. The expense of a collegiate education on the basis of his small income seemed to Dr. Hammond more than prudence or honesty would justify; and he accordingly felt obliged, though with great reluctance, to advise his son to make the most of the district school, and of the private high school which frequently flourished in the New England towns during the autumn months, and not attempt a more extended and expensive course. But the prudence of the father was overborne by the partiality of friends and neighbors, a mother's affection, a sister's pride, and a sister's love; sacrifices were made, new means devised, new toils were welcomed and the task undertaken. At the age of seventeen he taught successfully a district school in Willington, Conn., and the next summer began the more direct preparation for college at Monson Academy.

We have thus early reached the period in Mr. Hammond's life which may be considered decisive of his destiny. We have reached the spot where he is to pass the happiest years of his life, the spot to which his early affections were to be formed and fastened, where he is first to slake "the thirst that from the soul doth spring" with the divine drafts of knowledge; the spot whence he is to advance to the higher walks of learning, to which his fond *alma mater* will recall him, again and again, to impart to others the culture and the learning which she has given him; the spot where when his work is done, his body will be laid with reverent affection to mingle with its native dust.

But we must pause here a moment or two to recall the academy

of fifty years ago, its studies, its surroundings, the moral and religious forces which centered in it. The academy of fifty years ago! to most of you the phrase is cold and meaningless; but to some it is like a blast of the archangel's trump, and will compel all the burial places of the memory to give up their dead. To most of you it is an antiquated building, with half-monastic tenants, austere lives, and aching hearts. To a few, at least, it is a reminder of life's purest joys, best friendships, and holiest aspirations. To the youngest here, it is a mere tradition, an idle tale. To some of the older members of the profession it is a spell with which to restore a past, brighter in its simplicity than all the magnificence of the present or anything that lies hidden behind the veil of the future.

You must imagine then, or remember, as your case may require a modest building of wood, seldom of brick, with a school-room or two, a hall for declamation and exhibition, a closet for a few books, perhaps a pair of globes and a surveyor's compass, a small cupola containing a bell to tell the hours of nine and one or two. The grounds are nearly in the condition in which nature left them, with an oak or an elm for shade, and a few Lombardy poplars for ornament. You may place this building in the peaceful retirement of a country village, where the scream of the locomotive has never been

. . . . "heard the nymphs to daunt,
Or fright them from their hallowed haunt;"

where neighbors loved each other, and lived neighborly lives, with now and then a quarrel for variety's sake; shared each other's joys and sorrows, prosperities and adversities; where no sound broke the stillness of the Sabbath morning but the meeting-house bell, calling the villagers to devout worship, not to a display of fashion. In this village or its immediate suburbs you would most likely find a Revolutionary soldier,[1] or two, who would gather to their firesides or to

[1] Lexington academy stood (and still stands under the name of the Hancock Congregational Meeting-house) just at the corner of the ever-memorable Green, where was "first heard the dismal voice of the alarm bell and the sharp, angry hiss of the death volleys, from the British lines." And there, not six miles farther on, if any faith can be placed in any fact pertaining to our Revolution

. . . "the embattled farmers stood
And fired the shot heard round the world."

On that Green, under the shadows of the meeting-house and monument, the academy boys found a most delightful play-ground, and there for a generation they played ball in healthy sport, where Pitcairn and Parker had played ball in such deadly earnest. The houses around bore then, and still bear, the marks

the sheltering shade from the summer sun, the young academics, and tell the stories of Lexington and Bunker Hill, of Valley Forge, of Saratoga and Yorktown. The history of the Revolution and the traditions of the "old French" and other colonial wars were taught with less method perhaps, but with more fervor than the best of us now teach them. On these premises you are to place, first, a preceptor, generally a first-class scholar, of superior character, the product of one of the best New England homes, and a graduate of a New England college. With him is associated a preceptress, and sometimes a third teacher, when the number of pupils required one. To these teachers you must give fifty or a hundred scholars, and

of that shock which severed the colonies from the British throne. Members of Captain Parker's company were still alive. Seven of them sat beside Edward Everett when he pronounced his oration on the 19th of April, 1835, and the bones of their comrades were taken from their nameless grave and placed under the monument on the spot where they fell. One of these veterans, Daniel Mason, was quite a favorite in his last years. He lived in honorable poverty, and his humble cottage was the resort of the young and old, the rich and the poor, and the scholars of the academy among the rest.

It was in this same academy building that the first normal school in America was opened. Here taught Cyrus Pierce and Samuel J. May, names that will not soon be forgotten. And here, at an earlier period, taught Caleb Stetson, Thomas Sherwin, Samuel Stetson, and Timothy P. Ropes.

Groton also had its full share of Revolutionary heroes. One of these is pleasantly described by the Rev. Dr. William Allen, formerly president of Bowdoin College, in a letter to the Groton Jubilee, 1854. Dr. Allen taught school in Groton in 1802. He says: "There were then living those who had done good service for their country in the War of Independence and before. I feel bound to mention one or two. Major Moors was an adjutant in the army at the capture of Burgoyne. He assisted the Hessians to emigrate from Saratoga to Cambridge. I was one evening invited to the bountiful table of a neighbor, Mr. Jonathan Farwell, who had as much humor joined to as much sense as is seldom found in his condition of life. He was usually called 'Uncle Jock.' At his house I went into his father's room to see the old gentleman, then nearly eighty years old. He was a small man, but energetic and animated. Although his feet were just in the grave he was full of spirit as ever. He fought his battles over again. He told me that in 1745, when twenty-one years old, he was at the capture of Louisburg. Just thirty years after that event he was in the battle of Bunker Hill, and was shot through the body. He was a man of as much spirit and energy as I ever knew; and he had a proper reverence for law and good government. He related to me that in the time of Shays's Rebellion the question was, 'Shall *Jock* go out and fight them?' I said, yes! I would disinherit a son of mine who would not fight for his country. *Had I as much blood as would bear a seventy-four gun-ship over Grand Monadnock, I would spill it all in fighting those rebels!*"

Such were the soldiers and patriots who then dwelt in all the towns of New England, — the remnants of the war, — noble men, with souls too elevated to be drawn away from law and order, from truth, justice, freedom, honor, by the seducing hopes of office.

these are to be gathered mainly from the twenty or thirty surrounding towns. There is, however, no sectionalism in these academies. From east and west, from north and south, from the islands of the sea, —

> From Greenland's icy mountains,
> From India's coral strand,
> Where Afric's sunny fountains
> Roll down their golden sand,
> From many an ancient river,
> From many a palmy plain,

from the oldest abodes of civilization, "the olive grove of academe Plato's retirement," young pilgrims repaired to these schools to relume by their Promethean heat the light which had gone out upon the ancient altars. The most learned native Greek[1] now living on this continent was a graduate of Monson in 1829, and there in later years, as we shall have occasion to notice, disciples of Confucius first learned the elements of western civilization and returned with them to their native land. Two members of the present Chinese embassy at Washington are graduates of Monson. The academic year was divided generally into four quarters, corresponding with the seasons of the year. The openings of these "quarters," or "terms," were busy seasons. The stage coaches are heavily laden with youthful and joyous passengers, and along the highways and byways leading to the academic village may be seen the open or covered wagon, the carryall, and the family chaise containing the sons or the daughters, the brothers or the sisters who have won their laurels at the district schools, and are now gathering at these little Olympias to measure their moral and mental strength with those who have gained like distinction in other and similar fields. I must not omit to mention another class; those who have no horse nor carriage, and cannot afford the stage fare, but who must have an education. These you may see footing it along the roads with a few books in hand; the trunk has preceded or will follow them upon one of the slow-moving teams. I need not dwell upon the busy scenes in the preceptor's rooms, the numberless questions and discussions in regard to studies, board, companions, tuition, etc., etc., nor need I refer to the tear that moistens the parent's eye as he bids farewell and commits to stranger hands a dutiful and gifted child.

[1] Professor Sophocles, — University Professor of Ancient, Byzantine, and Modern Greek in Harvard University.

"And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek
It would not stain an angel's cheek,
'T is that which pious parents shed
Upon a duteous daughter's head."

We must, however, just glance at the scene in the large school-room when the scholars first meet for morning prayers. You will have no difficulty in distinguishing the new scholars from the older members. There will be clearly manifest in the former a shyness and a sobriety, and sometimes an awkwardness and bashfulness which clearly mark them as ill at ease in their new relations; and in the latter a little of the loftiness of asserted superiority, and a familiarity with the place and its customs which they take little pains to conceal. It is a fine field for the study of character. There you may see a score of young men just stepping into manhood, with every movement and expression directed or controlled by a self-respect which shows that life is beginning to be to them something more than idle play. The fire of youth is there; but it is chastened by a sense of obligation, not unmixed with the immense desire of honest fame, a feeling that there is a work for them to do in the world, and that they mean to do it well. These young men, to use a phrase of our own time, "are in training," not for the next boat race or base ball match, but, under the eye of the great Task-master, are striving for nothing less than the WELL DONE, GOOD AND FAITHFUL SERVANT. There is one whose scanty bread is earned by midnight toil on the shoemaker's bench. He will by and by preside in the United States Senate as Vice-president of the Republic. There is one practicing, morning and evening, not on the fleet and graceful bicycle, but the prosaic saw-horse, and, like the tortoise in the fable, will gain the goal of honest fame upon his slow but trusty steed in advance of many well-mounted competitors. There is the fairest sight that has been vouchsafed to this world. In the morning of life —

"There is woman's fearless eye,
Lit by her deep love's truth,"

with aims as high and motives as pure as have ever been known to the human heart. That one has come from the farm-house, well versed in its economies; her radiant but unconscious beauty is the result of no cosmetic arts, but of useful employment, of a father's tenderness, of a mother's love, of converse with nature in her

various moods of storm and sunshine, her midday glories and her midnight mysteries. She will return to bless the neighborhood whence she came, to teach the district school, to enliven and elevate society, and show "how far beyond the praise of mortals may the eternal growth of nature to perfection half divine expand the blooming soul"; or she may go to carry the germs of civilization into the very gorges of the Rocky Mountains, to Cherokee, or Choctaw, or the kraal of the Hottentot. By her side is the counterpart of the shoemaker or woodsawyer; she has come from the Lowell factories, where she has earned by industry and enterprise double pay, and has come here to make an investment which shall yield an income while life and thought and being last. She, too, in a few years may be found teaching in the valley of the Mississippi, or on the banks of the Ganges. And last, and by no means least, there are seated those who are the coming statesmen of the fifteen hundred little republics which compose these six New England States; there are the selectmen, the justices of the peace, the senators and representatives who are to legislate at the State House. And there the coming matrons who will be priestesses at domestic altars, and rear the most intelligent citizenship in the world. And, better yet, the farmers who are to force from this churlish New England soil an honest living, keep the legislators and politicians in order, bring back rebellious States to their allegiance, set the captive free and constitute the State. Scattered here and there among this luxurious growth of wheat are tares enough and mischief enough to keep sweet and strong in some minds the old doctrine of total depravity, and prevent teachers from falling into the heresy that the millennium has actually begun.

But lest I may seem to give too rosy a hue to this scene, allow me to reverse the picture and show work actually done in these academies. Call to mind the scene presented at Exeter, in 1838, at the close of the fifty years' preceptorship of Dr. Benjamin Abbot, when Daniel Webster and the Everetts led the great mustering from all the walks of civic and professional life to honor their teacher and pay the debt immense of endless gratitude. Dr. Busby pointed with pride to the sixteen bishops whom he had flogged. Dr. Abbot could have pointed to a still more imposing array of talent and learning which he had not flogged, but had educated. Nor less interesting or imposing was the scene at the jubilee of the Groton Academy in 1854, when an ex-cabinet min-

ister, a president of Harvard College, an ex-minister at the Court of St. James, chief justices of states, an ex-mayor of Boston, renowned divines, learned jurists, and a long array of men, and women, too, from the common walks of life, of equal virtue, though of less renown, rose with reverent gratitude to receive the blessing of their old preceptor, Caleb Butler. Quite similar in form and spirit was the scene at the semi-centennial of Monson Academy, when its first preceptor, Dr. Simeon Colton, received an homage heartier and holier than is ever paid to princes. Lord Bacon, in his scale of honor, has placed first the founders of states, the *conditores imperiorum*. But these men, and men like these, were more than the founders of states; they were the CONDITORES CONDITORUM. Those of you who are at all familiar with the history of our academies, will readily call to mind the long array of character shown in the catalogues of their preceptors and teachers. The bare mention of a few of these names is enough to confirm my position. Such were Samuel Moody and Nehemiah Cleveland, at Dummer; Eliphalet Pearson and Samuel H. Taylor, at Andover; Benjamin Abbot, Gideon L. Soule, Joseph S. Buckminster, James Walker, Alexander H. Everett, Nathan Lord, and Henry Ware, at Exeter; Caleb Butler, William M. Richardson, and Asahel Stearns, at Groton; Ebenezer Adams, Zephaniah Swift Moore, John Pierce, and Emory Washburn, at Leicester; Joseph Emerson, George R. Noyes, and Walter R. Johnson, at Framingham; Caleb Stetson and Thomas Sherwin, at Lexington; Simeon Doggett, at Bristol Academy in Taunton; Simeon Colton and Richard S. Storrs, at Monson. These were the men who, in connection with others of equal worth, conducted the secondary education of fifty and seventy years ago; who sent to the colleges, to the farms, and to the firesides of the country, those who were to take their degrees in arts, in law, and divinity, and to teach the summer and winter schools. So strong a hold did these schools get upon the confidence and affections of these eastern States that the mere word *academy* has the force of a charm upon the popular mind. The decline of these schools has been their greatest triumph. So fond of them did their pupils and patrons become that they took them to their homes, and, under the innocent alias of high schools, have established them to the number of two hundred and sixteen in the various towns and cities of this Commonwealth. Had the legislative acts, in establishing these schools, just named them *academies*,

it would have saved hundreds of thousands of dollars to the people of Massachusetts. Although the high schools soon outstripped, in classification and equipment, the institutions on which they were so closely modeled, they lacked the name which had become consecrated and endeared by so many fond associations and friendships. Talk to the New Englander of threescore years and ten, of seminaries, institutions, institutes, and gymnasiums, and you will find him cold and unsympathizing; but speak of the academy and you have uttered the *Open Sesame* which admits you to his warmest affections. And when, as was often the case, the preceptor of the academy became simply the schoolmaster, he was regarded by many as having lost caste, and looked upon somewhat as an unfrocked priest, or a disbarred lawyer. The higher salary was but a poor compensation for the loss of dignity.

In point of scholarship and in their courses of study these schools were of course below the standard of our time; but in their *whole culture* they were fully abreast, if we may judge by results, with the secondary education of Europe at that period. There were undoubtedly more false quantities made, and more nonsensical verses written in the best academies, than in Eton, Harrow, and Westminster; but in the great school of life the graduates of the academies have borne their part equally with those who were reared on the foundations of Wykeham, Henry, and Elizabeth. The halls of Cambridge and Oxford have never rung with more rapturous applause than when they have echoed the classic eloquence of Edward Everett; and English diplomacy has never been so humbled as when in conflict with some of these same New England academics. Learning and scholarship are important elements in civilized life, but manhood and womanhood are vastly more important. Shakespeare tells us that "learning is a mere hoard of gold kept by the devil till sack commences it and sets it in act and use." Had Shakespeare written *character* instead of sack his poetry would not have suffered and his philosophy would have been much better. The academies more than made up in character what was wanting in the technicalities and refinements of scholarship.

Such, faintly outlined, were the academies of a half century since, the outgrowth of the common district school and the precursors of the public high schools; and such was the academy in Monson to which, in the June of 1831, Charles Hammond was brought by his father to begin his preparation for college. It

was the proudest season of the year; summer besieged them on every side, as the father and son took their ride of fifteen miles through forest and field over hill and dale; the flora and the fauna were at their best, and seemed in full sympathy with the purpose of their journey. The shrill note of the robin, the mellow warbling of the bluebird, the cheerful oriole, the inimitable woodland thrush,[1] mingled their music in sweet harmony

"And the very leaves seemed to sing on the trees,"

while the matchless bobolink poured through the air, and over the meadows whole anthems of liveliest melody. The father had a soul for all these harmonies of nature,—

The warbling woodland, the resounding shore,
The pomp of groves, the garniture of fields.
All that the genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven.

[1] The following extract from Dr. Hammond's address at Union, Conn., July 4, 1878, will explain itself. I quote it not only out of respect to the author, but from the gratitude which I feel to the thrush.

"My father loved flowers and good music. He observed the properties of plants and trees. He knew the names, the habits, the retreats, and the voices of birds. He taught me that some birds of sweetest song are shy and rare. I remember *when* and *where* he directed my first attention to the song of the woodland thrush. That is not a rare bird, yet in some places it is never found. I have never heard that one of the sweetest of American songsters except in my native town. For the thrush is not like Walton's 'honest robin that loves mankind both alive and dead.'. From modesty or fear she shuns the busy haunts of men and hides in deep forest dells. She has been called the American nightingale; but the thrush is a bird of the day, not of the night. She sings in the early morning and when the still evening is coming on. In warm cloudy weather, but not in storms, her song is heard in all hours of the day. She loves to sing when the woods are still; like all good musicians, she waits for the perfect silence of her auditors. She will not 'breathe sweet, loud music out of her little instrumental throat,' unless nature listens to her clear airs, her sweet cadences, her prolonged closes, and to the echoes of those warbling notes which the air, as if loath to lose, holds its breath to hear.

"I left home some years since to attend a Fourth of July celebration at old Woodstock, where General Grant was an invited guest. At the West Parish I was detained by illness. But I did not thus lose my chance of enjoyment on that trip. I found that chance in the depth of the Bigelow woods. There I heard once more, after long years, the song of the woodland thrush. Not one only, but many sang, not in concert, but in responsive lays, as is their habit. They sing and listen in rotation, each perched on sprays apart, near and far, each having a different pitch or key, each emulous of all in song. I verily believe those thrushes knew of my coming to my old haunts, and meant to enchant me with the melodies and the memories of my better days."

The practice of his profession kept him much in fellowship with these scenes; the son had inherited the father's sensibilities and had received his instructions, and in their musings and communings with nature and with each other on this occasion, the father was questioning with himself what manner of man his boy should become; what would be the end of that new departure in the voyage of life; and the son, buoyant with hope, was rejoicing as a strong man to run a race, in the new prospect now opening for the exercise of his powers. Such we may well suppose were their meditations as they approached this "Mecca of the mind." Such was the moral character of the scene when, amid the deep snows of New Hampshire, the father of Daniel Webster, while carrying his son to school, informed him that he was to go to college; and the son, unable to reply, could only lean his head upon his father's bosom and weep for joy. Of this at least we may be sure, that when Charles Hammond came to Monson he knew well why he had come. He had come for no idle day-dreaming, but for a purpose to be realized only by studious toil and patient endurance.

He found at Monson as preceptor the Rev. Sanford Lawton, a strict disciplinarian and lover of hard work, and for four years he remained under his instruction, with intervals devoted to school teaching.

It was during his school life at Monson that his religious life assumed a positive and determined form, and that earnest and generous faith which gave a new direction and greater force to his life work first took complete possession of his soul. In 1835, at the mature age of twenty-two, he entered Yale College. It was an interesting period in the history of our colleges. In some departments of study they were waking to a new life. Classical learning especially was rising in importance, and deepening in thoroughness, finish, and earnestness under the influence of such men as Edward Everett, George Bancroft, Theodore D. Woolsey, Barnas Sears, and others who had studied in the German schools, and caught their spirit, but had not lost their American character; who were able to appropriate what was good without aping what is bad; who had sat at the feet of the great masters — the Buttmanns, the Hermanns, the Heerens, the Böckhs, and the Jacobses, and returned to give an impulse to secondary and higher schools which they have not yet lost. In those days a college commencement was hardly complete without an oration from one of the Everetts.

And once given, these discourses became classic encyclicals to the whole sisterhood of colleges. There was also a moral and religious life pervading the minds of students, a spiritual activity which has now to some extent been supplanted by what has been irreverently termed muscular Christianity. It is quite doubtful if any other college in New England could present in all its departments the array of talent and learning which was at that time shown by the catalogue of New Haven. The president, Jeremiah Day, if less brilliant than his predecessor, Dr. Dwight, was perhaps even more profound in thought, and certainly better versed in science, nor of less influence, through the great force of his personal character. Benjamin Silliman, who has been called the father of American chemical science, was then at the zenith of his fame and usefulness. James L. Kingsley, whose scholarship, general and special, is still proverbial, was professor of Latin. Theodore D. Woolsey, whose fame as a Greek scholar has now somewhat faded into that of the statesman and sage, was professor of Greek. Denison Olmsted, a name familiar in science, was professor of physics. Chauncey A. Goodrich, a scholar of rare gifts, and of still rarer attainments, a teacher of great ability and popularity, was the head of the department of polite literature.

These were only a few of the most prominent of a large circle of scholars and teachers, to the sphere of whose influence he was now introduced. They were really large and liberal men, — men of learning without pedantry, of culture without conceit, and of worth without pretense. To the guidance and instruction of these men, and to all the higher influences of the place he gave himself with enthusiastic devotion. For the frivolities and nonsense of college life he had little time and less taste. The only drawback under which he labored was the necessity of performing a double service, — doing his college work and paying his college bills. I have known men who entered college without a cent in their pockets and graduated with money at interest. Charles Hammond was not of this number; he could not serve God and Mammon. It was the service of God on which his heart was set, and the enforced diversion from his high purpose to earn money was a serious hindrance to his scholarship, and a great burden upon his spirits. Those who go to college simply to get a diploma or an empty name, esteem it no hardship to obey a summons to spend a goodly portion of the year in a frolic with a district school, or in the pursuit of pleasure under the alias of health.

The case is far different with the true scholar; his life is in his higher nature, in the earnest search for truth, in high communion with the wise and good of all ages, in the mastery of science, in generous fellowship and manly conflict with kindred spirits; not at the oar, but at the blackboard; not in the field, but in the forensic; not for the fame "set off to the world in the glistering foil," but for that which

> ". . . . lives and spreads aloft by those pure eyes
> And perfect witness of all-judging Jove."

This struggle between obligation and inclination, between the necessities of the body and the cravings of the soul, continued for three years, and subjected him to the keen mortification of feeling that he was not meeting the high expectations of his friends, of finding himself respectable and respected where he had aspired to eminence and admiration. Add to this a constitutional tendency to depression of spirits somewhat marked, and you will not be surprised to know that at the close of his Junior year he had come to the conclusion to leave college and seek his fortune in the world without his diploma. At this juncture the father, who had been distrustful and fearful at the beginning of his course, now came to the relief of his son, replenished his pocket, and cheered his spirit. This divided service between teaching and study, unwelcome as it was to him, was not an unmixed evil. *Qui docet, discit*, is an old maxim; and the teaching of the common district school serves, what is often necessary, to deepen and strengthen elementary scholarship, to hold the mind to principles and facts from which it is too prone to wander or too lightly esteem. It furnishes a fine field for the training of character. The young man who has thoroughly mastered all the problems that arise in the teaching and discipline of a district school, has little to fear from anything that he may encounter in the higher schools and colleges.

The district is a microcosm, and its life, its affections, its ambitions, its virtues, its weaknesses, are all concentrated in its school. To mix with this life and to mould it, to preside for a few months over a little republic, to be called again and again to its service, is a triumph for which the young man can well afford the loss of a few pages of Latin and Greek, and it has often proved a surer passport to the prizes of life than the salutatory or the valedic-

tory. This certainly was not the training which Mr. Hammond *wanted;* it may have been that which he *needed.*

In the spring of 1839, the preceptorship of Monson Academy became vacant, and his *alma mater* had not forgotten during his four years' absence the promise of his academic life, and without waiting for his graduation from college, which was to take place in the summer, recalled him to her service. In accepting this important position, however, it was not with the purpose of making teaching his permanent occupation. The purpose previously entertained of studying theology was still undisturbed, and the two and a half years which he spent at Monson, was a ripening period of his life. Whatever losses he had incurred while in college by enforced absence in school teaching were now more than repaid by reviews and re-reviews of his college work. It was no merely perfunctory service which he rendered to his pupils. The subjects which he taught were directly in the line of his professional studies, as well as in the very centre of his moral sympathies, and intellectual aims. Self-interest and pleasure alike combined to render his teaching earnest, thorough, and delightful. His associate at this time was one who had been his classmate in the academy, and has since become one of the brighest ornaments of the American pulpit, the Rev. Dr. Richard S. Storrs, of Brooklyn, N. Y.

In the autumn of 1841, Mr. Hammond began the study of theology at Andover. Here he was no less fortunate than at New Haven, in coming at once under the personal influence and instruction of two of the brighest names in the history of American Biblical scholarship — Moses Stuart and Bela B. Edwards, the Luther and the Melancthon of that distinguished seminary. It is not unlikely that it was by the fame of these two men that his steps were directed to Andover. Under these men, so diverse in their temperaments and so similar in their aims, he passed one of the most profitable years of his life. From these great masters he returned to New Haven to receive the instruction of Dr. Nathaniel W. Taylor, at that time the greatest name in New England theology. Here he again came in contact with his former teacher, Prof. Chauncey A. Goodrich, who had been transferred from the collegiate to the theological department. On completing his course of professional study in 1844, he was licensed to preach by the Tolland County Association, and was in readiness to enter upon his work when the right field should open to his view. While

waiting for this opening, the preceptorship at Monson again fell vacant, and he was again summoned to that familiar post.

It was just at this time that a book was published in England, and in that book a character revealed which was to affect most powerfully the interests of secondary and higher education throughout the English-speaking world. I refer of course to the "Life of Thomas Arnold." This book he greatly admired, and by it, it is quite probable, his future destiny was decided. The character of Arnold was well calculated to enlist his warmest sympathies. There were just beginning to be developed in his own character the same classical spirit, the same noble enthusiasm, and the same historic taste which distinguished the head master of Rugby. It is not improbable that he saw his Rugby at Monson; that questions like these arose in his mind. And why may not the work which has been so nobly done in Old England be repeated in New England? Will not the same moral forces produce the same results in Hampden as in Warwickshire? Here is the same race, removed but a few generations from those who fought with Hampden and studied with Milton. Thoughts like these may have filled his mind while he pondered the second summons to return to Monson. During his four years' absence he had greatly extended his acquaintance with the best educated men in the country, and had greatly improved his own scholarship, and in the whole course of his education he had been singularly fortunate in being in contact with men distinguished alike for high character and profound learning. He found the academy in a very depressed condition. For forty years the building, originally in advance of its time, had borne without important repairs the buffetings of storms without and the busy, and sometimes mischievous, life within. The return of Mr. Hammond was signalized by a complete renovation, and a large increase of apparatus in the English department. The attendance upon the school had sunk very low; competing institutions, at no great distances, had made large drafts upon its former patronage. But the people of the town rallied to the support of their school. Confident in the abilities and character of their preceptor, whom they had long known, they nobly resolved to hold their own, and not allow an institution which had served so well the town, the country, the State, and the nation, to be eclipsed. The efforts of the trustees, teachers, and citizens were attended with the most gratifying

success. The tide soon turned; the attendance in the English department rose to a higher point than it had ever before attained, while the number of graduates in the classical department steadily increased from two in 1845, to eighteen in 1852.

It may well be questioned whether Arnold relatively did more than this in the same time. He tells us distinctly what was the aim of his school policy adopted from 1845 to 1852; that "policy was shaped by the constant and unremitting endeavor to solve successfully the problem whether Monson Academy could be made to live and thrive as a classical institution, and as such to subserve, not merely the educational interests of the town, but of all that part of New England not within the proper limits and influence of other classical schools of established reputation." This problem he had for the time successfully solved, though in the face of obstacles which in the end might prove insurmountable. The Williston Seminary, at Easthampton, with all the money it could profitably spend, was fast rising in importance. At Holyoke, Mary Lyon had founded a school to which young ladies went thronging to learn to work as well as to study; in the adjoining town of Wilbraham, Methodist Latin, Greek, and mathematics were taught to large numbers who could not distinguish between the Wesleyan and Congregational algebra, geometry, syntax, and prosody; hard by, in Suffield, the Baptists were protecting their denominational interests in an institution which, though without intended rivalry, could not but be competitive. Moreover, high schools were springing up with great frequency, and the teaching given at the academies was carried to the doors of hundreds who would otherwise have gone abroad for it. Thus rivaled and environed by seminaries, institutions, and academies, which rested on boundless wealth, denominational zeal, and statute law, with no William of Wykeham or Lawrence Sheriff at hand to give permanence and enduring fame to the well-earned trophies of Monson by a princely endowment, a broader field with ampler resources would present great attractions and awaken high aspirations.

At this time the preceptorship of Lawrence Academy, in Groton, became vacant; in filling it, it was quite natural that the trustees at Groton should have their attention turned to the successful teacher at Monson. It was as natural that the larger foundation at Groton, the large expectation inspired by the name of a family which had revolutionized the industry of the State, and spread its

benefactions through the nation, should find an attentive ear in one who desired to connect his scholarship and skill in teaching with an institution which had the means to give them full play. The academy at Groton had long been famous in Middlesex, and its general catalogue (published soon after Mr. Hammond took charge of it, the work of Miss Clarissa Butler, the daughter of one of its earliest and ablest preceptors) is one of the most useful volumes in existence, as showing the character and sources of the patronage which these schools received, during the first half of the present century. The kindred schools in the county at Framingham, — Westford, Stow, Marlborough, Lexington, Concord, and Woburn, — presented no such rivalries as the wealthy foundations that were springing up in Hampden and Hampshire. Indeed, the actual and prospective promise at Groton, to an enterprising scholar, was not surpassed by that of any institution in the State. The result of the negotiations between Mr. Hammond and the trustees at Groton was his appointment to the preceptorship in 1852, and his removal thither in 1853. He found at Groton the same type of school which he had left at Monson. It was a co-educational school, as indeed were all the early academies with the exception of Dummer, and the two foundations at Andover and Exeter. None of these institutions were fettered and frozen by the fancies and bigotries of their founders. The traditions and formularies, handed down through constantly changing dynasties of trustees and teachers, imposed no vexatious restraints nor transmitted any petrified methods in teaching or courses of study. The teacher enjoyed a large liberty, and when that liberty was not abused, it became practically unbounded. The full force of ten years, experience in teaching, and the accumulated knowledge of twenty years, were thus at once made directly available in this new field of labor. Here for eleven years, he remained in the successful prosecution of his work. His preceptorship at Groton was the longest continuous term of service that this academy had received. Mr. Butler had served two terms, one of eight and the other of three years.

We now find in the life of Mr. Hammond what rarely occurs in the life of any public servant. Twice we have already seen him called to the preceptorship of Monson. We have now to notice the beginning of a third term, longer than the sum of the two preceding, and which was to terminate only with his life. The funds of Monson Academy had always been limited; it had always lived and flour-

ished more by its good behavior than by the strength of its pecuniary foundation. In 1863, its resources had become so narrow, that it was found necessary to close the school for a time, and gather strength for a higher flight. The return of Mr. Hammond, in 1845, was characterized by a great revival of interest and increase of means in the school. His return in 1863 was still more marked in these respects. The building was so transformed that no trace of the original structure remained; ten thousand dollars were added to the permanent fund of the institution, and the apparatus was enlarged by the expenditure of eleven hundred dollars; and last and greatest, it would seem, by the presence of the teacher who had gained their confidence, and whose leadership they seemed to regard as essential to success. With this emphatic expression of confidence and regard, Mr. Hammond entered upon his last fifteen years of teaching on the very spot where his academic life began thirty-two years before.

The lives of teachers are not what we call eventful lives. They are not distinguished by Marathons and Thermopylæs, Trafalgars, nor Waterloos, nor do they share in the triumphs of the senate and of the forum; they do not achieve an ephemeral distinction by political leadership, nor convulse whole states and nations by "countings in" and "countings out." It is with mind in its *nascent* state that they are mainly concerned, and hence their work is often underrated and even despised. Agassiz once told me that he had stood on the Alps where he could throw a chip at his pleasure so that it would reach the German ocean along the tortuous course and down the cataracts of the Rhine, or float down the Rhone to sport upon the warm bosom of the Mediterranean, or trace the windings of the Danube until it should be tossed by the angry billows of the inhospitable Euxine. And Tyndall also tells us in one of his most interesting and startling paragraphs, that he has stood upon the Alps and seen the stone avalanches smoke and thunder down the ravines with a vehemence sufficient to stun the observer; and that he had seen the snow flakes descend so softly as not to harm the frail spangles of which they are composed; and yet in the formation of such an amount of these tender crystals as a child could grasp, there was employed an energy sufficient to gather the fragments of the largest stone avalanche and hurl it to twice the height from which it fell. In these physical facts we see symbolized the position and work

of the teacher. Just such has been his position in the moral and intellectual worlds, from Macedonia's madman to the Swede, from Alexander studying his Homer with Aristotle, to the Swedish Charles poring over his Quintus Curtius.

> "To leave the name at which the world grew pale
> To point a moral or adorn a tale."

We hold at our disposal thoughts, purposes, and motives which, at our will, may terminate in the widest extremes of character and conduct; and we control forces which may create or destroy states; may penetrate to new properties and functions of matter, new combinations of the elements, and point out broader generalizations than have hitherto been reached. Do I state the truth in these assertions, or am I merely indulging in the partialities and bluster of professional pride? Let us test these statements by facts drawn from the life which we commemorate. During Mr. Hammond's second term of service at Monson, there appeared for the first time in an American school-room, a subject of the oldest and most absolute despotism in the world, a disciple of Confucius, a representative of the uncounted millions of China. That boy was admitted to his school, and to his personal supervision. He fitted for an American college, gained its diploma, and returned to his countrymen resolved to replace by western science and western thought, the obsolete civilization based upon the philosophy of Confucius. It was a bold enterprise. The ambition of Phaëton was scarcely more daring; but it was successful, and in the wake of his influence and by the light of his example, scores of his countrymen have found their way to our schools and colleges. And now that lonely boy, ripened into a broad and Christian manhood, in company with another of his race, from the same teacher and the same school, is moving in the highest circles of diplomacy at Washington, a mediator between the oldest and the youngest of the nations, between sunrise and sunset.

Again, had you been on board an American vessel leaving Japan some twenty years ago, you might have detected, through a deep disguise, some Japanese boys with a purpose and a mission that would have been death if detected in their native land. These boys, also, were in a few months found at Monson, in the same school, and under the same personal influence.

The sequel need not be told. A part of it was seen in this very hall a few weeks since when some of the leading educators of the

State gathered to bestow their benedictions upon one from the Boston corps of instruction, who has gone to Japan to continue the work which Mr. Hammond began at Monson.

I do not forget that there have been other agencies at work. I do not forget with what parade of pomp and power our own government made forcible and yet peaceful entrance through the barriers which had been reared by national prejudice, custom, and law, around the islands which are now pressing to the very front in the march of improvement. I remember the short, sharp logic by which England opened the ports of China to the commerce of the world. I am aware that envoys and ambassadors have plied their wisdom and their cunning in this great action and reaction between the East and the West. But commerce is selfish, while it is friendly, and diplomacy is national and partisan. It is Christian learning alone that is humane and cosmopolitan, that overlooks the clan, the race, and the nation, as its great apostle did when he enlarged the sphere of Athenian vision on the Areopagus, to comprehend the great truth that there is one blood among all the nations of men and in all their bounds and habitations.

And this association would be careless in its work and false to its trust should it allow it to pass without notice, that one of its constituent members has long since solved the problem over which purblind statesmen and reckless demagogues had wasted the national treasure and honor and exhibited their own folly.

I have emphasized these facts in Mr. Hammond's career, not merely because of the importance which conspiring circumstances have given to them, but to bring into clear light the character of his whole life work. The work that he did for Yung Wing and his Chinese and Japanese associates was in no respect different in kind from what he did for every boy and girl who came under his tuition. Send a few educated and high-souled youths to China and Japan and those ancient depotisms begin to crumble and teem with new life. They appear great by contrast. Send the same to an enlightened state and they blend so quietly with its higher life that they almost escape notice.

The daily routine of school and academic life, and the annual recurrence of the same subjects as regularly as in our yearly round we pass the constellations of the firmament, may seem but the mere labor of the tread-mill, and in fact it is sometimes made so. But this routine of declension and conjugation, of comparison and

derivation, of the structure of sentences and verses, the syntax and the prosody, the meters and the figures, the formulas and the equations, the proportions and the progressions, the infinitudes and the infinitesimals, are but the footprints of the soarings and searchings of the master-minds of the race. By these alone can we reach the wonders of Homer, the sense of Plato, the fervor and logic of Demosthenes, the majesty of Virgil, the sublimities of Milton, the science of Newton, and the generalizations of La Place. Astronomy, with all its immensities and sublimities, is but the result of the thorough drill in routine teaching which nature has given the race. The difference between Ptolemy and Copernicus, between Kepler and Newton, was but the forcing upon the same human mind the revolutions of moon and sun, of planet and system, until their lessons were learned and their laws discovered. The comet and the eclipse foretold to the infancy of the race pestilence and war; but to its maturer age law, wisdom, and love. And so a life spent in routine and drill, or, I would rather say, a life *lived* in routine and drill, may rise itself, and raise others to the highest altitudes that have been reached by the human mind.

If in this general view of Mr. Hammond's life and labors I have not claimed too much for him, it is worth our while to examine more minutely the elements of his manhood, his teaching, and his scholarship. He was built upon a large plan in every way, physically, intellectually, and morally. His person I need not pause to describe. We miss from our meetings this week the manly form and noble bearing, the ample features, the expressive eye, all which combined to impress even the stranger with a consciousness of a superior presence, and the earnest grasp of that great hand which carried to its fingers' ends the pulsations of one of the largest hearts that ever beat in a human bosom. His frank and genial manners were the natural language of his nature, without the slightest trace of art. His social qualities were of the very best; open and accessible to all, he was a capital talker, and, what is still more rare, an equally good listener. He was always ready to instruct and no less earnest to be instructed. He appeared to great advantage in social discussion, and never more so than when he encountered a vigorous and healthy opposition. He had in large measure the qualities which we sometimes call magnetic in their influence.

In the lighter forms of humor, the pun, and repartee, in the ra-

pier-like play of fancy and banter, he possessed no remarkable skill and seldom indulged in them; but he would sometimes use the broadsword of wit with masterly effect.

His emotional nature was one of great richness and strength. He could hate well, to use an expression of Arnold's, though his hatred never seemed to be directed against persons, but rather against principles and systems. It was that perfect hatred of which the Psalmist speaks. His love was fervent, and his friendships choice and permanent. He was the pride and delight of the social circle. His laughter was the veritable ἄσβεστος γέλως of Olympus, not "the loud laugh that spoke the vacant mind", for it was scarcely audible, but a delicious and contagious thrill which shook his whole being, which opened the secret chambers of his soul, and brought forth to play upon his countenance the finest feelings that belong to our nature.

The reciprocal attachment between him and his native town continued through life. When the people of Union repaired and rededicated their meeting-house, it was Mr. Hammond who was summoned to preach the sermon; if they were to celebrate the fourth of July, Mr. Hammond was their orator; if Tolland County would celebrate the great centennial of 1776, it must be with a profusion of antiquarian and historical lore which Mr. Hammond alone could furnish. When the trustees of Monson Academy would celebrate their semi-centennial anniversary they recalled Mr. Hammond from Groton to review its history. When the trustees at Groton would dedicate their new academy building, they sent to Monson for Mr. Hammond to come and teach them the history of academic education in New England. And when the shot of the assassin destroyed the nation's chief magistrate, the people of Monson, forgetting sect and party, rushed to the swelling heart and eloquent lips of their Preceptor to find utterance for their grief and righteous indignation. These facts show how strongly his character impressed itself wherever it had been felt, and that the close of official relations was no hindrance to the continued exercise of friendship and affection; the man remained after the teacher had departed. It was, however, in the more private interview that all the resources of his social and domestic life were shown. One such you will permit me to mention, and excuse my personal intrusion. We had spent a long evening together; we had passed from topic to topic, from history to biography, from biography to

literature; and as the sounds of business and active life were hushed around us, we passed easily from the Allegro to the Penseroso of our lives, when he threw open the inmost portals of his heart, and the scholar and the teacher gave place to the husband and the father, while he told me of the great blow which had almost wrecked his life, — the loss of an only son, in whom he had discovered "a salient, living spring of generous and manly action."

I had scarcely before realized how a great nature could suffer, what a weight of sorrow the human soul could bear. He seemed to me like Burke as he has revealed himself to us in passing through the same great agony, — the loss of his son Richard, — and the language of our friend can only be fitly reported in the words of the suffering statesman. "The storm has gone over me; and I lie like one of those old oaks, which the late hurricane has scattered about me. I am stripped of all my honors. I am torn up by the roots, and lie prostrate upon the earth. There, and prostrate there, I most unfeignedly recognize the Divine justice, and in some degree submit to it. I live in an inverted order. They who ought to have succeeded me are gone before me. They who should have been to me as posterity are in the place of ancestors. I owe to the dearest relation that act of piety which he would have performed to me." The mournful scene, it may be thought, should have been passed over as unsuited to this occasion; but the last twelve years of Mr. Hammond's life could not have been touched without it. It paralyzed him morally for a time, and he sought relief in closer application and harder work.

Scholarship must take its character largely from the manhood on which it is grafted. The qualities which I have noticed as belonging to the man were not obscured, but heightened and glorified in the scholar. The strong moral and religious forces of his nature moulded his tastes, gave directions to his thoughts, and determined his fields of investigation. His scholarship was strongly AMERICAN, not in a narrow, provincial sense of the term, but in a large and generous sense. It was not the scholarship of the beer garden and the café, nor "raised from the heat of youth, or the vapors of wine." It was NEW ENGLAND scholarship, the scholarship of the Christian home, of the farm, of the district school, of the town-house and the meeting-house, of the academy and the college; the scholarship gathered by the winter fireside, from the hayfield, from the echoes and silences of the primeval forest, from

the blazing suns of summer, and the glistening, piercing frosts of winter. It was PURITAN scholarship; but it was the Puritanism of the seventeenth century, of Milton, Hampden, of Baxter, and Howe, — the Puritanism that soared rather than that which sunk; that carried the mind upwards to the eternal throne rather than downward to Chaos and eternal night.

Into this strong American fabric he incorporated elements of strength and beauty from other sources. His tastes were strongly classic, and his classical reading was select and thorough. He was not content to spend all his strength upon the curriculum required in the preparation of boys for college. He knew that the scholar's mind must increase the extent as well as the intention of its knowledge. Hence, along with those studies which his daily work required, and whose regular return he greeted with increasing pleasure and intenser toil, he cultivated a collateral field, and in it attained to distinction and usefulness. This field was the intellectual and religious history of New England. To some this choice may seem unclassical, and beneath the dignity of Greek and Roman story. But Mr. Hammond saw in the historic Mayflower, with its hundred souls seeking freedom to worship God on the wild New England shore, as high a purpose, as brave a spirit, and withal as much *poetry* as in the Argo, with her mythic and piratic crew, seeking a golden fleece at Colchis. He knew as much as anybody of the migration of the Dorians, and their re-colonization of their ancestral home in the Peloponnesus; and he knew vastly more than most American scholars of the twenty thousand, and no more, men, women, and children who crossed three thousand miles of ocean to found a church without a bishop, and a state without a king. (And they did it, too.) He felt a scholar's interest in the story of Marathon, but a patriot's fire in the struggle at Bunker Hill. He performed with unflagging zeal, the annual voyage in epic story of the seven years' wanderings from Troy to the Tiber; but he saw a nobler epos for some future Virgil, in the growth of empire in America, in the long contest with France, in the triumph over Spain, in the gift of Saxon laws and manners to the continent.

With these treasures at his disposal, when called, year after year, to address his townsmen on the Fourth of July, he had something more to give them than the stale platitudes usually heard on that occasion; old facts were clothed with new life, and facts

just passing into oblivion were reclaimed, and made living stones in the fabrics of local and national history. Large accumulations of historical researches are among his papers, though not in a form suitable for publication.

What gave life to Arnold's teaching, was, not so much that he knew more of ancient history than others, as that he knew modern so much better; and that he saw in both ancient and modern history the same human nature unfolding itself; and, what is more, he showed from the passing life how the life which is passed was lived. Burke forecast from the revolt at Corcyra, the course of the French revolution. Dr. Hammond made Greek colonization tell on English, French, and Spanish colonization in America, and these colonies again illustrate the struggles and controversies between Dorian, Æolian, and Athenian colonies and the parent states.

His monograph on the New England academies and classical schools is the best that has been written on that subject. It only needs completion, according to the original plan, to fill a large gap in our educational history. He left in manuscript a life of Samuel Peters, which is said to be of great historic value.

In speaking of Mr. Hammond as a teacher, I labor under the disadvantage of having never been in his class-room. I have, however, seen specimens of his work. On leaving college, in 1841, I became a tutor, and in the first class that came under my care I noticed a young man[1] of superior character and scholarship, who had evidently come to college with aims quite different from many who were found there. Possessed of good native powers, he had somewhere learned to respect himself and become inspired with an earnest zeal in the pursuit of knowledge. I had, at that time, not heard of Dr. Hammond, and it was not until some years afterward that I learned that I had been admiring the handiwork of one who had become my acquaintance and friend. You will be glad to learn what he has to say of his preceptor. "He was," he says, in a letter bearing the date of December 2, 1879, "a teacher whom I have never ceased to venerate and to love. He had recently graduated from Yale College when I came under his instruction, and I remember as though it were but yesterday, the enthusiasm and zeal with which he engaged in the work of classical instruction. *Genial, energetic, and thorough;* these are the words that must be used to characterize his manner in the

[1] Mr. Isaac F. Cady, of Barrington, R. I.

class-room. If it were possible to awaken interest, he developed it; if any latent ability lurked in the nature of his pupils, he stirred it into action. In the general assembly room he was always a felt presence. His prayers were earnest and devout, his reading of Scripture impressive and reverential. We all felt the depth and sincerity of his religious character, and were more or less elevated and refined by his influence. His power was that of a pure, cultivated, and honest man. His prevailing mood was eminently cheerful, with no shading of frivolity. His smile was ever ready when a smile was appropriate; and when occasion called for it, he was capable of a sternness which a recreant pupil would not readily provoke a second time. He was an excellent disciplinarian, although he was sometimes accused of too great austerity by those who did not fully understand his character. His tastes were cultivated and refined. He was an excellent literary critic, as his students sometimes found to their chagrin and mortification, when they received back their compositions with transverse lines drawn through their finest passages. No one, so far as I know, ever had the temerity to call in question the purity of his private life, while only a favored few were permitted to know the depth and tenderness of affection of which he was capable. He loved music, and was himself possessed of a voice of great sweetness, which he used with excellent skill and judgment. His soul was in harmony with the beautiful, whether of sight or sound, both in nature and art." Of equal weight is the verbal testimony which I have received from a prominent member of our own body, well known to you all (Charles Hutchins, Esq.), who, from being his pupil, became his trusted and intimate friend. He spoke of the same intensity with which he threw himself into his work, of which Mr. Cady makes mention. He would sometimes dwell upon a favorite passage, or an expressive idiom, until his eyes would moisten with tears, and in unfolding its beauty and force, would exclaim, "Call that a dead language! it is the most expressive form that this thought has ever assumed; it has lived for ninety generations, and it will perish only with the mind that gave it birth."[1] The charge of conservatism, so often preferred,

[1] The Hon. Yung Wing, to whom I have already referred, in a letter to Charles Northend, Esq., thus speaks of him: "I found in Mr. Hammond a strong friend from first to last. I recall him with feelings of admiration as a noble man in every sense of the word. His voice was clear and sonorous, and

was doubtless well grounded. But it was a conservatism which did him honor. It was not narrow, bigoted, obstinate, nor blind; it was broad, generous, candid, and intelligent. It grew out of

every tone of it was filled with a deep sympathy, flowing naturally from a great heart. He had a highly cultivated mind, and his thoughts were those of a strong man. His taste for all that is beautiful in art, nature, and literature, was highly cultivated, and he was peculiarly gifted to inspire his pupils with noble aspirations, and to instill into them a love of the truth."

The Rev. John W. Harding, of Longmeadow, one of the trustees of Monson Academy, spoke as follows at his funeral: "I have been requested to speak of Mr. Hammond's connection with Monson Academy. But that is to speak of his life work, his first, and best, and latest love. His heartstrings were intertwined with this institution; his best energies and aspirations were bound up with it. He had a just appreciation of the important functions of a Christian school. No perfunctory or dilettante teacher of niceties and technicalities, he did not teach Latin and Greek, his favorite studies, for the sake of grammar, quantity, accidence, pronunciation, but for their higher educational intents, their logical discipline, their æsthetic training, their mental inspirations, their bearing upon the athletic, manly development of the intellect and the heart.

"Mr. Hammond was a true educator, in that he brought out what was in his pupils. He taught them how to exercise themselves, to express themselves. This was abundantly manifest in the annual exhibitions of the academy. It was far more than the common school-boy declamation. It was, to a signal degree, the expression of youthful minds who had begun to handle their faculties well. There was individuality, originality. In the utterances of the young men, there were evidences of Mr. Hammond's careful, interested, personal, special criticism, to a large extent his personal inspiration and suggestion. But it was that kind of prompting which is legitimate, helpful, not destructive of the personality of the student's own thought, leaving intact his own primary methods of expression, and carrying him further and stronger in his own line, waking him up to a consciousness of his own powers, starting him well on his literary career.

And so it was that, while in these later years Mr. Hammond was thought to lag behind the demand for philological minutiæ, the mint, anise, and cumin, he never did neglect the weightier matters that belong to an older, and possibly truer, system of linguistic studies. He might be called old-fashioned; but he had tasted the old wine, and was not afraid to maintain that it was better than the new.

Mr. Hammond believed in individual and adaptive teaching more than in the machine-like process of graded class-rooms and systematic courses. Without doubt he lost prestige for the academy as a fitting school for college, by his steadfastness in his own methods, which were thus somewhat aside from prevailing fashions. And yet, if I mistake not, his candidates for college made better than average proof of his educational ability. His impress and his foundations told to no mean advantage as time went on. How many who occupy high rank in professional and other walks of life, lament his death with sincerity and heartiness of affection and respect that are accorded to none but great masters! He was great in character, a grand personality, marked, indeed, with idiosyncrasies, strong peculiarities, prominent handles for invidious or depreciating criticism — the smaller criticism of those who could not, or

some of the best qualities of his character. He studied education more from its historic than from its psychological side. He based his own opinions more upon the lessons of experience than the

would not, take him in the grander wholeness of his personality. But there was in that wholeness, a certain largeness, a rare combination of manly qualities, of native powers, of rounded culture, the classical sense, the historical instinct, the spiritual discernment, the sturdy Christian principles, swift intuitions, strong prejudices accordingly, but, withal, the tenderest sensibilities. We remember his eye, how radiant of his soul, the nervous workings of that expressive mouth, the strong, quick grasp of his warm hand, his ponderous and sturdy walk, his intense sympathies with nature and with man, not the rich neighbor only, or the chosen few, but with humanity in its manifold relations and widest scope. I thus summarize his qualities, to hold up the man as ever behind the teacher, and his large personality as the prime secret of his educational success.

The Rev. R. H. Howard gives the following testimony. "Mr. Hammond was a true teacher. There was not the first thread of pedantry in his composition. He despised quackery of all kinds. He was thorough and exhaustive in all his inquiries. Few of his contemporaries had larger attainments, or wider information; few had more active or more penetrating minds. He was quite a bibliophilist, and was fond of curious and recondite lore. He was an able writer, excelling especially in the line of annals and biography. Within a few years past he has prepared histories, model compositions of their kind, of some of the most important academic institutions of the State. He was a veteran teacher. Without a doubt he was one of the leading educators of the Commonwealth. As a teacher, his specialty was the classics. How often have I thought that, if many of our professors in college would bring to their classes the affluence of learning and the same quenchless enthusiasm which Mr. Hammond was wont to do, much more would be accomplished. Think of the long line of young men that this royal teacher has fitted for college. Nor did ever a student sit at his feet that he did not put his impress on; for, as just intimated, Mr. Hammond was an enthusiast. No valley of dry bones was ever yet so seared or parched that he could not make it live again — make it sweet with incense, and vocal with melody and joy. If ever a teacher could invest —

". . . . articles,
Hebraic points and the force of Greek particles."

with interest, and inspire the greatest dullard in school with a passionate ardor for classical pursuits, that man was Charles Hammond. He was one of Nature's noblemen — as large hearted as he was large brained. Modest, simple, frank, generous to a fault; self-sacrificing, devoted to his friends, and kind, helpful, and sympathetic towards all; the very soul of candor, of honor, and of truth; no man more cordially abominated bigotry, meanness, or pretense than he, or more heartily appreciated real worth. Nature had built him up after one of her most liberal patterns. There does not live, perhaps, a man of finer feeling, of more generous impulses, or of nobler instincts, than was our lamented friend. His commanding form only fittingly expressed the largeness of his manhood, the breadth of his liberality, and the power and urgency of his convictions. As to his methods and theories, whether as an educator or in regard to social, political, and religious matters, Mr. Hammond was conserv-

facts of consciousness. He brought new theories to the test of established facts, rather than to the philosophy of the human mind. He was satisfied with what had worked well, and may have been too little inclined to inquire what would work better. If he sought improvement, he would more naturally take his guidance from Samuel Moody, Timothy Dwight, Eliphalet Pearson, and Jeremiah Day, than from Herbert Spencer and George Combe. This was a necessary consequence from his decided historic taste. Distance of time undoubtedly lent some enchantment to his view. He preferred to adopt a method that was historically safe and sound to one that was theoretically safer and sounder. He well understood that movement did not necessarily mean progress. Nor, in his devotion to history, was he deaf to the voice of philosophy. If new views were broached, if the very foundations of educational science were broken up, and new methods and systems advocated, their authors found no more attentive or respectful listener than Dr. Hammond. The wise educator, like the wise navigator, will prefer to use his anchor rather than his sail in unknown waters, and with no light to direct his course. Æneas was warned to sail round Sicily rather than attempt the perilous passage between Scylla and Charybdis. It is not given to man to keep with strict precision the middle course between the *a priori* and the *a posteriori* roads, along which the human mind is struggling to gain new truths.

His personal interest in his pupils was intense. The poor boy, fighting his way through poverty to get an education, found in him a father as well as a teacher; he poured out his money like water in aid of such pupils.

The last words that fell from his lips were a message to a de-

ative. The good old ways, well worked, were good enough for him, not that he arbitrarily or unreasoningly repelled all new things. He was not by any means averse to true progress. He felt inclined, however, to make haste very slowly.

"There was a fine and delicate humanity about Mr. Hammond, very beautiful to witness. The writer remembers to have seen him on one occasion sit for a whole hour, and that when other duties were pressing, and late in the evening, engaged with a youth who had applied for admission to the high school, and who was extremely anxious to succeed, gently leading him to a full realization of what at a glance was only too obvious to the examiner — his utter unfitness as yet for such a promotion. And then, when at length the disappointed child burst into tears, the fatherly tenderness with which this great teacher soothed, and encouraged the boy not to despond, but by and by to try again, was touching and beautiful indeed."

serving pupil who was struggling for an education without money and without friends.

There are several ways in which teachers may be classed, and one is that adopted by the great teacher, the mint-anise-and-cumin class and the weightier-matters-of-the-law class. The former class sometimes gain great fame for thoroughness from the fuss which they make, and the pains which they inflict; their scholars imagine that they have been thoroughly instructed when they have only been thoroughly tormented; like the honest Hibernian who objected to paying the exorbitant sum of fifty cents for the painless extraction of his tooth, on the ground that on a previous occasion by another dentist he had been dragged all round the room and was charged only twenty-five. The tooth was drawn, root and branch, but as no pain was inflicted he gravely suspected there had been some want of thoroughness in the operation. Mr. Hammond belonged to the weightier-matters-of-the-law class, and if through him the violated law sometimes spoke out its thunders, it was still more true that through him, in strains as sweet as angels use, the gospel whispered peace.

He delighted to teach Milton, incidentally and formally. Like Burke and Webster, and all great souls, he delighted in the vast range and strength of his thought and in the flights of his imagination beyond the bounds of space and time. From the great Roman he would often show how the greater English epic had soared higher above the Aonian mount than its Greek and Roman models.

The study of language was with him a work of real pleasure. He did not, however, rest merely in its paradigms and forms, in its syntax, prosody, and idiomatic peculiarities. It was the thought-side of language on which he loved to dwell, and it was as a medium of thought that language had for him its greatest charms. He taught Cicero, not as a means of enforcing and illustrating Latin grammar, simply, but he taught Latin grammar as a means of revealing the thought and the mind of Cicero, and the thought and mind of Rome as well. He taught Virgil, not as a collection of longs and shorts, dactyls, spondees, and hexameters; but he taught prosody as a means of reaching the harmony of the language, in which poetry naturally clothes itself. But he knew well that language would not yield its treasures of thought without much labor bestowed upon its various and capricious forms. Like the aurifer-

ous quartz, it yields its gold only when it is crushed to powder. But it was, after all, the unconscious tuition which Mr. Hammond gave, that was most valuable. It is with the teacher as with the orator; his power lies not in precept and system, or in method and learning, but in "the man, the subject, and the occasion," and even the subject and the occasion may be tame and powerless without a man to improve them. It was the "felt presence" of which Mr. Cady speaks, and which all of you who knew him well have realized, which gave him his greatest distinction. And when you hear from those who have prospered in all the walks of life from the impulse that he gave them, when you have seen them, as some of you have, come from far and near to weep at his grave, you can have no difficulty in understanding why the tenth legion was so strongly attached to Cæsar.

The connection of Mr. Hammond with this association demands a more extended notice than I have given it, or than the remaining time will permit. He was, we have seen, one of its constituent members, and he was then in the prime of his early manhood. He was just beginning his second term of service at Monson. In the second year of our history I find his name in the list of officers, and there it continued in some grade of service in numberless regular and special committees until his death. He served the usual term of two years as your president. In 1847, at your third annual meeting, he first addressed you in a formal lecture which was published in the first volume of your Transactions and also in the New Englander. In speaking of his labors in this body there are two facts that should not be overlooked. In the first place he belonged to a class of teachers who, though always cordially welcomed, have not always been earnest coöperators in our associated work. But Mr. Hammond stoutly maintained that the incorporated academies of Massachusetts were public schools, and it was to him not only a pleasure, but a duty which he owed to his position to appear among us, labor with us, and occasionally, when things did not go to suit him, to give us a good castigation, which he always did so well, that like good children we felt much happier when it was all over, and we always had the good sense to see that we richly deserved it. I do not mean that Mr. Hammond ever displayed any plantation manners among us, for there cannot be found on the long roll of our membership the name of a more truly modest man; yet in the earnestness of debate and in the

conflict of opinions, "the genial current of his soul" would sometime "swell into a noble rage," in which there was no taint of angry passion, but in which the qualities of his great nature appeared to the best advantage. He corrected us, and we gave him reverence. He was a frequent debater, never a declaimer, and he was always listened to with the attention and respect due to him as a man and a scholar. He never spoke to advertise himself, or to hear himself talk, but from the interest which he felt in the subject of debate and because he had something to say. Few of our members could speak from as wide a range of experience as well as of acquired knowledge. He was much more than the mere classical teacher. For seven years of his life he had spent a goodly portion of his time in teaching a district school, that great revealer of character; for years he served on the school committee of a large town, and there was no grade of school, from the primary to the professional, with which he had not had much personal experience as pupil, teacher, or supervisor. Add to this that he was a close student of methods and systems, that he gathered into his library everything upon education that came within his reach, and you have an educator whose loss in a body like this cannot easily be supplied.

In the second place we should not forget the expense of time and money requisite for the service which he gave us for thirty-three years. To most of us, attendance upon directors' or committee meetings, means a ride in the horse or steam cars of fifteen or twenty minutes, a couple of hours in the committee meeting, an early return home, a complacent conscience, and an uninjured purse. With Dr. Hammond, at the distance of ninety miles, attendance meant a ride of four miles to Palmer, two or three hours' sleep at the station, and the rest of the night in the car, to say nothing of fare and board, and this often repeated the next night, and the regular work in school following upon two sleepless nights. The Albany Railroad I am sure must appreciate the service which he has rendered us, whether we do or not. More than this, when subscriptions of five or ten dollars were called for, as was not unfrequently the case, no purse was opened sooner than Dr. Hammond's. We have scarcely had a member more loyal to the great purposes for which this association was founded. If measures were adopted which he did not approve, if theories seemed to prevail in which he had no faith, be still maintained his loyalty to the cause.

Defeat did not dishearten, nor victory unduly elate him. His convictions were too strong, and his opinions too well considered, to be shaken by an adverse majority. Many of his warmest friends were those who often disagreed with him in discussion and voting. This very collision and opposition of thought and opinion brought clearly to view qualities which could not fail to command respect and love.

Edward Young, the poet of the "Night Thoughts," tells us that "the Christian is the highest style of man," and this crowning element was not wanting in Dr. Hammond's character. He was an ordained clergyman of the Trinitarian Congregational Church, and not unfrequently officiated in the pulpits of that denomination with great acceptance. Several of his sermons have been published. It is not unlikely that it would have been better for his fame had he become a pastor instead of a preceptor. There was, however, a strange timidity that seemed to baffle his first efforts which he found great difficulty in mastering. He seemed utterly unconscious (as I learn from his classmate and life-long friend, Dr. Tarbox) of the advantages which he possessed in his rich voice, his superior presence, and powerful pen. There is scarcely a pulpit in the land that would not have sought his ministrations after a few years' exercise of his natural and acquired powers. He should have remembered that Robert Hall's first appearances in the pulpit were utter failures; that Woodfall told Sheridan, after his first speech in the House of Commons, that he had better not try it again; that Daniel Webster said that he got along very well at school with everything except declamation, and that he never could do; and he never did, though he made some very good speeches. But let us not criticise or complain; the pulpit's loss has been the schoolroom's gain. The bashful young clergyman, unable to face an audience to his satisfaction, has infused the sacred fire into hundreds of young minds now filling the pulpit, pleading at the bar, or swaying from the platform delighted thousands who hang upon their lips. It is pleasant to notice that Dr. Hammond was the first to predict the great eminence of his early classmate, — that divine who now holds, in the estimation of many, the first place in the American pulpit, — the Rev. Dr. Storrs, of Brooklyn. He little thought how nearly he might have come to an honorable rivalry with him.

But I do not mean to rest Dr. Hammond's claim to the Christian character upon any ceremony of ordination or upon any doubt-

ful apostolical succession. He was priest by the imposition of a mightier hand than council, synod, or prelate have ever imposed. When we summoned him, as we sometimes did, to officiate as our chaplain, did we not feel a sacred pleasure in the service which he rendered us? Did we not mount with easier flight upon the wings of his devotion than upon the litanies of any stranger's lips? Did not his walk and life among us entitle him to speak for us to the King of kings and Lord of lords? As a theologian he was better read, better acquainted with sects and systems, schools and denominations, than the average of the profession. He was so well acquainted with them as to rate them at their true value. He was true to his confession; he did not confess one thing and believe another, or nothing at all, but he held his theology in complete subordination to his Christianity. He was first a Christian, then a theologian, — large, liberal, generous, and true. If any man of our generation embodied that ideal which the Apostle drew of that charity which suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, beareth all things, believeth all things, endureth all things, that man was he whose loss we deplore and whose worth we commemorate.

A few sad words must describe the close. When Dr.[1] Hammond entered upon his last academic year in September, 1878, it was with the expectation and purpose that it should be his last year of teaching. He had taught thirty-six years, the longest period known to any of the *mixed* or *co-educational academies*, and surpassed only by the principals of Exeter, whose term of service has always been fifty. He had earned his *emeritum*, and he was hoping for a peaceful retirement in a green old age, in the still air of his delightful historic studies, where he could "keep the flame from wasting by repose," and complete work long since outlined in thought, and somewhat advanced in execution, — work which he could leave behind him, and which would not soon be allowed to die. But these fond hopes were not to be realized. A few weeks after the beginning of the term he was prostrated by a capricious and treacherous disease. He rallied for a time, so far as to leave his chamber, go down to his library for a few hours, and gaze upon the volumes through which he had so long communed with the wise and good of every country and of every age.

[1] Mr. Hammond received the honorary degree of LL. D., in 1877, from Iowa College.

There are states of mind, unusual, abnormal, perhaps, but not irrational, when the whole past life is revived and lived over, and the lapse of years condensed to moments. Such moments have been experienced in the near prospect of death. They are the swift hours of life, and show the capacities of the soul in some states of the body. Such an hour is that when the scholar takes leave of his library; as he looks around upon the serried ranks of those familiar forms, associated with every stage and aspect of his spiritual growth, they seem clothed with a kind of vitality; they bring up with spectral power the fondest recollections of life, — the schoolmate, the class-room, the teacher, the task, the friend, the struggles and trials, the successes and triumphs, the toils endured and the sacrifices made to gain these silent monitors, the midnight hours of calm reflection and rapt enjoyment, the highest stretches of thought along the highways and by-ways of science, the flights of the imagination beyond the reach of science, the great cloud of witnesses who seem to start from the volumes in which their thoughts repose, the fair fields of knowledge surveyed, the boundless realms left unexplored, — "all these visions, feelings, pangs, too vast for words, too deep for tears," crowd upon the mind of the scholar as he closes the long years of communion and fellowship with those lifeless forms of garnered wisdom, round which, with tendrils strong as flesh and blood, his affections have entwined.

Such was the hour which prompted the wish of Prescott that his body, when arrayed for the tomb, might rest for a time in his library, ere it was consigned to the house appointed for all the living. The wish was granted; and thither, tenderly and reverently, was he borne, and there he lay, in unmoved, inaccessible peace, while the lettered dead of all ages and climes and countries seemed to look down upon him in their earthly and passionless immortality, and claim that his name should be imperishably associated with theirs. Such was the last visit of Dr. Hammond to his library, the scene of his professional labors; where the work of the scholar and the teacher had so long been mingled; where he had solved the numberless and varied problems that arise in the teacher's life; where he had reflected upon the individual and aggregate wants of his school, where the daily tasks were prepared and examined; whither the earnest and gifted pupil was summoned for counsel and encouragement, the wayward and reckless for warning and discipline; where education was studied as a history and a science, where its great

masters' teachings, from Ascham to Arnold, were found in volumes "frequent and full;" where his spirit, wearied with routine, found rest in the gardens of Alcinoüs, the fields of Elysium, the Eden of Paradise, or gained new vigor in the records of a holier age from psalmist, prophet, and apostle,—

> "And if aught else great bards beside
> In sage and solemn tunes have sung."

The feelings of that hour can only be imagined by one who has witnessed his love for books,—who has seen him unconsciously clasp to his bosom a choice new volume with the same warmth that he would grasp the hand of a friend.

But he was soon satisfied that all that remained for him was to set his house in order, and be in readiness for the summons; and this he did with the firmness of a man and the faith of a Christian. He suffered much for several weeks, and the light of reason was for some time clouded. The ruling passion was strong in death. It was a repetition of the well-known scene at Dr. Adam's death-bed, the head master of the Edinburgh High School. As the shadows of death thickened around his bewildered senses he kindly remarked, "It is growing dark, boys, you may go home." And so our friend, the preceptor, at Monson, gathering the poor remains of his wasted strength with a resolute effort, gave a message of love for a beloved pupil, and as the words left his lips he passed within the veil to higher service, in nearer presence, and with ransomed powers:—

> "In what new region, to the just assigned,
> What new employments please the unbodied mind?
> A winged Virtue through the ethereal sky,
> From world to world unwearied does he fly?
> Or curious trace the long, laborious maze
> Of Heaven's decrees where wondering angels gaze?
> Does he delight to hear bold seraphs tell
> How Michael battled and the Dragon fell?
> Or, mixed with milder cherubim, to glow
> In hymns of love, not ill-essayed below?
> Or does he warn poor mortals left behind—
> A task well suited to his gentle mind?
> Oh if sometimes thy spotless form descend,
> To us, thy aid thou guardian genius lend;
> When rage misguides us, or when fear alarms,
> When pain distresses, or when pleasure charms,
> In silent whisperings purer thoughts impart
> And turn from ill some frail and feeble heart,

Lead through the paths thy virtue trod before,
Till bliss shall join nor death can part us more." [1]

His funeral rites were solemnized with that simplicity and tenderness which befitted his character. His friend and classmate, Dr. Tarbox, told the story of his life and drew the lessons which it taught. The trustees of the academy, to which he had come as a pupil forty-seven years before, and which he had served as preceptor a quarter of a century, followed by no ceremonial display, but by mourning friends and reverent pupils, old and young, bore him to his grave to rest where and when his work was done. Where should the soldier rest but where he fought and fell?

List of Publications by Dr. Hammond.

1. AMERICAN PURITANISM. New Englander, July, 1843.
2. EBENEZER PORTER MASON. New Englander, July, 1845.
3. COMMON SCHOOLS and their relation to Higher Seminaries. (New Englander, July, 1848.)
4. NEW ENGLAND ACADEMIES AND CLASSICAL SCHOOLS. [Introduction to a History of Incorporated Academies projected by Henry Barnard in 1852, and printed in American Journal of Education 1866, and in Circular of Commissioner of Education in 1867.]
5. HISTORICAL DISCOURSE at the Semi-Centennial Anniversary of Monson Academy. July, 1854.
6. ADDRESS at the Re-Dedication of Monson Academy. July 12, 1864.
7. HISTORY of Groton Academy. Barnard's Journal of Education, 1856.
8. SERMON on the Life and Character of ABRAHAM LINCOLN. Preached at Monson. June 1, 1865.
9. SERMON preached at the Re-Dedication of the Church at Union, Conn. July 25, 1866.
10. HISTORY of Monson Academy. Barnard's Journal of Education, 1867.
11. ADDRESS at the Re-Dedication of Lawrence Academy. June 29, 1871.
12. HISTORY of Phillips Academy at Andover. Report of Secretary of Mass. Board of Education, 1875–6.
13. OUR COUNTY HISTORY.—An Oration delivered at Tolland, Conn. July 4, 1876.
14. ADDRESS at Centennial Reunion, at Lake Mashapaug, in Union, Conn. Aug. 30, 1876.
15. THE GOOD PASTOR.—A Sermon preached at the Funeral of REV. ABRAM MARSH, at Tolland, Conn. Sept. 4, 1877.
16. MASHAPAUG Lake and the Surrounding Region.—An Address delivered at Union, Conn., July 4, 1878.

MASSACHUSETTS POLICY OF INCORPORATED ACADEMIES.

THE earliest schools in Massachusetts, technically known as Free, Grammar, or Town schools, imparted secondary as well as elementary instruction; but the needs of families not residing within towns on which such schools were made obligatory by law, led to the establishment of a class of institutions known as Academies, the public policy of which is set forth in the following document:—

At the General Court of the Commonwealth of Massachusetts, held on the 25th day of January, 1797,

ORDERED, That the secretary be, and he hereby is, directed to cause the report of a committee of both houses on the subject of grants of land to sundry academies within this Commonwealth, to be printed with the resolves which shall pass the general court at the present session.

And be it further ordered, That the grants of land specified in said report shall be made to the trustees of any association within the respective counties mentioned in said report, where there is no academy at present instituted, who shall first make application to the general court for that purpose: *provided*, they produce evidence that the sum required in said report is secured to the use of such institution: and *provided*, that the place contemplated for the situation of the academy be approved of by the legislature.

Report on the subject of Academies at Large. Feb. 27, 1797.

The committee of both Houses, to whom was referred the subject of academies at large, and also sundry petitions for grants of public lands to particular academies, having accordingly considered the subject on general principles, and likewise the several petitions referred to them, submit the following report:

On a general view of this subject, the committee are of opinion that the system hitherto pursued, of endowing academies with State lands ought to be continued—but with several material alterations; first, that no academy, (at least not already erected,) ought to be encouraged by government, unless it have a neighborhood to support it of at least thirty or forty thousand inhabitants, not accommodated in any manner by any other academies, by any college or school answering the purpose of an academy; secondly, that every such portion of the Commonwealth ought to be considered as equally entitled to grants of State lands to these institutions, in aid of private donations; and thirdly, that no State lands ought to be granted to any academy, but in aid of permanent funds; secured by towns and individual donors: and therefore, previous to any such grant of State lands, evidence ought to be produced that such funds are legally secured, at least adequate to erect and repair the necessary buildings, to support the corporation, to procure and preserve such apparatus and books as may be necessary, and to pay a part of the salaries of the preceptors.

In attending to the particular cases, the committee find that fifteen academies have already been incorporated in this Commonwealth: also Derby School, which serves all the general purposes of an academy, but that the academy at Marblehead probably will only serve the purposes of a town school. And the committee are of opinion that the three colleges established and endowed by the State and private donors, will serve many of the purposes of academies in their respective neighborhood, so that if four or five academies more shall be allowed in those parts of the Commonwealth where they may be most wanted, there will be one academy to every 25,000 inhabitants, and probably, therefore, they must struggle with many difficulties until the wealth and population of the State shall be very considerably increased; for however useful colleges and academies may be for many purposes, yet it is very obvious that the great body of the people will and must educate their children in town district schools, where they can be boarded or supported by their parents.

The committee find that of the fifteen academies already incorporated, seven

of them have had grants of State lands, that at Fryeburgh of 15,000 acres, and the other six, at Machias, Hallowell, Berwick, Marblehead, Taunton, and Leicester, one township each. To extend this plan of a township to each academy to those academies already allowed, and to those which from local circumstances may be justly claimed, would require the grants of twelve or thirteen townships more. The committee think this number too large, and therefore propose half a township of six miles square, of the unappropriated lands in the district of Maine, to be granted to each academy having secured to it the private funds of towns and individual donors before described, to be laid out or assigned (with the usual reservations) by the committee for the sale of eastern lands.

Of the eight academies already incorporated and not endowed by the Commonwealth, part appear to have been endowed by towns and individuals; and as to part, no satisfactory evidence is produced of such endowments.

It appears that Dummer's Academy, in Newbury, has legally secured to it a permanent fund for its support, by a private donor, to the amount of $6,000; and that Phillips Academy, in Andover, has a fund something larger, secured in like manner; that each of these academies was established in a proper situation.

It appears that the academies in Groton and Westford are about seven miles apart, both in the county of Middlesex, and with a neighborhood perhaps not so adequate as could be wished to the support of two; that each of them has received the donations of towns and individuals to the amount of about $2,500, and that each of them is now much embarrassed for want of funds, but both of these academies have been incorporated and countenanced by the legislature, and must be considered as fully adequate for the county of Middlesex.

On the whole the committee propose an immediate grant of half a township of the description aforesaid, to each of these four academies. As to the academies at Portland, Westfield and New Salem, and in the county of Plymouth, the committee propose that half a township, of the description aforesaid, be granted to each of them: *provided*, each of them shall, within three years, produce evidence that there is a permanent fund legally secured to each by town or individual donors, to the amount of $3,000, and that the Act establishing an Academy in the town of Plymouth be repealed, and an Act be passed establishing an Academy in the county of Plymouth, on the principles of the petition from that county; and that half a township of land be granted to each of the counties of Barnstable, Nantucket, Norfolk, and Dukes County, and Hancock, for the purpose of an Academy; *provided* they shall, within three years, severally furnish evidence that funds are secured by towns or individual donors to the amount of $3,000, for the support of each of the said academies.

The Joint Standing Committee on Education (Hon. Charles W. Upham, *Chairman*,) in a Report dated March 30, 1859—after reciting the above report, as proceeding from a Committee "composed of leading and experienced men, of whom Nathan Dane of Beverly was one,"—"and as published by the General Court, containing most decisive and emphatic annunciation of the policy of the State"—remark:

The following principles appear to have been established, as determining the relations of academies to the Commonwealth. They were to be regarded as in many respects and to a considerable extent, public schools; as a part of an organized system of public and universal education; as opening the way, for all the people, to a higher order of instruction than the common schools can supply, and as a complement to them, towns, as well as the Commonwealth, were to share, with individuals, the character of founders, or legal visitors of them. They were to be distributed, as nearly as might be, so as to accommodate the different districts or localities of the State, according to a measure of population, that is, 25,000 individuals. In this way they were to be placed within the reach of the whole people, and their advantages secured, as equally and effectively as possible, for the common benefit.

TABLE I.—ACADEMIES IN OPERATION IN 1876.

The following list includes the principal Academies which are in more or less active operation at the present time (Jan. 1, 1877),[1] with the date of incorporation and opening, the names of the present principals, the means of support, and the number of students and graduates :—

NAME.	Location.	Incorporated.	Opened.	Present Principal.	Means of Support.		Value of Real Estate.	Value of the Productive Funds.	Value of Libraries, Apparatus, etc.	Total Assets.	No. of Graduates.		No. belonging in 1876.
					From Productive Funds.	From Tuition.					For Year.	From Organization.	
Latin School,	Boston (Highlands).	1670,	1645,	Wm. C. Collar, A. M.,	$12,500	–	–	$250,000	–	–	[2]103	2464	128
Eliot School,	Boston (Jamaica Plain).	1690,	1691,	D. S. Smalley, A. M.,	–	–	$10,000	60,000	$300	$70,300	8	–	24
Phillips,	Andover,	1780,	1778,	Rev. Cecil F. P. Bancroft, A. M., Ph. D.	6,052	$9,622	125,000	95,000	6,000	226,000	33	3,000[3]	201
Dummer,	So. Byfield,	1782,	1763,	Rev. Ebenezer G. Parsons, A. M.	1,200	300	12,000	12,000	600	12,600	[3]7	–	50
Leicester,	Leicester,	1784,	1784,	D. N. Putney,	1,900	1,700	20,000	29,500	1,000	40,500	–	400	55
Derby,	Hingham,	1784,	1785,	Nathan H. Dole, A. M.,	1,900	418	5,000	30,325	–	35,325	–	–	40
Ipswich Grammar School,[1]	Ipswich,	1787,	1636,	(Suspended),	–	–	–	–	–	–	–	–	–
Bristol,	Taunton,	1792,	1796,	Arthur Driver,	–	1,800	–	12,000	–	–	3[3]	–	60
Westford,	Westford,	1793,	1792,	Wm. E. Frost, A. M.,	1,600	850	6,000	28,000	300	34,300	6	–	47
Westfield,[1]	Westfield,	1793,	1800,	(Suspended),	–	–	–	60,000	–	–	–	–	–
Lawrence,	Groton,	1793,	–	James Fletcher, A. M.,	–	–	35,000	33,000	–	–	–	–	108
New Salem,	New Salem,	1795,	1795,	F. E. Stratton, A. M.,	605	800	10,700	6,750	350	17,450	[3]23	–	42
Deerfield,	Deerfield,	1797,	1799,	Edgar R. Downs, A. B.,	1,050	–	3,500	14,490	100	18,990	–	–	30

Bridgewater,[1] . . .	Bridgewater, .	1799,	–	(Suspended), ...	–	–	$11,000	$2,500	$300	$13,800	–	–	–
Bradford Female Seminary,[6]	Bradford, .	1804,	1803,	Miss Annie E. Johnson, . .	–	$5,453	175,000	15,000	5,500	195,500	–	332	108
Monson, ...	Monson, . .	1804,	1806,	Rev. Charles Hammond, A. M.,	$2,000	2,363	20,000	25,500	5,000	50,500	–	550[3]	155
Friends', ...	New Bedford, .	1812,	1813,	John Tetlow, A. M., . .	–	7,350	25,000	3,000	1,000	29,000	4	–	51
Hopkins, ...	Hadley, . .	1816,	1817,	W. W. Mitchell, A. M., . .	–	–	4,434	30,031	300	34,765	–	–	34
Nichols, ...	Dudley, . .	1819,	1822,	Marcellus Coggan, A. M., .	1,000	600	–	–	400	–	15[3]	1,500	90
Merrimac, ...	Groveland, .	1822,	–	(Suspended, 1875),[7] . . .	–	–	3,000	–	–	–	–	–	–
Wesleyan, ...	Wilbraham, .	1824,	1825,	Rev. Nathaniel Fellows, A. M.,	–	10,200	123,550	–	29,849	153,399	28	800[2] 1,500	[4]220
Adams Classical, . .	Quincy, . .	1826,	1872,	Wm. R. Dimmock, LL. D., .	–	11,500	–	–	–	–	28	–	150
Hopkins School, . .	Cambridge, .	1827,	1657,	Wm. F. Bradbury, A. M., .	–	–	–	53,847	–	–	8	–	126
Coffin School, . . .	Nantucket, .	1827,	1827,	Edmund B. Fox, . . .	2,500	800	12,000	45,000	1,000	58,000	6	–	98
Ipswich Female Seminary,[8]	Ipswich, . .	1828,	1825,	Rev. John P. Cowles, Mrs. Eunice C. Cowles.	–	–	–	–	–	–	–	300	–
Abbot Female Seminary, .	Andover, . .	1829,	1829,	Miss Philena McKeen, . .	–	25,000	40,000	–	500	–	12	218	100
Partridge, ...	Duxbury, .	1829,	1829,	Edward W. Wright, A. M., .	2,000	–	–	25,520	–	–	–	–	49
Hanover, ...	Hanover, . .	1829,	–	J. C. Knight, A. M., . .	140	850	4,000	2,200	300	6,500	–	–	35
Warren, ...	Woburn, . .	1830,	1825,	L. S. Burbank, A. M., . .	800	3,000	20,000	12,000	2,000	34,000	8	10[3]	45
Dukes, ...	Tisbury, . .	1833,	1837,	– –	–	540	8,300	5,700	150	14,150	–	–	40
Worcester Academy, . .	Worcester, .	1834,	1834,	Nathan Leavenworth, A. B., .	3,300	2,200	100,000	50,000	1,500	157,000	10	–	63
Lawrence, ...	Falmouth, .	1835,	1835,	Lucian Hunt, A. M., . .	700	540	3,000	12,000	100	15,100	5	–	30
Peirce, ...	Middleborough,	1835,	1808,	George H. Coffin, . . .	750	1,500	20,000	11,000	–	–	1[3]	–	50
Mt. Holyoke Female Sem.,[8]	South Hadley,	1836,	1837,	Miss Julia E. Ward, . .	2,734	45,000[9]	300,000	30,640	10,000[10]	330,640	–	1,567	288
Wheaton Female Seminary,	Norton, . .	1837,	–	Mrs. Caroline C. Metcalf, .	–	5,500	100,000	200,000[11]	3,000[10]	300,000	–	220	122

[1] A few which are not in active operation are included on account of their historic interest. [2] Average. [3] Fitted for college. [4] No record previous to 1846
[5] Estimate. [6] Suspended fall of 1876. [7] Temporarily. [8] See sketch. [9] With board. [10] Volumes. [11] Assured.

TABLE I.—STATISTICS OF ACADEMIES—Continued.

NAME.	Location.	Incorporated.	Opened.	Present Principal.	Means of Support.		Value of Real Estate.	Value of the Productive Funds.	Value of Libraries, Apparatus, etc.	Total Assets.	No. of Graduates.		No. belonging in 1876.
					From Productive Funds.	From Tuition.					Per Year.	From Organization.	
Putnam Free,	Newburyport,	1838,	1848,	A. H. Thompson, A. M.,	–	–	$40,000	$41,316	$1,000	$82,316	1[1]	–	109
Williston,	Easthampton,	1841,	1841,	Rev. James M. Whiton, Ph. D.,	–	$12,000	150,000	700,000[2]	28,000	878,000	130[3]	1,149	214
Maplewood,	Pittsfield,	1849,	1841,	Rev. Ch. V. Spear, A. M.,	–	–	50,000	–	7,000	57,000	5[3]	304	73
Punchard Free,	Andover,	1851,	1856,	Wm. G. Goldsmith, A. M.,	$4,500	–	40,000	75,000	4,000	119,000	184	134	74
Lasell Seminary	Auburndale,	1851,	1851,	Charles C. Bragdon, A. M.,	–	23,000[5]	63,000	–	500	63,500	4	149	75
Oread,	Worcester,	1851,	1848,	H. R. Greene, A. M.,	–	4,000	60,000	–	3,000	63,000	5[3]	250	53
Howe's	Billerica,	1852,	1852,	Samuel Tucker, A. M.,	1,262	222	7,000	21,500	100	28,600	6[1][5]	30	37
English and Classical Sch'l,	West Newton,	1855,	1854,	Nathaniel T. Allen,	–	21,000[5]	25,000	–	3,000	28,000	4[1][3]	50	75
Hitchcock Grammar School,	Brimfield,	1855,	1855,	E. W. Norwood, A. M.,	–	–	15,000	75,000	1,000	91,000	7[3] 4[1]	36[6]	118
South Berkshire Institute,	New Marlboro'	1856,	1856,	–	–	3,000	30,000	–	500	30,500	4[1]	–	50
Waltham New Church Sc'l,	Waltham,	1857,	1860,	Benjamin Worcester,	500	3,000	20,000	8,000	–	28,000	13[3]	–	65
Power's Institute,	Bernardston,	1857,	1857,	A. J. Sanborn, A. M.,	1,200	1,000	10,000	10,000	500	20,500	–	–	135
Pratt Free,	Middleboro',	1865,	1865,	T. W. Tilton,	–	–	5,000	27,000	500[7]	32,000	–	–	54
Cushing,	Ashburnham,	1865,	1875,	Edwin Pierce, A. M.,	6,500	2,000	95,000	100,000	2,000	197,000	–	–	90
St. Mark's School,	Southborough,	1865,	1865,	Rev. J. I. T. Coolidge, D. D.,	90	24,000[5]	30,000	1,200	100	31,300	3[1]	–	51
Dean,	Franklin,	1865,	1865,	Rev. Jas. P. Weston, D. D.,	11,000	3,950	179,000	150,000	2,000	331,000	9[3]	84	140
Prospect Hill (Female),	Greenfield,	1868,	1869,	Miss Sabia Wright,	–	$2,100	$25,000	–	200	$25,200	–	–	35
Barstow School,	Mattapoisett,	1870,	1870,	Caleb Slade,	$658	4	3,500	$8,552	–	12,052	–	–	61
Smith,	Hatfield,	1871,	1872,	Wilder B. Harding, A. M.,	4,000	600	30,000	57,000	$300	87,300	9[2][1]	5	45
Sawin,	Sherborn,	1871,	1874,	Edward A. H. Allen, C. E.,	1,900	12,508	25,000	20,000	300	45,300	–	9	31
Chauncy Hall,	Boston,	1874,	1828,	Thomas Cushing, A. M., Wm. H. Ladd.	–	1,250[5]	100,000	–	10,000	110,000	–	[3]200[1]	261
Deerfield Academy and Dickinson High School,	Deerfield,	1875,	–	(Not opened),	–	–	4,000	70,000	–	–	–	–	–

[1] Fitted for college. [2] Assured. [3] Average. [4] Total. [5] With board. [6] Since 1871. [7] Volumes.

TABLE II.—INSTITUTIONS INCORPORATED AS ACADEMIES.

A few of the following list of Academies have a history which would richly repay the labor of an extended sketch; of some, the existence was but temporary, of others, fitful and ephemeral, while of many it was simply nominal; but all were favored with a special Act of incorporation and authority to hold in trust, *for the purposes of education*, sums varying from $5,000 to $100,000, not often, however, exceeding $20,000.

NAME.	Location.	Incorporated.	NAME.	Location.	Incorporated.
Williamstown Free,	Williamstown,	1785	Sherburne,	Sherburne,	1828
Marblehead;[1]*	Marblehead,	1792	Topsfield,	Topsfield,	1828
Plymouth,	Plymouth,	1793	Haverhill,	Haverhill,	1828
Milton,[1]	Milton,	1798	Milford,	Milford,	1828
Framingham,[1]*	Framingham,	1799	Weymouth & Braintree.	Weymouth,	1828
Nantucket,[1]	Nantucket,	1801	Stockbridge,*	Stockbridge,	1828
Berkshire,[1]*	Lenox,	1803	Ipswich,[2]	Ipswich,	1828
Franklin,	Andover (No.),	1803	Lancaster,	Lancaster,	1828
Sandwich,[1]*	Sandwich,	1804	Sheldon English and Classical.*	Southampton,	1829
Lynn,	Lynn,	1805	Round Hill,	Northampton,	1829
Day's,*	Wrentham,	1806	Berkshire Man. Lab. High School.	Stockbridge,	1829
Middlesex Female,	Concord,	1806	Chatham,	Chatham,	1829
Pittsfield Female,	Pittsfield,	1807	Northfield Academy of Useful Knowledge.*	Northfield,	1829
Gram. Sch'l Fund,	Lincoln,	1811	Gates,	Marlborough,	1829
Newburyport,*	Newburyport,	1807	Woodbridge School,	South Hadley,	1830
Salem Street,	Boston,	1816	Newton Female,	Newton,	1830
Amherst,[1]	Amherst,	1816	Mt. Pleasant Classical Institute.	Amherst,	1831
Kingston,	Kingston,	1816	Boxford,	Boxford,	1831
Billerica,	Billerica,	1820	Female Seminary,	Springfield,	1831
Sanderson,	Ashfield,	1821	Egremont,	Egremont,	1832
Lexington,	Lexington,	1822	Pawtucket,	Pawtucket,	1832
Seminary (Fem.),	Brookfield,	1826	Fellenberg,	Greenfield,	1832
South Reading,	Wakefield,	1828	Millbury,*	Millbury,	1832
Williamstown,	Williamstown,	1828	Worcester Female Seminary.	Worcester,	1832
Greenfield Young Ladies.	Greenfield,	1828	Lynn,	Lynn,	1832

[1] Half township of land granted.

[2] Corporate name of Fem. Sem., Table I.

* These, and probably several others of the above list, have become merged in High Schools; nearly all the others have ceased as Academies, or never have had an existence.

TABLE II.—Continued.

NAME.	Location.	Incorporated.	NAME.	Location.	Incorporated.
Dorchester, . .	Dorchester, .	1832	Washington, . .	Needham, . .	1841
Charlestown Female Seminary.	Charlestown, .	1833	Truro, . . .	Truro, . .	1841
Goodale, . . .	Bernardston, .	1833	Hopkinton High,* .	Hopkinton, .	1841
Boston Fem. Sem., .	Boston, . .	1833	Drury,* . . .	North Adams, .	1841
Westminster, . .	Westminster, .	1833	South Yarmouth,* .	Yarmouth, . .	1843
Central Village, .	Dracut, . .	1833	Greenfield Institute for Young Ladies.	Greenfield, . .	1843
Belvidere Fem. Sem.,	Dracut, . .	1833	Ireland, . . .	West Springfield,	1844
Edgartown,* . .	Edgartown, .	1833	Winchendon, . .	Winchendon, .	1845
Lamson,* . . .	Shelburne Falls,	1833	Pine Grove, . .	Harwich, . .	1846
Franklin County, .	Shelburne, . .	1833	Lowell, . . .	Lowell, . .	1846
Randolph, . .	Randolph, . .	1833	Lee,* . . .	Lee, . . .	1847
Fuller, . . .	Newton, . .	1833	Adelphian, . .	N. Bridgewater, .	1847
Wilberforce Manufacturing, &c.	N. Bridgewater, .	1834	Shelburne Falls, .	Shelburne, . .	1847
Berkshire Manual Labor High Sch'l.	Pittsfield, . .	1834	Lancaster,* . .	Lancaster, . .	1847
Northampton Female Seminary.	Northampton, .	1835	Westminster, . .	Westminster, .	1847
Belmont Institute, .	Boston, . .	1835	Hinsdale,* . .	Hinsdale, . .	1848
Beverly, . . .	Beverly, . .	1835	Quaboag, . . .	Warren, . .	1850
Middlesex High Sch'l,	Cambridge, .	1835	Hollis Institute, .	South Braintree,	1851
Winnisimmet, . .	Chelsea, . .	1835	Mount Hollis,* .	Holliston, . .	1852
Sedgwick Young Ladies.	Jamaica Plain, .	1836	Myricksville, . .	Taunton, . .	1853
Belchertown Classical School.*	Belchertown, .	1836	Conway,*. . .	Conway, . .	1853
Amherst Female Seminary.	Amherst, . .	1836	Ladies Collegiate Institute.	Amherst, . .	1854
East Bridgewater, .	E. Bridgewater, .	1837	Rutland, . . .	Rutland, . .	1854
Mountain Seminary,	Worthington, .	1837	Riverside, . .	Newton, . .	1854
New Eng. Christian,	Beverly, . .	1837	Jubilee Hill, . .	Pittsfield, . .	1855
Rochester, . .	Rochester, . .	1837	Titicut, . . .	Middleborough, .	1856
New England, . .	Cohasset, . .	1838	Arms, . . .	Shelburne Falls,	1860
Townsend Female, .	West Townsend,	1839	Howard Funds, .	W. Bridgewater,	1868
Sheffield,* . .	Sheffield, . .	1840	Holyrood, . .	Lowell, . .	1868
Ashby, . . .	Ashby, . .	1840	Amesbury and Salisbury.	Amesbury, . .	1869
Pepperell,* . .	Pepperell, . .	1841	Wellesley Female Seminary.	Wellesley, . .	1870
Great Barrington, .	Gt. Barrington, .	1841	Thayer, . . .	Braintree, . .	1873

* See note on preceding page.

COLLEGE GOVERNMENT—DORMITORY SYSTEM.

BY P. H. MELL, D.D., LL.D.,
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COLLEGES and universities in this country, like those in England, as a general thing admit the duty and claim the right to exercise a government over the young men committed to their care. Until within a comparatively short time, the system universally in vogue was that involving espionage, surveillance, and repression. The students were generally required to room in college buildings, where they were subjected to the vigilance and the visitation of the officers. At least one tutor slept in every building whose duty it was to see that order was preserved at night, and that the students remained in their rooms. During the day the president and professors lent their assistance to enforce the rules as to "study hours," and preserve quiet in the buildings.

Colleges, however, founded within the last quarter of a century have nearly all omitted to supply themselves with dormitory buildings; and some of the older institutions thus equipped have awakened to a suspicion, if not a conviction, that such buildings are an encumbrance rather than an advantage, and are endeavoring to utilize them in other ways. Is this change of opinion on this practical and important subject founded on reason and experience? Conflicting answers are given to this question; for there are still some ardent and vigorous defenders and advocates of the

DORMITORY SYSTEM.

After an observation and experience as a college officer of thirty-eight years, the present writer has no hesitation in saying that the dormitory system is wrong in principle and pernicious in practice—that its tendency is to thwart the very purposes it was intended to subserve. The design of every wise plan of college government is to secure to the students:—1. Orderly deportment; 2. Protection to their morals; 3. Diligence and proficiency in study; and 4. Cultivation of their manners.

Does the Dormitory System attain these results?

In my opinion, it tends to stimulate to disorder rather than to prevent or repress it, because—

1. It brings large numbers together of the same classes of people, and of about the same age, with no infusion of counter-

acting and conservative elements. In normal society, class modifies class; the two sexes place each other reciprocally on their good behavior; and different ages and occupations, and modes of thought and habits of life, and interests and plans, impinge upon each other and constitute potent factors in working out the problem of individual and public character and conduct. But in crowded dormitory buildings the idiosyncrasies of student character would find nothing to counteract them, but everything to stimulate and invigorate them; and the vicious and disorderly would find the materials to operate on within their reach, and prepared for their manipulations by the very genius of the aggregation.

2. Again, the system tends to stimulate disorder because it is avowedly repressive. It virtually announces to the students that the authorities have, and can have, no confidence in them; and that it is their intention to govern them by vigilance and espionage and the arts of the detective chiefly, if not alone. The issue tendered is, of course, accepted by the students, and the normal state between teachers and pupils is that of antagonism. The students on their part cordially reciprocate the implied expression of confidence withheld. No social relations exist between them and the Faculty. Indeed, for one of their number to cultivate terms of intimacy with any member of the Faculty is to lose caste with his fellows, and to be treated by them as one who has treasonably gone over to the enemy. With war virtually declared, and lines of battle virtually drawn—with a score of men, more or less, on one side pledged to enforce order, and hundreds on the other tempted to resist and thwart such irritating and unnecessary use of force, the natural result ought not to be doubtful. Vigilance will be met by vigilance; and hundreds of young men can, to say the least, be just as vigilant, adroit, and untiring as a score of old men. Blows inflicted by one side will be certain to provoke and secure the return of characteristic blows by the other. A successful raid now by the governing power will be resented by the comrades of the victims; and there will be perpetrated, at unexpected times and in unexpected places, annoyances, public and private, that college-boy genius, stimulated by the quasi state of war, is competent to invent and execute. "College smiles," tin-pan serenades, and pistol fusilades make night hideous; while gates and fences and vehicles and merchants' signs mark the ravages of war. On the other hand, an unsuccessful raid to make a reconnoisance, to abate a nuisance, or to capture a prisoner, provokes merriment; and fun, reinforcing resentment, intensifies the difficulty and multiplies the disorder. Temptations will be plied to induce the

officer to make the abortive effort over again; and numberless baits will be thrown out and ingenious expedients offered to entice to impracticable enterprises. If the officer makes no effort at all, he will be an object of contempt; if he makes what must inevitably be abortive attempts, he becomes the butt of ridicule.

3. The objections to the system already mentioned are greatly enhanced by the fact that those who administer it at the most difficult and dangerous times are young and usually inexperienced men—earnest, perhaps, but indiscreet, who provoke more disorder than they prevent or suppress.

In a system so favorable to chronic disorder, moral character must be jeopardized, and studiousness, in a degree, sacrificed.

In this connection, however, let me make an admission and assert a principle as well: The ordinary noises in a large dormitory filled with students furnish a condition of things favorable to efficient mental development, and practical attainment in knowledge. This is a noisy world; and the educated man who is not trained to control his attention, and pursue lines of thought in the midst of confusion and tumult, to say the least, is not fit to be a leader of men. Orderly noises, then, in a college dormitory—such as the slamming of doors, the moving of chairs, the falling of books, the sound of footfalls, and the subdued hum of voices—are not unmixed evils, but may subserve a valuable purpose towards culture and training in habits of self-control. Consequently there is some compensation for advantages lost if the students occupy the college buildings voluntarily, not as dormitories controlled by surveillance, but as students' homes governed by the power of influence exerted not only by the faculty, but by refined and virtuous families placed in authority there. Some of the older colleges utilize their buildings in this secure way, and by voluntary processes the maintenance of good board at economical rates.

But chronic conflicts and disorderly noises compromise directly or indirectly every occupant of the dormitories under surveillance; and furnish a state of things not at all favorable to studiousness and mental progress. Those engaged in the disorders for the time being neglect their books; and those not actively compromised have their curiosity excited so that they watch the progress of the riot or the fun, and wait the issue of the disorder.

While correct deportment among the students, their morals and proper habits of study will not be promoted by the Dormitory system, their manners would suffer seriously. Deterioration in manners always follows upon the herding of either sex by itself, away from the refining influences of home and the correcting influences of the other sex.

But we have not in this country the means and appliances for an efficient enforcement of the Dormitory plan. The system here —where it was not adopted from necessity, because localities did not furnish lodging facilities for students—was copied from the monastic institutions of Europe. There the buildings are so constructed as to make it possible for the authorities to carry on espionage and surveillance with some efficiency. The groups of buildings pertaining to each college is surrounded by a high wall not easily scaled. At a certain hour of the night, according to the regulations, the great gate of this wall is locked. After that time, the officer can go his rounds and have some hope that all he finds in the rooms are prisoners for the night; and he can have the grim consolation of knowing that all disorders perpetrated afterwards will perhaps be monopolized by the college community, and not advertised abroad. But here the machinery is not provided by which to enforce the system. When, as he goes the rounds at night, the officer's back is turned upon the doors of the students' rooms, all the occupants are virtually at liberty, if so disposed, to go where forbidden pleasure or mischief leads them.

Since writing the above I have had the privilege to read Dr. Wayland's book "On the Present College System"; and some articles in the "American Journal of Education" "On *Improvements Practicable in American Colleges*," by Dr. F. A. P. Barnard, the present distinguished president of Columbia College, New York city. Dr. Wayland treats formally and at length of the Dormitory system. Dr. Barnard refers to it incidentally, but in terms of no uncertain meaning. I am happy to find that my views above are sustained by the authority and the arguments of these educators of world-wide reputation.

Says Dr. Barnard:

"In connection with the subject of government, it is in order to allude to a radical evil of our system, out of which a multitude of consequent evils grow. I can conceive nothing more injudicious in principle than the collecting together in an isolated community, apart from the observation of the public, and but nominally subject to the supervision of those who are presumed to watch over them, of a large body of young men fresh from the restraints of the family and the school, and surrounded by a multitude of novel temptations. The Dormitory system, as it is called, I esteem for such a class of persons to be purely and unqualifiedly bad. It is pernicious equally to the morals and the manners. It fosters vicious habits, blunts the sense of delicacy, encourages rudeness and vulgarity of speech, leads to disregard of personal neatness, and is finally the obvious and immediate cause of nearly every one of those offences which the penal laws of colleges are enacted to punish."*

Dr. Wayland discusses the subject at length, giving the arguments on both sides. He objects to the Dormitory system because

* Barnard's American Journal of Education, Vol. I, p. 281.

it is "unnatural," maintaining that "the family, with all the sympathies of relationship and society is the natural place for the young"; because it is incongruous, since it is applied indiscriminately to "the younger students," and "to those that are farther advanced in age"; and because the system is not conducive to health. In a discussion of "the moral bearings of the question" are found the paragraphs quoted below:

If we really intend to carry out a system of exact moral responsibility, it is manifest that our arrangements stand in need of a radical change. In order to put this subject in a true light, suppose that a building similar to one of our colleges, and provided with the same means of moral restraint, were erected in one of our cities for the purpose of boarding and lodging young men of from fifteen to twenty-five or thirty years of age. Would any parent consider his son better situated in such an establishment than in such a boarding-house as he might select for him? I cannot, for myself, see that such an establishment would possess any peculiar advantages. No one that I have ever heard of has yet made the experiment.

But, aside from all this, there are particular disadvantages arising from this intimate association of so many young persons, so far from all the ordinary influences of society. Where so many young men are collected together, it is manifest that not a few will have been already addicted to habits of vice. It will, I fear, be found too generally true that the wicked are much more zealous in making proselytes than the virtuous; and here, as in any other case, the danger of contamination is greatly increased by the nearness of the contact. Older residents influence for evil those who have more recently entered. The succession is thus kept up, and he who has any tendency to vice will, in such a society, readily find associates and abettors. Young men are, to a proverb, frank and confiding. Entering upon a new scene, they easily become allied, without reflection, to those who have been long initiated, and who seem disposed to patronize them. In this manner associations are frequently formed in the very commencement of a collegiate course which give a sad if not a fatal tendency to the whole period, if not to the whole of a young man's subsequent life. The greater the number of young men associated together, and the more intimate this association, the greater is the danger from this cause. And yet it is into precisely this danger that parents are anxious to plunge their sons at the earliest period at which it can be allowed" (p. 121–2).

Much more of this sort I would like to quote. Under the head of expensiveness he says:

"Let us ask whether it is economical to the community itself. . . . In consequence of this part of our system, I suppose that probably twelve hundred thousand dollars has been expended [in the New England colleges] upon bricks and mortar. If this be a necessary expense, no reasonable objection to it can be made, but, if otherwise, it is a most unfortunate misapplication of property. That it is not necessary is I think evident from the fact that by far the greater number of institutions of learning throughout the world do without it. That it possesses no peculiar advantages is evident also from the fact that where this plan is adopted the expenses of an education are peculiarly great, and the students are not particularly moral" (p. 127).

He commences his closing paragraph in the following words:

"From these considerations I have been led to doubt the wisdom of our present system, in respect to residence and discipline. I cannot perceive its advantages so clearly as most persons who are interested in college education, and I seem to myself to foresee advantages in a change which others may not so readily admit" (p. 131).

But, I may be asked, shall all college government be disbanded, and the young men be permitted to do as they please? Shall college officers be released from all responsibility for the morals and deportment of the boys—not men, always, in this country—committed to their care? Better abolish all the institutions rather than that the youth in them, for want of restraint, should go to ruin. The question is not whether such institutions can dispense with college government, but rather which is the best and most effective form of it. In the opinion of the writer of this paper,

THE TRUE SYSTEM OF COLLEGE GOVERNMENT

Is that which relies upon and employs influence chiefly rather than authority; which seeks the confidence of the young men and gains their hearts; which inspires them with self-respect; and seeks to control them by making them control themselves. The system here advocated would avoid antagonisms, and secure kind social relations between professors and students, by inspiring mutual confidence and respect among all the members of the college community. It would segregate the students as much as possible by scattering them among the families of the town—subjecting them to the home-like influences of the household, and the conservative influences, daily exercised, of virtuous female society. Of course, this implies that there is nothing of just authority to be sacrificed, or anything of college law to be ignored or disregarded; for the college faculty or officer that permits students with impunity to trample under foot college law, or to fail to come up to college requirement, is contemned and despised, and cannot possibly be a party to administering the system of influence here advocated. I speak in favor of an influence *which controls* men—which, for that very reason, is a method of *intentional* GOVERNMENT. Impotency, and indifference that takes its ease, are in no danger of being mistaken for the thing referred to. But pretension, and bluster, and ostentatious self-assertion enter in no respect into that influence which controls men. He is the best manager of men who, while doing it, does not seem to do so; but who, a genuine man himself and unselfish, brings himself and his processes into harmony with human nature in general, and with the peculiarity of those with whom he has to deal, and then without ostentation,—if possible, without self-consciousness,—furnishes the occasion and applies the impulse to men, to make them manage themselves—rightly.

Let the college authorities gain the hearts of the young men, and command their confidence, and there will be no intentional disorder by day or by night, singly or in combination. This state

of feeling existing, there will be no danger, excepting that which may result from personal vices, contracted at the university or college, or brought there from home. This is a specific danger and difficulty, to be met by a specific qualification in the college officer, and by a specific treatment in the administration of college discipline. The faculty must make themselves acquainted with the character and habits of every student; and must be able to discover at once the first departure from the path of rectitude. The student should find himself arraigned immediately after the commission of any vicious act, or the performance of anything tending in that direction; and thus be convinced that he cannot proceed in this way with impunity. No doubt it is difficult to thus make discoveries, but it is not impossible; and he who finds it so should not hesitate to conclude that his talents fit him better for any other position than that of administrator of college discipline. Certain it is that it is easier to make such discoveries under the system I advocate than under that against which I am arguing. When a young man pursues a course so vicious or insubordinate as to make it necessary ultimately to sever his connection with the university or college, I would, if possible, subject him to two reformatory processes before the final act.

1. When the young man is detected in his first aberration, then an opportunity is given to the college officer to wield a personal influence over him that may tend to reform him and to secure his permanent continuance in the right way. For college discipline should never be vindictive or retributive, but simply corrective. When a parent commits his son to a college officer, the latter should treat the boy exactly as he would wish another to treat his own son in like circumstances. If the young man goes astray, he should be plied with a discipline intended and calculated to correct and reform. With gentleness and kindness the boy should be shown his wrong and his danger. If he gives evidence that he realizes them, and promises in satisfactory tone and terms to abandon for ever the wrong way, let the officer frankly accept the pledge and promise to keep his secret, divulging it not even to the faculty, provided that they have not themselves discovered it, and in that case pledging them also to secrecy. But let him frankly inform the culprit that the slightest aberration in the same or a kindred direction will make it necessary for his conduct, with all the incidents and the aggravations of it, to be reported to his parents And this brings me to the second reformatory process I would use in college discipline.

2. Should the young man be detected in repeating the offence, or, indeed, in the perpetration of any disorder, let the officer gently but firmly decline to accept any more promises as a reason why he should proceed no further. Let him with manner at once kind and frank say to the offender that his parents must be informed of all the facts of the case. Indeed, it has been according to my experience that it is best to read to the young man the letter of information about to be sent to his parents; for the officer should say nothing against the student behind his back. Now, this course will have one of two effects—it will either humble or exasperate; and thus the officer can proceed to subsequent steps intelligently. If the parent co-operates, and the young man is saved, the officer will have administered college government successfully by enforcing effective corrective discipline.

But in the event that all the processes fail, then the way is opened, and the minds of all parties prepared for the final act. And it is a great point gained if the college officer has furnished the occasion for the parent of the young man to justify and sustain him in the final and decisive act.

But in the event that all the reformatory methods fail, and that the boy be found to be hopelessly vicious or impracticable, even then there is no occasion for passion or resentment; nor any reason why he should be publicly humiliated and disgraced. Let his parent be requested to withdraw him, or the young man himself be advised quietly to retire. Let the officer promise him that he will throw no difficulties in the way of his joining another college, but rather encourage him to do so, assuring him that he will watch his career with interest, prepared to rejoice at the evidences of his reformation and success in life. If college discipline cannot benefit, it should not damage, certainly not ruin the subjects of it.

Thus far I have spoken only of irregularities and vices. In cases where students are guilty of notorious crimes, or where their vices or even irregularities have brought public scandal upon them or the institution, the treatment would of necessity be different.

I respectfully offer the above as my opinion as to the form, the method, and the spirit of the true college government. Nor is my conviction the result of mere theory, destitute of experience. I have been a college officer thirty-eight years. Twenty years of that time I assisted earnestly and honestly in the administration of the dormitory system; but it is my honest conviction that the system based upon influence is the only true method of college government, and the only one that can approximate to success.

UNIVERSITY RECOGNITION OF EDUCATION.*

THIRD ARTICLE.

CAMBRIDGE TEACHERS' TRAINING SYNDICATE.

THE establishment of the Bell Chairs of Education in the Universities of Edinburgh and St. Andrews, and the Examination instituted by the London University of candidates for Degrees and Diplomas in the Profession of Teaching, has been followed in 1879 by the appointment of the Teachers' Training Syndicate at Cambridge. The Syndicate thus far has provided for a course of lectures in each term of the academic year, beginning in October, 1879, and ending in June, 1880—Rev. R. H. Quick opening the course on the History of Education in the Michaelmas Term; Mr. J. G. Fitch, on the Practice of Education in the Lent Term; and Mr. James Ward, on the Theory of Education in the May Term. These lectures will be followed by an Examination on the Theory, History, and Practice of Education, at Cambridge and other places, in June, 1880, as is stated further on. The examination is not confined to those who have attended the University lectures.

Introductory Lecture, October 18, 1879.

We have received a copy of Prof. Quick's lecture, introductory to his course on the History of Education, *The Schoolmaster of the Past and the Future*, from which we make a few extracts.

Importance of the Subject and its Neglect.

Suppose yet another commission were appointed to collect evidence about our universities, and suppose that with a view to detached thinking all the Commissioners were selected, with the aid of M. Jules Verne, from another planet. In the witness box we will place as an unexceptionable authority a professor armed with the *Cambridge Calendar*. The Commission has been informed by J. H. Newman and other great authorities that, according to the idea of a university, every branch of knowledge should be taught in it. At Cambridge they have heard that this idea cannot be perfectly realized, that there are a few subjects not sufficiently important for the University's attention; but still that the principal sciences relating to God, to Nature, and to Man are entrusted to eminent professors who place before the students the results of the very latest inquiries. At this point the Commission begins to question the possessor of the *Calendar*. "We hear," says the chairman, "that the studies not cared for by the University are unimportant. What are we to understand by unimportant?" Here the witness judiciously replies that though he is ready to give exhaustive information as to the matters of fact he must decline entering on matters of opinion. The Commissioner rejoins, "It is hardly a matter of opinion that studies are important if they affect the mental or

*See American Journal of Education, Vol. XXVII, p. 193 and 220, for the History of these Chairs, and the Introductory Lectures by Prof. Laurie, and Prof. Melklejohn.

physical condition of the generality of human beings." This rather formidable sentence, when understood, is readily agreed to. The chairman continues, "We are to understand then that all studies bearing on the condition of human beings receive attention in the University?" Witness, instead of giving a direct reply, reads some extracts from the *Calendar* proving how thoroughly the languages and the institutions of the past are studied, and that investigations are going on even into pre-historic times. The Commission is much impressed, and the chairman says, "All this has no doubt great interest for you. Without a knowledge of the past we cannot understand man as he is. But tell us of the sciences which treat of man as he is, and as he should be and may become." Witness shows from the *Calendar* that there are some sciences studied, such as political economy, which show what man is; and others, such as moral science, which show what he should be; but the witness points out that our leading sciences do not concern themselves with human beings till they are ill and we want to cure them, or fall out and we want to pacify them, or commit crimes and we want to punish them. "We can easily see the need of such sciences as these," says the chairman; "when members of the community go wrong, of course you must endeavor to get them right again. But you have not yet told us of the most important science of all —the science which shows how human beings are to grow up in their right condition; the science which teaches the order in which their faculties develop and the right means for developing them and directing them to their proper work." Witness looks puzzled. A member of the Commission says, "We mean of course the science of education." The witness puts down his book, and says bluntly, "There is nothing about it in the *Calendar*." The *Daily Telegraph* reporter here inserts in brackets () the word "*sensation.*"

The Master of the Past.

Sixty years ago a master in an English public school spent his life, pleasantly, we will hope, and not altogether unprofitably, in teaching the established subjects in the established way. There was a story then current which, though probably not true as a fact, has that inner truth which has been said in the case of the Catholic legends, to be truth of a higher kind. A complaint having been made to the head master of a great public school, about the goings on of the boys, he maintained that the boys' vices were no concern of his; they were sent to him to learn classics, not morals. The story puts before us, baldly but not inaccurately, the old-fashioned conception of the work of the schoolmaster; and we see that he had no more need of a science than the drilling-master or the dancing-master. Indeed, there was a great resemblance between him and the drilling-master. Both dealt with boys in the mass; both threw all their energy into the maintenance of an almost mechanical regularity; both not only neglected, but as far as possible suppressed everything peculiar to the individual. What the goosestep was to the sergeant, the Latin Grammar was to the schoolmaster; nobody could become a soldier without the one, or a gentleman without the other. So the boys learnt the regulation amount of grammar, did or got done for them the regulation quantity of verses and construing, and passed on. In each form there were at least from thirty to forty boys, and only the idle or dull remained with the master for more than three months. The master, then, could hardly be expected to take any account of the capacity or the needs of individual boys. The turnpike man might just as well try to find out the pecuniary resources of the people who pass through his gate. He does indeed test their resources up to a certain point; they must give him his sixpence before they can go through; but when he has got this it is all one to him whether the traveler who comes his way be a Baring or a bagman.

To those who maintain that schoolmastering wants no theory, and can have no science, the true reply is this: The old system of use and wont—the "blind hands" system, or rule of thumb, as we may call it—has broken down. A theory we must have, and if it turns out that we can have no science, this will be a very bad business for everybody. Those who now oppose themselves to scientific inquiry, are no more to

be accounted of than so many Mrs. Partingtons trying to sweep back the Atlantic. The scientific spirit is making itself felt in all directions. This spirit calls upon everything to give an account of itself.

This spirit has for many years been gradually forcing its way into the school-room. I find that nearly fifty years ago our present Prime Minister—[Lord Beaconsfield—as the candidate Disraeli to the electors of High Wycombe, in *Times* for Oct. 5, 1832,] in his first electioneering address announced it to be one of the needs of the age "to throw the education of the people into the hands of the philosophic student instead of the ignorant adventurer."

The Schoolmaster of the Future.

The old schoolmasters, as Carlyle says, "knew syntax enough, and of the human soul thus much, that it had a faculty called memory and could be acted on through the muscular integument by appliance of birch rods." That this knowledge was insufficient was not so obvious while boys were sent to school merely to learn certain subjects. But it has at length dawned on the schoolmaster that whatever the curriculum may be, he teaches, whether he will or no, much that is not included in it. There may be no mention of "morals" in the time table, but the morals—*mores*—character of his pupils will nevertheless be greatly affected by him. This discovery has made or rather is making a new man of the schoolmaster. From the hour that he becomes conscious of acting not on the memories of his pupils only or even on their minds, but on their whole character and condition, intellectual, moral, and physical, his occupation has a new meaning for him. Important results he sees are inevitable, so he asks himself what results he wishes to bring about and how he should go to work. In Matthew Arnold's happy phrase he lets his consciousness play freely round his employment, and he finds that the task he has undertaken, far from being the simple matter it was once considered, is indeed one of great delicacy and difficulty. Skill in managing forms, skill in handling the subject-matter of instruction, indispensable though such skill be, is no longer the only, perhaps not the main thing needful. He must have not only skill but insight; he must have a keen eye as well as a skillful hand.

Important changes are usually connected with some great man who is among the first to feel the need of them, and who takes a prominent part in bringing them about. The change in the schoolmaster of which I have been speaking will always be associated in England with the name of its great pioneer, Dr. Arnold. Some one at Rugby said with horror that when Arnold rose in the morning he was prepared to treat everything relating to the school as an open question. The truth was he had opened his eyes and was ready to use them.

Knowledge, and Attitude of Mind.

The knowledge we wish to see acquired by young teachers is not examination knowledge, and though it is available in examinations, its true use is in the school room. It refers partly to theory, that is, to his conception of his task, and partly to practice, *i. e.* to the means of performing it.

Now it seems to me as certain as anything can be that some valuable knowledge may be acquired by young teachers about practical details. But this is not to my mind the chief benefit that they may derive from books and lectures. I look rather to their acquiring a more adequate conception of what they should aim at doing, and also of the immense field of inquiry and observation which lies open to them. They will, I trust, consult books, and come to lectures, to find out not so much *what* to learn for examination as *how* to learn in the school-room.

This lesson, on which so much depends, is often entirely missed by those who will have no instructor but practice; and the reason of this is easily discovered. The young master in a public school finds himself a part of a great machine, and from the day he enters the school all his thoughts and energies are absorbed in the effort to get through the work allotted to him. He sets out with the intention of taking an interest in

his pupils, and with the hope of influencing them for good, both morally and intellectually; but all thought of what *may* be done is soon crushed out of him by the pressure of what *must* be done; and there seems nothing for it but to get accustomed to the routine and to accept results which he feels to be very unsatisfactory. Once in the regular groove, his work becomes indeed tolerably easy, but it also becomes mechanical and dull.

If we can once get the teacher thoroughly interested in the thoughts of the greatest thinkers about education, and at all conscious of the infinite field of observation and varied activity which he may find in the schoolroom, we have done both him and his pupil the greatest possible service. We have entirely changed the nature of his employment by changing the position of his own mind towards his employment. He no longer thinks of it as a fixed course of routine work, and the dulless of routine at once disappears, to the immense relief both of himself and his pupils.

"When a teacher looks upon his school as a field in which he is to exercise skill and ingenuity and enterprise; when he studies the laws of human nature and the character of those minds upon which he has to act; when he explores deliberately the nature of the field which he has to cultivate, and of the objects which he wishes to accomplish, and applies means judiciously and skillfully adapted to the object, he must necessarily take a strong interest in his work. But when on the other hand he goes to his employment only to perform a certain regular round of daily work, undertaking nothing and anticipating nothing but this unchangeable routine; and when he looks upon his pupils merely as passive objects of his labors, whom he is to treat with simple indifference while they obey his commands, and to whom he is only to apply reproaches and punishment when they disobey; such a teacher never can take pleasure in the school. Weariness and dullness must reign in both master and scholars when things, as he imagines, are going right; and mutual anger and crimination when they are going wrong."—*Abbott's Teacher*, Chap. I.

To those who expect the universities to find out good teachers for them, and to those who, agreeing with me that the universities cannot do this, go on to decry the examination scheme, I would say, "Why expect more, why demand more, from an examination at the entrance of the teaching profession than at the entrance of the other professions?" Examinations are found useful, and indeed necessary, in the case of young doctors and clergymen and officers of the army and navy; but the examiners do not decide who will succeed in their profession and who will fail. All they can say is that, other things being equal, a man with good knowledge will succeed better than a man with inferior knowledge; but they know full well that other things are not likely to be equal, and that a man's success in life (after the university stage of it) will always be due not to that which can be examined, but to that which can *not*. The soldier, if he succeeds, will succeed by courage, by a cool head in emergencies, by fertility of resource in difficulties; but in these particulars he cannot be called upon to satisfy the examiner. The clergyman benefits his parish more by faith, hope, and charity than by knowledge of the ancient heresies; but the bishop is obliged to content himself with securing the less important qualification.

Value of the History of Education.

The object of this first course of lectures is to introduce you to the study of what has already been thought and done in education.

The philosopher Locke says:

"We are all short-sighted, and very often see but one side of a matter: our views are not extended to all that has a connection with it. From this defect I think no man is free. We see but in part, and we know but in part; and therefore it is no wonder that we conclude not right from our partial views. This might instruct the proudest esteemer of his own parts how useful it is to talk and consult with others, even such as come short of him in capacity, quickness, and penetration; for since none sees all, and we generally have different prospects of the same thing according to our different, I may say, positions to it, it is not incongruous to think, nor

beneath any man to try, whether another may not have notions of things which have escaped him, and which his reason would make use of if they came into his mind."

An eminent man, Henry Barnard, who was the first Commissioner of Education in the United States, has maintained that there is no department of human exertion in which preliminary historical knowledge is as necessary as in education. To quote his own words: "By just as much as the young teachers are ardently interested, by just as much as their minds are full of their occupation and fruitful in suggestions of principles and methods for prosecuting it, by precisely so much are they the more liable to re-invent modes and ideas which have been tried and given up before, and thus to waste precious months, or years even, in pursuing and detecting errors which they would have entirely escaped had they learned the lessons left them by their predecessors."

Sources of Information.—Interest in the Subject.

English-speaking students of the history of education will find that almost everything they want has been provided for them in the publications of the American ex-Minister of Instruction whom I have already quoted—Henry Barnard. To these, and to the works of German and French authors, I shall have occasion to refer you; and you will profit by these references if I can but get you to take an interest in the subject. *There* is the grand requisite for all intellectual exertion—interest in the subject. I spoke just now of *examination*-knowledge; and knowledge acquired without interest is mere examination-knowledge—taken into the mind as one's clothes are packed into a portmanteau for a journey. Mr. Gladstone, who has used this simile, wittily says that the portmanteau is none the better for what you put into it, and may be the worse. Do not then pack for the examination; seek rather to gain in the study of your future calling interests which may last your lifetime.

Prof. Quick republishes the following announcement of the Syndicate in the Preface to his Lecture:

Examinations of Teachers in 1880.

1. An Examination in the Theory, History, and Practice of Teaching will be held at Cambridge, and at other places if so determined by the Syndicate, in June, 1880, for persons who have completed the age of 20 before June 1, 1880, and certificates will be awarded to those who have passed the Examination satisfactorily.

2. No Candidate can be admitted to the Examination unless he or she have either

1. Graduated in some University of the United Kingdom, or L.A. of St. Andrews; or
2. Satisfied the Examiners in Part I and II of the Previous Examination; or
3. Obtained a certificate in one of the Higher Local Examinations of the Universities of Oxford or Cambridge; or
4. Obtained a certificate of the Oxford and Cambridge Schools Examination Board in the subjects accepted by the University as equivalent to Parts I and II of the Previous Examination; or
5. Satisfied the Examiners in one of the Senior Local Examinations of the Universities of Oxford, Cambridge, or Durham, in English, and at least one language ancient or modern, and in Euclid or Algebra; or
6. Passed the Examination for Matriculation at the University of London.

3. The subjects of Examination will be:

(1) The Theory of Education.

(*a*) The scientific basis of the art of Education.

Characteristics of childhood and youth. Order of develop-

opment and laws of growth and operation of mental faculties. Natural order of the acquisition of knowledge. Development of the will: formation of habits and of character. Sympathy and its effects.

(*b*) Elements of the Art of Education.

Training of the senses, the memory, the imagination and taste, the powers of judging and reasoning. Training of the desires and of the will. Discipline and authority. Emulation, its uses and abuse. Rewards and punishments.

(2) The general history of Education in Europe since the revival of learning. A general knowledge will be required of systems of education which have actually existed, of the work of eminent teachers, and of the theories of writers on education up to the present time.

The following special subjects have been selected for 1880: Locke's Theory of Education, and the Educational Work of Arnold.

(3) The Practice of Education. This subject will consist of two parts:

(*a*) Method, that is, the order and correlation of studies, oral teaching and exposition, the right use of text-books and note-books, the art of examining and questioning, and the best methods of teaching the various subjects which are included in the curriculum of an ordinary school.

(*b*) School management. The structure, furniture, and fitting of school-rooms, books, and apparatus, visible and tangible illustrations, classification, distribution of time, registration of attendance and progress, hygiene, with special reference to the material arrangements of the school, and the conditions of healthy study.

One paper will be set on each of the subjects (1), (2), (3). A fourth paper will be set containing a small number of questions of an advanced character on each of the three subjects.

A fee of £2 10*s.* shall be paid to the Syndicate by each candidate.

4. The Syndicate will further award certificates of practical efficiency in teaching to candidates who have already obtained a certificate of theoretical efficiency, and have been engaged in school work for a year in some school or schools to be approved of by the Syndicate. The bases for the certificate of practical efficiency will be:

(1) Examination of the class taught by the candidates.
(2) An inspection of the class while being taught.
(3) Questions put to the teacher in private after the inspection.
(4) A Report made by the Head Master or Mistress.

5. The Syndicate will also be ready to inspect in the summer of 1880 any College established for the training of teachers other than elementary, and to award certificates of theoretical knowledge to such candidates as may deserve them. They will also award certificates of practical efficiency if they are satisfied with the training in practical work received by the candidates.

Communications are to be addressed to the Secretary of the Syndicate, Mr. Oscar Browning, King's College, Cambridge, who will be happy to afford any further information.

Students of the History of Education who cannot read German will do well to get Henry Barnard's *German Teachers and Educators* (English Publisher, Thomas Laurie, Stationers' Hall Court, London, E.C., price 12*s.*). In German the great works are Karl von Raumer's, and Karl Schmidt's. The French have now a very interesting work, M. Gabriel Compayré's *Histoire Critique des Doctrines de l'Education* (2 vols. Hachette, 1879, price 15 francs). I wish there were any works of English origin worthy to be mentioned with these.

R. H. QUICK.

TRINITY COLL., CAMBRIDGE, Nov. 11, 1879.

BELL CHAIR OF EDUCATION*—PROF. S. S. LAURIE.

(Programme of Lectures and Instruction for 1877–8.)

I. *Theory, or Philosophy of Education.*

End and Idea of Education. Physiology and Psychology of Man, with special reference to Education. The Processes of Intellectual Growth. The Process of Moral and Religious, or Ethical, Growth. The Formal and the Real in Education. Auxiliaries of the Growth of Mind.

The Educative Process from the Ethical point of view. Analysis of the Educative process from the Ethical point of view into four steps.

II. *Method and Art of Education.*

First Section of the Educative Process—KNOWLEDGE.—Materials of Education. Method of acquisition in its principles. Method in relation to Discipline of Intelligence. Method in relation to periods of Mental Evolution.

PARTICULAR METHODOLOGY; or the application of Method to the teaching of Elementary Science, Language, Arithmetic, Geography, History, Grammar, Literature, &c., &c. Religion under this section.

Second Section of the Educative Process—GOODNESS.—Instruction in Goodness. Training to Goodness. Religion in this connection.

Third Section of the Educative Process—OBEDIENCE TO AUTHORITY.—Instruction in Obedience; Training to Obedience; Motives to Obedience; Moral or Attractive Motives; Legal or Coercive Motives; Punishments. Religion in this connection.

Fourth Section of the Educative Process.—EXERTION OF WILL; Difficulties in the way of Right-Willing; Relation of Right-Willing to Motives; Training to Right-Willing. Religion in this connection.

Music: Drawing: and the Æsthetic in Education.

Organization of Schools.

Kindergarten Schools; Infant Schools; Primary Schools; Secondary Schools; University Schools.

Class-manipulation and subsidiary expedients in teaching.

School-Books, Apparatus, Buildings, &c.

III. *History of Education, or Comparative Education.*

1. Education in China. 2. Education of the Hindu Races. 3. The Education of the Ancient Persians. 4. A brief Sketch of Education among the Semitic Races of the Mesopotamian Basin and among the ancient Egyptians. 5. Education among the Hellenic Races. The educational views of Plato and Aristotle. 6. Education among the Romans. 7. Analysis and exposition of the Institutions of Quintilian. 8. Survey of the History of Education from Constantine to the time of the Reformation. 9. Erasmus and Colet. 10. Luther, Melancthon, and John Sturm. 11. Roger Ascham: Exposition of 'The Scholemaster.' 12. Analysis of Ratichius. 13. of Comenius; Exposition of the *Didactica Magna. Realism and Utility as opposed to Humanism and Culture.* 14. Milton's Educational views. 15. Analysis and exposition of John Locke's 'Thoughts on Education.' 16. Rousseau, Basedow, and Campe. 17. Dr. Andrew Bell and Joseph Lancaster. 18. Analysis and exposition of Pestalozzi. 19. Jacotot. 20. Fröbel. 21. Jean Paul Richter. 22. Diesterweg. 23. Dr. Arnold. 24. Herbert Spencer and contemporary Realism. 25. Sketch of History of Education in Scotland, and its present condition and prospects. 26. Organization and aims of Education in Germany, and a Sketch of the present state of Education in England, France, and the United States.

N.B.—Four Lectures weekly on Theory and Methodology, till the Christmas holidays. Thereafter two of the four Lectures will be devoted to History. Arrangements will be made for the Visitation of Schools. Three written Examinations will be held during the Session, and Essays on practical questions called for.

* This Chair was founded in 1876 by the Trustees of Dr. Bell, to further the advancement of the Science and Art of Education in Scotland, by the better professional training of teachers.

The admirable Inaugural Discourse of Prof. Laurie in 1876, will be found in *Barnard's American Journal of Education*, Vol. XXVII., p. 193–219.

Bell Chair of Education, 1876.—*Prof. J. M. D. Meiklejohn.*

The Chair of Education was founded in 1876, by the Trustees of Dr. Bell—the Earl of Leven and Melville, Viscount Kirkcaldy, and Mr. John Cook, W.S., Edinburgh. It contemplates the instruction and training of Teachers in the Science and Art of Teaching; and the subject is divided into Three Parts:

I. THE THEORY.—This includes an inquiry into the *Psychology* of the growing mind—a collection of the knowledge we have of that from observation—an attempt to estimate the mode, rate, and kind of growth by experiment; and an inquiry into the relation of various kinds of knowledge to the mind, and the influence of certain thoughts, emotions, and sets of circumstances upon the character. The growth of the power of the senses, the memory, the understanding, the reason, the will, the imagination, the social emotions—have to be examined. The relation of the religious, moral, and intellectual sides of human nature to each other has to be shown; and the end of all processes which go by the name of *Education* clearly perceived. The best means toward the various minor ends—such as, the building up of a sound understanding, the formation of a just habit of action in the soul, etc., etc.—are to be inquired into and discussed. The forms of school-life, and the relation of school-life to the ordinary public life of this country, will also be examined. Under this head, too, fall to be discussed the theories and writings of the best thinkers upon education.

II. THE HISTORY.—This includes the history of the notions regarding education and the processes employed in producing it followed by all nations that are called civilized—that is, who have endeavored to found forms of society favorable to the growth of what is best in man. It therefore takes notice of the chief educational ideas of the East, of Greece and Rome, of the Jews, of Early, Medieval, and Reformed Christianity, of the Jesuits, and of the great men who have practiced, or thought and written on, education. It collects also the best and most inspiring statements of such men as Bacon, Selden, Milton, Locke, Jean Paul, Gœthe, Herbert Spencer, and others. It discusses and compares the educational ideas and processes of such men as Comenius, Pestalozzi, Ratich, Jacotot, Diesterweg, Fröbel, &c.; and it also examines and weighs the educational aims, beliefs, habits, and processes of the national systems which exist in Germany, France, England, and other countries.

III. THE PRACTICE.—This includes an examination of all the processes at present going on in the schools of the country—the relation of these processes to the growth of the mind, and their value considered as means to ends. It therefore discusses the teaching of languages—how they may best be taught, what are the mental habits to be created, what are the difficulties, either inherent in the language or adherent to the circumstances under which it is taught, which beset the road of the teacher, and how he may reduce these difficulties to a minimum. The difference between our aims in teaching classical and modern languages, and the consequent difference in the means, is also discussed. The best methods of teaching science, especially the sciences of observation, and the necessary conditions under which these must be taught, are also examined. The methods by which, and the conditions under which, a love of literature may be produced in the mind, is one of the subjects of prelection. Courses of lectures are also to be given on the more usual school subjects—such as History, Geography, Grammar, English Composition, &c. The engineering of each of these subjects—so that the pupil may go from the simpler and more striking parts of each subject to the more complex and intricately connected parts—is fully examined in relation to its principles; and the ground and nature of the obstacles are surveyed. What parts of a subject are fitted for what age; what are the tentacula by which the growing mind lays hold of each part; what and how much ought to be done by the teacher; what and how much must be done by the pupil; at what point mental action becomes independent and self-efficient; what powers of the mind are called into exercise by what subjects and by what parts of a subject. These are some of the questions which occupy the time of the Chair. The characteristics of the best books on each subject are also set forth and valued. The mental outfit of a Teacher, his aims, his practical ends, and the means to these; his difficulties, his rewards; the nature and limitations of his profession, its advantages,—all these are to be lectured on by the Professor.

FROEBEL'S EDUCATIONAL VIEWS.

BY BARONESS MARENHOLTZ-BULOW.*

I. CHILD-NATURE.

THE child is born into the world! He enters it struggling; a scream is his first utterance. His destiny is labor; he has to make himself master of the world by his own exertions in whatever sphere of society his cradle may lie. A thick veil hangs over the young being which, like a closely enveloped bud, does not betray the exact image of the flower it will one day expand into.

Can even the mother divine what fate is in store for her newborn child? She knows not whether there lies in her lap a future benefactor of mankind, or a miserable criminal. Is it in her power to bring about the one destiny—to avert the other? Who can doubt that she may do something towards both these ends? Imagine, for instance, an infant with the natural endowments of a Goethe, a Beethoven, a Raphael, or a Franklin, and let its cradle be placed in some haunt of misery and vice. A childhood without loving care, without guidance, passed in the midst of immoral surroundings; a youth lived among drunkards, thieves, and liars—how much of the original material will have been developed?—as good as none! and the gifts of nature will probably become a perilous weapon in the hands of a scoundrel.

Or suppose the same gifted child to be born in a palace, and brought up by weak, light-minded parents in extravagance and luxury, and under the pernicious system of intellectual forcing, but at the same time, in all practical senses, in utter idleness—is it likely that in such a case, the natural endowments will ripen to perfection? Hardly! If a few sickly sprays shoot out and blossom, it is as much as can be hoped for.

Now let us reverse the supposition, and imagine a child of quite ordinary faculties reared neither in want and vice, nor in luxury and superfluity, whose parents and whole surroundings fulfill all the conditions which a human being can require for its development—will a distinguished man or woman be the result in such a case—a great artist, or a splendid character, whose place will be lastingly marked out in human society? Certainly not! Great geniuses, great characters, bring their greatness with them into the world. Rose-trees cannot be grown from thistle-seeds.

* "Child and Child-Nature." Contributions to the Understanding of Fröbel's Educational Theories, by the Baroness Marenholtz-Bülow. Translated from Revised Berlin edition (1878), by Alice M. Christie. London: W. Swan Sonnenschein, 15 Paternoster Square, 1879.

Or let us imagine the most highly gifted of human beings brought up under all the best conceivable educational influences, whether according to Fröbel's principles or others—would such an one appear before us as a completely perfect man? Certainly not! If we presumed to answer this question in the affirmative, we must be prepared to maintain as a general fact that human conditions are sufficient, in any direction whatever, to produce perfection. And this we cannot do. For we see all around us defects of birth, as well as defects of education and surroundings, and we cannot attempt to determine how much of the imperfection of human beings is to be attributed to natural qualifications and how much to outward influences—to the education which is bestowed, as well as to that which goes on of itself.

Each of these influences has its part in the development of the man or woman out of the child. But the more human knowledge embraces in its scope the knowledge of human nature, the more educational systems are adapted to this knowledge, the nearer will they be brought to perfection.

Human nature has not as yet attained to its full standard of development, nor does any one yet know to what height it is capable of rising even on earth. Once only did mankind behold its perfect pattern in the man Christ Jesus. But we know that man is of divine origin, and that his destiny is to become the image of God. Eternally progressing development can alone solve the problem of his existence.

Fröbel aptly describes human nature when he says: "Man is at once the child of nature, the child of humanity, and the child of God;" in this threefold sense alone can he be rightly understood. Fröbel himself has done little to develop this and many other of his profound thoughts on human nature, and there is, therefore, need of constant exposition to make them more thoroughly understood. By the comprehension of this threefold character in human nature, Fröbel to a certain extent neutralizes the discord between body and spirit, for he places man as a reconciler between God and Nature.

With its first breath the child comes undoubtedly into relation with these three powers: Nature, Humanity, and God.

THE CHILD'S RELATION TO NATURE.

(1.) As a child of nature, man is connected with all the elements of creation, even down to the inorganic ones, which can be detected as iron in the blood, as chalk in the bones, and so forth. As a product of nature, he is not only subject to her laws, he lives in her, and only exists through her, he comes out from her and goes back to her! He is surrounded by her atmosphere, and his earthly life is an outcome of it. Soil and climate, food and clothing, with the modes of life arising therefrom, give their special stamp to races and peoples, of which the individual man is a member. There is not a single product of nature that does not pass into man, or at any rate stand in relation to him.

Everywhere there goes on a perpetual interchange of material between man and nature, nature and man; and when a human being has finished his course on earth, he bequeaths to the earth his body, which will rise from it again as plants, flowers, or fruits.

And through nature, too, men are closely bound up in one another, each generation in itself, and all generations together, for, from the first down to the last, the great world chemist has smelted and fused them with one another, and with the kingdoms of nature.

In all these kingdoms there is but one and the same law which governs alike the heavenly bodies and the smallest stone, the lowest animal, and the noblest human being, for all have the same origin, and the same Creator, God. And it is because the Spirit of God lives in nature and in the human soul that man is able to understand nature. Only where there is mutual analogy, is mutual understanding possible. And this understanding, this finding out, of analogies must be arrived at, if man is to acquire a deeper knowledge of his own being. We have not yet got beyond the A B C of the great symbolisms of nature; but science now-a-days takes possession with giant strides of one realm of nature after another. Let us only place the rising generation, from its cradle up, under the mighty influences of divine nature, so that her intuitive language may penetrate to our children's souls and awaken an echo in them, and mankind will soon be better able to solve the riddles which contain the key of life, the hieroglyphs of this mystic symbolism will soon be legible to all.

RELATIONS TO HUMANITY.

(2.) But as a child of humanity, the young citizen of the world, comes out from the circle of *necessity* to which all the domains of nature belong, and enters the realm of freedom, of self-knowledge, and self-mastery. The stamp of natural organisms is simple and easily recognized; the species is a sure index to the individual.

In the human organism, *individuality* grows into *personality*, which once established can never more be lost, but expands and develops continually in the chain of conscious existence, whose highest member leads up to the Godhead. But here, too, the species, the tribe, the nation, the generation, all combine to give the stamp to the individual.

Who is there that would be able to unravel the many-threaded, thousand-fold entangled web of derivation; to determine how much is inherited from the race, the nation, the family, and how much is peculiar to the individual himself? Do not numberless traits of character live on from forefathers to descendants? No one can entirely separate himself from the chain of which he is a link. None can repudiate the heritage of his fathers, whether it descend to him in the features of his face, in his gestures, or in special qualities of the soul.

The old saying, "the sins of the fathers are visited on the children to the fourth generation," is true for all times. But virtues perpetuate

themselves in like manner, and it is within the free choice of every separate personality to diminish the sum of wickedness and to increase that of virtue. The moral progress of mankind depends on this, that each individual and each generation make such use of the talent received from its predecessor, that it shall yield manifold interest.

Backslidings of individual human beings, as of individual nations, are unavoidable in the great school of experience in which Providence has placed mankind. But progress in the main, and on the whole, is going forward. To deny this, is as much as to deny the Providence which has implanted this incessant yearning after something better (even under earthly conditions) in the human breast, and has based on this yearning the whole moral and mental development of man. Without the assumption of the possibility of perfection, for the individual as well as the race, human education would be without end or aim.

To what extent man is the offspring of humanity is seen in a thousand different ways. A child may have been transplanted to a foreign land and into the midst of foreign surroundings immediately after its birth, and it will nevertheless learn its mother tongue with greater facility than any other. There are examples to show that children who had lost their parents in strange countries, at the tenderest age, and had never heard a syllable of their mother tongue, learnt it with incredible rapidity at the first opportunity. So, too, it is affirmed that it is not only owing to the imitative faculty that children learn their parents' trades so easily. The practice of the parents, through which special organs are developed, stands the children in good stead. And who has not caught himself in habits which are hereditary in his family?

Humanity is a *whole*, and is destined to develop and establish itself more and more as an organism through the conscious hanging together of its members, through the realization (striven after by all religions) of the brotherhood of men. Hence the individual can only be understood when considered as part of the race, while it is only through individuals that the race can receive the full impress of all its manifold features. The paradox, "the more individual, so much the more universal; and the more universal, so much the more individual," is only an apparent contradiction. The more distinctly and completely the personal character of the individual pronounces itself, the nearer will it approach the universal character of mankind. Harmony in music is all the more perfect when each separate instrument gives out its particular note clearly and sharply.

Profound obscurity still covers the *Why* of the great mystery of unity in variety, and of the linking together of generations in the past, the present, and the future. But with the advance of all other sciences that of humanity is advancing also. The time will come when man shall have arrived at that, which by the wise of all ages has been recognized as the keystone of wisdom, viz., "to know oneself."

All knowledge must ascend from the easier to the more difficult; and so the road to the knowledge of man must lead first through that of the organisms of nature, which is subordinate to man. Man must first behold himself in the looking-glass of nature, before he can rightly use that glass which the history of mankind holds up to him.

Only in the mirror of his own race, in the history of humanity, can individual man see what his true nature is—though hitherto it may be only in a fragmentary manner. However much epochs and nations may differ from one another, and however infinite in its variety may be the conformation of separate individuals—each one sees, nevertheless, the universal features of his broad human nature beaming at him from the portraits of history. What is it that makes the dramas of Shakspeare immortal, but the grandly universal traits of human nature which stand out with the strongest individuality in all his characters? These universal features remain the same, and are comprehensible, in all ages and under all forms.

Mankind from its birth, like individual man, has passed through, and is still passing through, the different stages of childhood, youth, manhood, and old age. And conversely we see in the development of the individual the universal features of the progress of mankind.

Fröbel has studied these features with deeper insight, and has found the method of drawing them out in the various stages of childish development, through sensation, will, and action.

In the instinctive utterances of infant nature, in so far as its freedom is not curtailed by the training universally in vogue, are seen traces of the groove in which mankind has gone forward in its march from the beginnings of civilization to the heights reached at the present day. The instinct of animals has been strong enough from the very beginning to procure them the necessaries of their existence. The various races of animals have not changed their functions within our epochs. The bee builds its cell, the swallow her nest, the fox his hole, exactly as they did formerly. Man alone has been compelled to open out a way for himself, to mount upwards by his own labor and exertions, by the mighty power of his inventive spirit, and through thousands of errors and by-ways, from the first rude conditions of a wild life of nature to the heights of civilization. The history of human culture shows this.

But whatsoever the mind of man may have produced, from the most primitive work-tools carved out of stones and roots, to the wonderful machinery of modern times; from the first rude outlines, copied from the shadows of objects, to the wonders of sculpture and painting; from the imitated tones of birds and insects and all the different sounds of nature, to the symphonies of Beethoven; from the rude knowledge of the relations of space and size to the measurement of the heavens; in all that the human mind has accomplished in the way of knowledge, it is nature that has given the direction-line and the law. For man could only create after the patterns of the Creator himself, and it is only in

a later stage of development that the genius of mankind has been capable of giving a divine stamp to these first rude constructions, and of elevating them into works of art. These early patterns were to man at the same time symbols of truth; visible signs of the invisible—until he became capable of immediate apprehension through the Word. By gentle, gradual steps, through the rudest and the simplest modes of sensual perception to the manifestation of divine beauty in Art, and of divine truth in the Word, has God led his human children.

In the play of children of all times we see the nature of mankind expressed. Its past and future life passes through the soul of the child as a dim recollection and a dim foreboding, and groping and fumbling it seeks to find the leading-string, both outward and inward, which shall guide it through all labyrinths to the fulfilment of its tasks.

As birds build nests, so children in their play build houses, or dig holes. As chickens scratch up the earth, so, too, do little children's hands, until in their little gardens they have learnt in play how to till the soil, and sow and reap. Any chance-found material will serve them for plastic modeling, be it only moist sand. There is no art which is not attempted by children, whether it be pictures in chalk or pencil, or drawn in the sand; or that the first stammering tones of the newborn infant move rhythmically; or the crowing of the cock, the mooing of the cow, the bark of the dog, and any other animal voices, be imitated by children, until true musical sounds issue from their little throats; these are the first beginnings which lead up to art. And with the rudiments of industry and art, the first germs of science show themselves also in the desire to know. With its oft-repeated: why, how, wherefore? the young mind strives to get to the bottom of things, to the fundamental truth, to their source in God.

It is a fundamental necessity that the development of the individual should go through the same phases as that of the race, for both have the same end before them. Happiness—or according to Frobel—"Joy, Peace, Freedom," are sought by the individual, are sought by mankind. To both these can only come through the fulfillment of their destination, which is the full development of the entire human nature. A rightly directed education is the chief means of reaching this end, but a means which is only possible through a right understanding of man and nature. Through this understanding alone can the secret of human existence be discovered.

THE CHILD OF GOD.

(3.) Every human being in his spiritual origin belongs to *God*.

The *child of God* exists only as a feeble spark in the human being at his first entrance into the world; to fan this spark into a flame is the object of his earthly existence. At the beginning of existence the *child of nature* rules in a man as instinctive life, as an impulse which awakens the will—at first only as an ungoverned force of nature. Self-preserva-

tion is almost exclusively the unconscious object of all childish utterances. And we have no right to blame children for this so-called egoism; had not an all-wise providence implanted this impulse so strongly in the human breast, how could weak, helpless beings preserve their existence in the midst of the countless perils of life? It is, however, the business of education to moderate this instinct of self-preservation, and by the exercise of the capacity for loving, to lead the child out of the narrow range of personal life into that of the *child of humanity, i. e.*, the social being who constitutes a member of human society. In this sphere feeling and reason bear rule, and by these the will is guided and pointed to a higher aim than mere personal well-being.

Self-reliance, independence, freedom, are the highest stamps of the *child of humanity* as an individual. How far would the development of the world have advanced were it not for the inborn, unextinguishable craving which is driving and spurring men on to create for themselves an independent existence, a respected position in society? Almost all progress is the result of it. Each one wishes to assert himself, to be himself the center of a little world of his own activity; and this desire drives him to a thousand exertions, to countless inventions, to continuous change of position, and consequently of his whole circumstances.

So long, however, as man considers only himself—or even the wider self of his family—so long the *child of God* still slumbers in him. Then only is the latter awake and living, when the love which has hitherto embraced only himself, and the narrow circle of those living with him, drives him forth into the larger community of the nation and the race; when this love becomes strong enough to move him, regardless of his own personality, yea, more, at the sacrifice of earthly personality to devote himself to the good of the whole. He that enters the service of mankind has entered the service of God. The saying: "He that loveth not his brethren, how can he love God?" is the kernel of all religion. Through the love of those outside us we arrive at the love of God, in that higher community which exists outside the visible world.

By every ideal upsoaring we overstep the limits of this earthly visible life, and penetrate into a higher world where the mortal becomes immortal. If everywhere throughout the universe there is continuous unbroken connection, it can only be an apparent gap which is caused by earthly death. The image of God, to which man is called to raise himself, cannot be perfected in the narrow limits of earthly existence; in his divine nature man is a citizen of the great All, which prevails by gradual advances, thereby conquering time and space.

Who is there that either would or could deny that man bears in himself the marks that he is destined to communion with God, and, finally, to union with him? Has there ever been a human being worthy of the name, who has passed through the whole course of his earthly life without experiencing a craving after something higher? It may have been but one single moment of strong emotion, whether of joy or

of sorrow, but that moment has been enough to point to something beyond the confines of this existence. Is there any work of man, even the highest, any deed, even the greatest, which does not presuppose something higher than itself, more perfect? Nowhere in human existence is full satisfaction to be found, everywhere forebodings, yearnings, hopings, drive us outside of ourselves—on to the Ideal of Humanity—as it was once presented to us in Him who gave His life for His brethren—on to the fountain of all fullness and perfection—to God Himself!

Such is the *child of God* who enters into a higher liberty because he has become capable of a higher love. Only through love is true liberty possible; for it is only love that can conquer whatever is opposed to liberty; and only in liberty is love possible, for only he who possesses himself in perfect liberty is free to give himself up in love.

All great benefactors of mankind, all its true heroes, martyrs, and saints, all really great artists and great discoverers of truth and science —as also all childlike souls who have lived out their lives in simplicity and piety—were children of God. In them the divine spark had kindled into a holy fire of inspiration, purifying and enlightening the soul, and enabling the divine mind to shine through the human. In them the soul had burst the narrow bounds of personality and expanded itself on mankind, in anticipation of that time when all human beings, in full possession of their perfected individuality, will together realize the great being of humanity; *i. e.*, when all the endless variety of human life shall be swallowed up in unity, and the countless different notes of a great harmony of brotherly love be struck in concord. Then the child of God will have triumphed in humanity, then good will have conquered evil, then the Apotheosis of this earthly globe and its inhabitants will be consummated!

We may lower or raise the standard of perfection attainable on earth as much as we will—it matters little. Once let us accept the law of progress as an eternal law, and it must lead us on to ever higher ends. There are only two alternatives: either this earth is a treadmill, on which men go round and round without ever getting further; or else mankind is destined to attain even on earth to a God-decreed height of perfection which will be carried on further and further in the great hierarchy of the universe.

If all without exception believed in this high destiny, if each one of us was convinced that he was called to work according to God's will toward the fulfillment of this aim, how much more quickly would it be reached? How much more easily would want and sorrow be endured if we kept steadily in view the great end, to bring us nearer which every experience of humanity must be gone through, every pain suffered and its cause mastered? But each painful sufferer and faithful worker will once have his share in the glory of fulfillment. This is the true belief, belief in the glorification of God in humanity; this is the belief which all religions must presuppose, this is the kernel of Christianity; and one

great reason why religion has so little hold on the world now-a-days is, that it mostly leaves this belief out of account. So long as it is considered mere fanaticism, or Utopian expectation, to believe in this Apotheosis of humanity, so long will it remain unrealized. To science is committed the great task of demonstrating how all that exists, not only in our planet but in all the heavenly bodies, is bound together in one continuous chain. When this is done, the higher relations of things beyond the earth will be understood of themselves, and the belief in their perfect spiritual development will itself have become science.

But this triumph of the *child of God* will not be brought about by the suppression and annihilation of the *child of nature*, and the *child of humanity*. The full harmony of human nature can only be produced when its due weight is given to each side, and the higher nature draws the others up to equal perfection with its own.

Education will only then fulfill its task when it deals with human nature in its threefold aspect, and gives to each equal consideration. Hitherto, this has not been possible, both because child-nature was little understood before the present time, and because the means were wanting to respond from the very beginning to the necessities of the infant mind. It was Fröbel who first found the key to the nature of children, who learnt to understand their dumb natural language, who discovered a way of supplying them with their first mental nourishment, and of treating the *child of humanity*, from its first entrance into the world, as a being destined to become reasonable.

Woman—the Educator of Mankind.

But where shall we find mothers fit to receive the educational legacy of genius bequeathed to our age, and to apply it in the right way? We have but to look around in all classes of society to see how few are the women really fit to become mothers and bringers-up of children. And even the best amongst them are deficient in the necessary knowledge and means. Fröbel has laid the basis of a true science for mothers, and we hope that many perversities of our educational systems may be struck at their roots, and misery of every description thus warded off.

With the elevation of child-nature, the elevation of woman and her veritable emancipation are closely bound up. The science of the mother initiates her inevitably into a higher branch of knowledge, whereby not mere dry intellectual power, but true sensibility and high spiritual clearsightedness are developed in her. With the knowledge that a divine spark slumbers in the little being on her lap, there must kindle in her a holy zeal and desire to fan this spark into a flame, and to educate for humanity a worthy citizen. With this vocation of educator of mankind is bound up everything needful to place woman in possession of the full rights of a worthy humanity.

II. THE FIRST DEVELOPMENTS OF THE CHILD.

"Sich selbst und ihre Welt zu schaffen, welche Gott erschaffen, ist die Aufgabe der Menschheit, wie des Einzelnen."

"To fashion himself, to fashion the world, which God created, is the task of humanity, as well as of the individual."

NOT Fröbel alone, others too before him, and at the same time, have given expression to the thought that, as the universal development of the human individual can only be carried on in relation to his race, so the first sure standard for his management and education must be obtained through observation of the development of collective humanity. Fröbel grounded his Kindergarten system to a great extent on this principle, without, however, carrying its application to the individual; a few explanations, therefore, by which this analogy may be more closely established, and Fröbel's system of development exhibited in its right light, will not be out of place here.

The first question that proposes itself is: "What are the principal utterances of the infant?" those, that is, which are more or less common to all children alike, and in which we can point to the beginnings of human efforts after culture.

PHYSICAL MOVEMENT.

When a child is born into the world, its first utterances are in the form of movements—outward movements of his arms and legs, and inner movements in the shape of screams. All development must go on through movement. Before a human being can in any degree begin to take possession of himself and of the outward world, his physical powers and organs must be to some extent unfolded; and thence it is that in the early years of life physical development takes the lead. The child of but a few months old, lying in its cradle, plays with its limbs, pulls about its feet and fingers, strikes out its arms and legs, and thus makes its first acquaintance with its outward form, which in this way only can be impressed on its mind. As soon as the child can walk, its greatest need again is movement. To run hither and thither, to traverse the same ground in a dozen different cross and roundabout ways; to touch, handle, and examine everything with the ever restless hands, all this is common to every healthy child; and the greater its strength the greater its need for bodily exertion, which vents itself in running, jumping, climbing, wrestling, throwing, and lifting; and in the case of boys especially, urges on to a variety of games which develop strength and skill. No such object, however, is present to the child's consciousness, who is simply driven by his impulses, the satisfaction of which causes him amusement and joy. Whatever affords pleasure to children in general, and in all times, conduces always to their development in some way or other.

To forward physical development is thus the principal end of the child's activity. And do we not see a like process going on amongst savage uncultivated races; corporal exercises, and exertions, the object of which is generally to supply their needs, form the chief scope of their actions! The commencement of history with the heroic age exhibits in like manner bodily strength and skill as the highest aim of action, only here we have in addition the goal of heroic deeds, which were not merely concerned with material, egoistic needs, but also, and chiefly, with beloved human beings, and before all with the home and family. The putting forth of strength, the overcoming of obstacles or enemies, are always the highest pleasure of youth and early manhood. And even in middle age we still see the tournament, the duel, and the chase replacing to some measure as sport, the business of warfare. Nothing shows more clearly that the development of the physical powers constituted the highest happiness of mankind in its infancy, than the idea of a future life contained in Northern mythology, viz., that the dead would divide their existence in Walhalla between fighting and banqueting, and that the wounds received in battle would heal up at once, and the slain shortly after be drinking cheerily at the feast.

EXERCISES OF THE LIMBS.

The members and organs of the body must have been developed up to a certain pitch, before they can serve as fit instruments for the mind. We see plainly that the wise direction of Providence has so ordered things, that every human being is attracted towards the kind of action necessary for his special development. The child is driven by an inward impulse, so to use his members and senses in his play, that these are developed and formed, just as the grown man in a primitive state is compelled to supply his own bodily wants in order that his bodily powers may be cultivated and made fit for a higher kind of activity. But every human being must take care that he does not remain at the mercy of these impulses, or he will degenerate, be lead on to that which we call evil, and lose sight of the direction which would have conducted him to the destined end of his development. A right education consists in so strengthening and encouraging all the natural dispositions of a child that they may conduce to the end which nature has set before them. Our modern age, which makes so much less demand for expenditure of corporal strength, furnishes so much less opportunity for battling with outward material obstacles, imitates the Greeks, though by no means universally enough, in using gymnastics as a means of physical education for its youth, but there is no similar provision, or as good as none, for the first years of childhood, except where Frobel's Kindergarten system is in vogue. Hence the first stage in the process of infant development is called "Exercises of the Limbs."

After the first development of rude strength, that of skill in handling stands out as the chief requisite at the commencement of human cul-

ture. Next to the need for movement, there is none so great in the early years of childhood as that of using the hands. The sense of touch is next to that of taste (which is itself a kind of touching with the tongue), the dominant one in the first stage of sensual growth.

SENSE OF TOUCH—USE OF HAND.

At the beginning of life there is very little distinction between the different senses; they are all more or less fused together. The feeble capacity for work which any single sense possesses, necessitates the co-operation of all, when one is called upon to act. It is well known that children must always *touch* everything; and not children only; all rough, uncultivated grown people are not satisfied with seeing an object, they must also bring their sense of touch in various ways to their assistance, in order to understand exactly the nature of the object.

In order that this most necessary member may be prepared for future work, nature encourages the child to use its hands incessantly in its play. Nothing is more contrary to nature than to forbid a young child the use of its hands, as is so often done in infant institutions. In order that they may keep their attention steadily fixed on the subject of instruction, generally premature and quite out of proportion to the children's stage of development, they are condemned to keep their hands folded, or crossed behind their backs. Through this indication of nature, Fröbel has discovered the right method of riveting a child's attention, viz., connecting all the instruction imparted to it with the use of the hands. The hand is the natural scepter which raises man to the position of sovereign of the earth. With his hand man has fashioned for himself all his weapons of self-defense, whereas animals are provided with them by nature; with his hand he has made all the implements needful for mastering the forces and materials of nature, and for procuring the necessaries and ornaments of his life. Without the cultivation of the hand, industry and art would be impossibilities. But the marvelous organism of this member would not alone have been sufficient to produce the wonders of industrial art; for this the guiding co-operation of the mind was necessary. The activity of human beings differs in this from that of animals, that it is *work* in the full sense of the word, that the fingers are moved by the mind, and are obliged to carry out its plans and ideas. Therefore work is not a curse, but the highest blessing of mankind, and that which confers on it its nobility.

INSTINCT OF CONSTRUCTION.

The play of children is for them, at the same time, work, for it serves to develop their members, senses, and organs. After the first unregulated feeling and grasping of their little hands, their favorite occupation is to dabble in some soft mess—earth, sand, or what not—and to try their skill at shaping and producing. Modeling is one of the first necessities of child-nature. But even this instinct, if left to itself, will lead to no end: education must supply the material and guidance

necessary for its development, must convert the aimless touching and fumbling into systematic construction, and direct the mere instinct into a channel of useful activity, all of which is done in the Kindergarten.

The first and easiest kind of construction, after the forms in clay and sand, is building. After the child has grubbed itself holes in sandhills, it goes a step further and builds houses, or whatever else its fancy may be able to invent in the way of architecture—and connected with this building are all manner of efforts towards the creation of a diminutive industry. The never-lessening fascination for all children of the adventures of Robinson Crusoe is chiefly due to the depiction of the strivings after culture of a solitary individual, in which children see their own strivings reflected as in a mirror.

One of the first ways in which human skill showed itself was undoubtedly in the erection of dwelling-places that would afford sufficient protection when natural holes in rocks or under the earth, or mud-huts in woods, were no longer enough. But when, through the improvement of the tools employed, their work progresses from its first rough outlines, and as the combinations of which the mind is capable multiply, and form perfects itself, there awakes in the child (as formerly in our ancestors) a feeling for the beautiful. This feeling is no doubt in part awakened even earlier by the influence which the forms and colors of natural objects exercise even on the least-formed character. Everything glittering, bright, or gaudy, excites pleasure in the child as in the savage; and in order to produce itself pleasure of this sort the child, in its own handiwork, feels more and more after the laws of rhythm and harmony, which, long before it can apprehend, it dimly and unconsciously forebodes. Observation of nature furnishes the patterns which the awakened creative spirit will idealize, and Art is born in the human soul, whether its expression be through form, color, or sound.

But it is not only shaping and modeling that childish hands practice instinctively—drawing and painting are also attempted by them. As Fröbel says, the child first perceives the *linear*—the outlines of objects. Whoever observes the actions of children will see how they almost invariably feel all round objects with their fingers—take in, so to say, by touch, the contours of tables, chairs, and other articles of furniture, sketch the outline of their own hands and fingers in pencil, and so forth. The unpracticed eye of a child will at first take in only the principal lines of objects, and of these first the straight ones, before it can master curves, surfaces, and filling in.

We notice the same characteristics in the people who first practiced the science of architecture. Their drawings consist of outlines—linear representations—in straight strokes, without curves or perspective, as in the first attempts of children.

The awakening of the sense of sound can perhaps be traced back to the earliest moments of a child's life, for even before it can speak it stammers out rhythmic tones. It is this instinctive need of rhythm in

children which calls forth from mothers and nurses their cradle-songs, and causes the rhythmic rocking and lulling of infants in their cradles and in the arms.

SENSE OF SOUND—RYHTHM.

Attention to the differences of sound is one of the first awakenings of children, and early instruction in song avowedly one of the most effectual means of education. Savages, like children, have the keenest desire for song and dance—*i. e.*, for rhythmic sound and movement. Rhythm is one of the great fundamental principles of all that is expressed in the motion of the spheres, the flight of birds, the course of the deer, in the excitement of the dance, and the whole wide harmony of creation and of human genius. The civilization of mankind, as of individual man, without the cultivation of the beautiful, is unthinkable —and music is before all other arts the awakening of the heart.

Before, however, the child has arrived at the production of his first little works of art, we may have noticed him grubbing in the earth, or transfixed in admiration of some animal or flower: nature has already worked upon him in various ways. It is not only to the fresh living air that children of the tenderest years stretch out their hands so joyfully, when the mother or the nurse produces hat and cloak to take them out of doors. The forms and immediate impressions of surrounding nature already afford the infant being pleasure and delight.

GARDENING.

When free use of the limbs has been gained, all children who are not prevented from so doing will be seen grubbing in the garden soil, throwing up mounds, and little by little making themselves small gardens of their own. At first the little spade, which accompanies the child out of doors, is only used for heaping up sand and stones, as an exercise of strength without aim. As soon, however, as any power of observation has begun to supplement the merely instinctive movements, there is awakened an impulse to till the ground and to make use of the productive force of nature; thus the child in its play, and thus man in the earliest stages of civilization, seeks to obtain better and more plentiful nourishment. Even though the instinct which moves the child to enclose its little garden with sticks be an undefined one, it is nevertheless that out of which the science of agriculture has arisen—the instinct, or need of possession.

Without possession, without ownership, the individuality of man would never have been fully stamped. Ownership widens personality by giving it power to work, means to carry out its will, and to satisfy the feeling of fellow-love by sharing its goods with others.

Were it not for the impulse which led him to agriculture, man would never have forsaken his nomadic life, would never have founded towns and communities, would never have carried development as far as the *nation*, and never have experienced the love of country.

It may seem to many ridiculous to pretend to see in the first little territorial possession of the child the starting-point of the love of one's country, and yet it is an undeniable truth that all and everything which is of importance in human life, be it little or great, has had its beginning in unnoticed utterances which have been the germs of future developments. The largest tree may have sprung from the least perceptible seed, and the greatest human action slumbers in the first sensations of the infant soul. Is not the love of one's own hearth the seed of the love of one's country?

But if bodily wants have been the first spurs to all human culture, it is also unmistakably noticeable through the course of history, that by the side of every material need there is also a spiritual claim which makes itself felt. The tending and nurturing of that which serves firstly to satisfy selfish requirements, must at the same time awaken love. For whatever man carefully tends, the object or the being to whom he devotes his care, for whom he works, he also learns to love. That child would be a degenerate one that did not bestow its loving care on some objects or beings, were it at first only its playthings. With what tenderness do girls love their dolls, boys their toy-horses! but from these inanimate things—which are only alive in childish fancy—their affections are soon transferred to the animals of the house, and the flowers of the garden. To a child who has never called a piece of ground its own, has never tilled it in the sweat of its brow, has never expended its fostering love on plants and animals, there will always be a gap in the development of the soul, and it will be difficult for that child to attain the capacity for human nurture in a comprehensive sense. All tending and fostering require self-mastery and self-denial, and these are only learnt by gradual exercise, beginning with the little and mounting up to the great. Out of the soil which he tilled with labor and care, there accrued to man his first rights over the planet inhabited by him, and the first page of his later law-book contains the principle: "Duties and rights should correspond to one another."

CURIOSITY TO KNOW.

Not till the child has to a certain extent mastered the use of its limbs and senses, and its spontaneity and faculties of observation have been awakened, enabling it to make all manner of little experiments, not till then does the desire for knowledge (generally called curiosity) assert itself. True, this desire lies already at the bottom of the first groping and feeling of the hands, but it only then awakens with anything like distinctness, when the child begins to search into the causes of things and appearances with its thousand times repeated, "Why, whence, and wherefore." It must first have taken in from the outward world a series of impressions, images, and ideas, before thoughts will germinate in its mind. In order to *know*, the child makes experiments; it knocks different objects together, or throws them on the ground, to test the

solidity of their material; it finds out their taste with its tongue; tears or breaks them up to see what they are like inside, and by hundreds of like experiments searches out the nature and use of things.

COMPARISON.

To observation and investigation follows the *comparison* of one thing with another, and by comparison a perception of size, form, color, number, etc., is arrived at. What child is there that does not measure the length and breadth of different articles, that does not ask: "which of them is the largest?" What child does not delight in counting the objects with which it is occupied? in asking their names and uses? Unfortunately the answers given to a child's eager inquiries are too often only empty words little calculated to satisfy them. It is not words alone, but above all demonstrations, which can furnish answers adapted to a child's understanding; instruction in observation must begin with its earliest games, and not only at school. How brightly a child's eyes will sparkle at every fresh discovery, be it only a shining stone or a new wild-flower that it has found; its joy over every fresh addition to its store of knowledge, to its treasure-house of ideas, is often, though it may express itself differently, no less than that of the wise man of antiquity, who, with the words, "I have discovered it," fell senseless to the ground. Just as children, when the desire for knowledge first wakens in them, begin by occupying themselves with the relations of space, with size and number, so did the learning of mankind begin with the elements of mathematics. The sole book which they could interrogate at the beginning of their development, was nature; the observation and imitation of nature led from invention to invention, each of which increased the sum of knowledge, and widened the mental horizon. With a knowledge of nature,—however superficial it may have been, and based merely on appearances—did the learning of mankind begin, and the learning of children must begin in like manner. It was inevitable that the first deductions from this experimental knowledge should lead to mathematical conclusions, should consist in the measurement of compared objects. Not till things had been classified according to their size and number, could they present themselves clearly to the understanding.

As the child carries on its first geographical observations by the exploration of the garden and the nearest environs of its dwelling-place, so the geographical knowledge of infant mankind began with the investigation of the neighboring tracts of land, their soil, their products, their climates, etc. With the history of the family, the patriarchs, began the history of the world. What do children love more to hear than the stories of family adventures, what their parents and grand-parents did, all that happened in their childhood, how they lived "when they were little?" It is one of the first thoughts that occurs to a child, whether others were like what he himself is, whether they, too, were

once little. It was possibly this thought which once moved a child to ask the question, "if God had once been a little boy?" Children only understand what they can refer back to themselves, for they can only start from themselves.

SOCIAL IMPULSE.

But all these degrees of development, which we have pointed out, could only be reached by mankind (and the same applies to the child) in connection with his fellow-men, through the bond of society. The instinct of fellowship distinguishes even the higher races of animals from the lower, and is the deepest and most universal instinct of human nature, the source and the means of all his culture and civilization. Only by means of association can man conquer time and space, subdue to his own uses the forces of nature, and make himself more and more the ruler of the earth, which he shall, in time, permeate and dominate even as God permeates and dominates the universe.

The social impulse shows itself as early as the first months of a child's existence. No child likes to be alone; it screams in its cradle if it thinks no human being is near it, and is quieted by the least word of kindly speech. But it is not merely the society of human beings in general that it wants—it needs especially that of its like, of children who are at the same stage of development, that is to say, of children of its own age. A child that has spent its childhood with grown-up people only will never possess the freshness and youthful joyousness which are awakened by life in a community; and premature seriousness, if not melancholy, will stamp its young features. What happy smiles, what beaming eyes, does one not see in even the youngest children, when they catch sight of other children as young as themselves. The play of children with each other forms the first basis of *all*, and more especially of *their* moral cultivation. Without the love of his kind, without all the manifold relations of man to man, all morality, all culture, would inevitably collapse; in the instinct of fellowship lies the origin of state, of church, and of all that makes human life what it is.

RELIGIOUS INSTINCT.

According to Fröbel the first religious instincts of children show themselves in their eagerness to join all gatherings of grown-up people; this Fröbel attributes to an undefined feeling that there is a common striving, a common idea uniting all the different individuals and causing them to assemble together. Thus, in the streets, or anywhere else, children will be seen flocking to any spot where several people are gathered together; nothing delights children more than to be allowed to join in gatherings of grown-up people, however much constraint be enforced upon them. The pleasure of the first visit to church has more to do with the delight in a concourse of many people than with the understanding of what is going on, or the participation in the spirit of the devotions, which the child is quite incapable of entering into. No

doubt this is only the first unconscious aspiration penetrating the child's soul, and with it is bound up at the same time the love of mankind, which always precedes the love of God. It is only the love of its mother, of its parents, of those nearest to it, which can lead the young soul to God; out of this feeling is born the first spark of religious aspiration. As every sensation, and all other knowledge rests immediately on instinct, so, too, does religious knowledge. Fröbel's statement that by repeatedly observing how children, scarcely a year old, when being amused with a ball fastened to a string, will quickly take their eyes off the revolving ball and follow the string till they come to the hand which is turning it, he became convinced that even a child's instinct will drive it from the contemplation of the appearance of things to the investigation of their cause, may be little instructive to those who do not concede to childish utterances a psychological basis. And yet no thinker will deny that all the conscious utterances of humanity have risen out of unconscious ones. But in this concession there is, to a certain extent, an acknowledgment of Fröbel's idea, that every conception of the mature mind has its root-point in an instinctive idea of the child's mind, which, being awakened by outward phenomena, shows itself first as a blind impulse; and that, therefore, all instruction must start with the concrete and mount up to abstract thought. Fröbel says: "From objects to pictures—from pictures to symbols—from symbols to ideas, leads the ladder of knowledge." And Pestalozzi: "There is nothing in the mind which has not passed into it through the senses."

God through Nature.—Symbols.

The first intimation of a higher being came to mankind in the beginnings of its development—as it still does to the child—through the impressions of the visible world of nature. Man felt his own weakness in the presence of the giant forces of Nature, contemplated while still in the fermentation stage of its development, and bowed tremblingly before its unknown ruler. He saw that he himself and his existence were dependent on the bounty and beneficence of this Nature, which, like a loving mother showered all manner of blessings on him, and so he loved her in return, and worshiped her through symbols chosen from her own treasure-house, till at last, as he became to a certain extent acquainted with himself and his own being, he humanized the soul of nature after an ideal standard, and worshiped and feared it in the shape of his false Gods.

Who made all the trees and flowers, birds and sheep? who made my father and mother? asks the child, seeking after the causes of things, because he is himself the beginning of a thinking, reasonable being. The roaring of the thunder makes him tremble like the savages—he imagines it to be the voice of a higher power; the reviving breath of spring fills him with an undefined sensation of wonder, and awakes in him forebodings of the invisible Benefactor whose visible image he

loves in his parents. A child, with his lap full of sweet-smelling flowers which he is going to weave into a garland, sits on the grass under a blossoming apple-tree in which the birds are warbling their spring song; the warm rays of the sun penetrate his being, a cooling wind plays gently round his face and showers over him the white blossoms of the tree; a flood of newly experienced bliss uplifts his soul, and his lips gently whisper: "It is the good God who is passing by,"—the first revelation of the deity has entered his soul.

All religion begins with natural religion, but the God in nature must also be recognized in man, though this will not be till the God in nature has been apprehended. The development of nature and the development of mankind are mutually symbolic one of the other, and correspond in their different stages to the various stages of belief in God, through which mankind and the individual pass. That is to say, the spiritual development of the human soul proceeds according to the same system of laws as the development of the organisms of nature—for both have a common creator. And not only do they follow the same laws of development, but the sequence of stages is the same in both cases; everything ascends from the less to the greater. The budding-season of spring represents childhood; the blossom-time of summer, youth; the fruits of harvest, the maturity of manhood; and the decay of winter, that of old age. Everywhere in the world of nature we find analogies to the life of the human soul. All natural phenomena correspond to ideas, incorporate thoughts, and thus receive a higher meaning; or are the signs of spiritual truths to which they give expression. Thus they may be called *Symbols*.

The profound understanding shown by Frœbel of the path which education must follow, in order, in this aspect also, to keep in relation to human nature, will be more closely examined later on in this work.

UTTERANCES.

The utterances of all children are the same, and their origin is the same, for they are based on inborn natural impulses. But nature does nothing in vain, nothing without an object; all instincts which have not been deflected from their natural direction have but this one end: to further the development of the organization of nature, or of the human individual.

The child plays, is constrained to play, in order to develop itself. Its play is activity intended to awaken, strengthen, and form its powers and talents, so that it may be able to fulfill its destiny as a grown being. In like manner the combined activity of mankind—the results of which appear in the progressive stages of civilization in the past and the present—can have no other end but the realization of perfected humanity through the development of all that concerns mankind, or, in other words, the fulfillment of the divine idea of humanity. But humanity is made up of individual men, and thus it follows of necessity,

that the life's aim of the latter must be the same as that of the community of which they are members.

No one thinks of denying that the individual plant, or the individual animal, develops itself according to the laws of its tribe. And it is only because we understand how the development of the tribe and family of a plant or an animal proceeds that we know how to manage the individual specimens. According to the various modifications of this natural method of treatment, is the special, individual character of animals stamped on them; and this shows itself most distinctly in house-dogs. Amongst the same tribe of dogs, one may be much more obedient, faithful and dependent, or more vicious and faithless, than others.

The utterances of every different being bear, likewise, the stamp of the tribe to which it belongs, and man is no exception to the rule. It follows, therefore, that the instinctive, involuntary expressions and actions, which are common to all the individuals of a race, must serve the natural end of their development.

The child is as little conscious of this end as is the savage in a state of nature, or the uncultivated grown being, but both are driven and led by inward impulses and outward attractions to procure the satisfaction of their needs, first in order to preserve themselves in existence, and then to attain the highest possible state of well-being. The necessary exertions and practices to this end are the means of their culture.

The history of the development of mankind teaches us how the bodily necessities, food, clothing, shelter from inclement weather, danger; etc., and later on the spiritual needs, social intercourse, desire after the true and the beautiful, spurred men on to the discovery of all that constitutes our present possessions in industry, art, and science.

Just as mankind through its stage of unconsciousness was prepared for a succeeding higher stage of development and culture, till it should attain to self-consciousness and knowledge of its destiny, so does the playful activity of the child prepare it for its later conscious existence. But this end will only be accomplished when education holds out to the instinctive feeling and groping of childhood the necessary guidance, and the fit material to work on. To do this is the object of Fröbel's Kindergarten, which follows out in miniature the chief features of the history of human culture, places in the way of children similar experiences, and thus prepares them for, and makes them capable of, understanding the life of the present day, which is an outcome of the past.

It need hardly be said, that by the following of the history of culture we do not mean the depiction of the different epochs of culture, or of the nationalities which represent them (as is often erroneously thought), but such a course of instructional activity as shall reproduce in miniature in the work of the child the progressive development of the race, as manifested in the work of mankind.

III. EDUCATION IN GENERAL—FROEBEL'S THEORY.

"The purpose of nature is development. The purpose of the spiritual world is culture. The problem of this world is an educational one, the solution of which is proceeding according to fixed divine laws." — Froebel.

EDUCATION is emancipation—the setting free of the bound-up forces of the body and the soul. The inner conditions necessary to this setting free or development all healthily-born children bring with them into the world, the outer ones must be supplied through education.

If in the spring the hard coverings of plants are to burst open so that the buds of leaves and blossoms may be set free and sprout, air and sunlight, rain and dew must be supplied to them. The inner force will be sufficient to break open the shells if the outward conditions are not wanting. In nature every necessity or want meets with corresponding satisfaction, and this without conscious will or exertion according to unchanging laws and principles. The course of the sap in plants, which ascends and descends regularly from the root to the blossom, and by a continual process of expansion and contraction forms the leaf-buds, corresponds to the course of the blood in animal and human organisms, starting from the heart and returning to the heart, and in the action of the ventricles, exhibiting in like manner expansion and contraction.

LAW OF DEVELOPMENT.

Everything in the kingdom of nature, however different the stages of progress may be, comes under one universal law, and development means the same as *progress according to law*,—systematic going on from the unformed to the formed, from chaos to cosmos.

And as does the physical so also must the spiritual development proceed in systematic fashion, or education would be impossible. For what we call education is influencing the development of the child, guiding and regulating it as well in its spiritual as in its physical aspect. But how common a thing it is to hear people maintain that during the instinctive, unconscious period of a child's life, it should be left to follow its impulses entirely, and no attempt made to deal with it systematically. But, as the soul undoubtedly begins to unfold and form itself in the period of unconsciousness in the same systematic manner as in later periods, any such assertion must be erroneous and based on false premises. Spiritual development must proceed in as regular and systematic a course as organic development, seeing that the physical organs are intended to correspond as implicitly to the soul, which they serve, as cause corresponds to effect. Psychology has determined the order of the development of the soul, as has physiology that of the circulation of the blood, but the former science has chiefly concerned itself with the already more or less formed soul of the adult, which, through self-will and voluntary deflection from the path of order, is always to a

certain extent the slave of arbitrariness, and the growth of the soul in the period of childhood has been little studied or observed.

Fröbel used constantly to say when lecturing: "If you want to understand clearly the regular working of nature you must observe the common wild plants, many of which are designated as weeds: it is seen more clearly in these than in the complexity of cultivated plants." For this purpose he grew different species of wild plants in pots.

The same holds true of the human plant. The young child's soul, while yet in its primitive and instinctive stage, without forethought and without artificiality, exhibits to the really seeing and understanding observer the systematic regularity, the *logic* of nature's dealings in her development process, spite of the variety of individual endowment.

In the foregoing essay we attempted to demonstrate what may be called the *universal* in the "utterances" of child-nature, that which sets the stamp of the race on each individual. Through these utterances, in so far as they repeat themselves in each individual and may consequently be reduced to a law, we arrive at the key-note to the knowledge of the natural order of child development.

CORRESPONDENCES.—INDIVIDUAL—THE RACE.

Fröbel says: "There is continuous connection in the spiritual life as a whole, as there is universal harmony in nature." And certainly it cannot be otherwise: the eternal law of order, which reigns throughout the universe, must also determine the development of the human soul. But the educator who would supply the human bud in right manner with light and warmth, rain and dew, and so induce it to emancipate itself from its fettered condition, and through the unfolding of all its slumbering forces to blossom into worthy life, must not only understand the law but must also possess the means of acting in accordance with the law: *i. e.*, his method of education must follow the same systematic plan as nature does, and the outward practical means must correspond.

No one will dispute the assertion that *instruction* is only worthy of the name when it is methodical. Instruction of such kind is a branch of education: but branch and stem spring from the same root. However much may have been done, from the days of antiquity up to the present day, to improve educational and instructional systems, and to adapt them more closely to the natural process of development, and thus attain the result aimed at—*knowledge*—in the best and quickest manner, the laws of development of the infant mind are, nevertheless, still veiled in obscurity. No infallible chart has yet been found, which, as the magnet to the mariner, will show the educator invariably the right direction to steer in, spite of all ebbs and flows, spite of all the thousand different courses that each vessel, each character, according to its individual destination, has to strike into. But so long as some such fixed method of education remains undiscovered, so long will even the best education be more or less an arbitrary work.

It was also Pestalozzi's chief endeavor to discover and apply that which he called "the principle of the organic," and to him, and his educational forerunners, are we indebted for our first knowledge of the course of child development, and for the means by which education and instruction have been more systematically organized. Without their preliminary efforts Fröbel might not, perhaps, have discovered the method whereby he built upon the foundation laid by them, and brought their, and more especially Pestalozzi's, practical endeavors to completion. In like manner will Fröbel's successors be called on to develop further what he has laid the foundation of.

In one of his letters to me, Fröbel says: "As motion in the universe depends on the law of gravitation, so do movements in the life of humanity depend on the law of unity of life."—And further: "As the laws of the fruit are developments of the laws of the flower, and the laws of the flower developments of the laws of the bud, and the laws of the bud, flower, and fruit, are at the same time one with the laws of the whole tree or plant; so are the laws of the development of spiritual life higher outcomes, or developments, of the laws of the solar and planetary system of the universe. Were this not the case man could not understand the latter, for he can only understand that which is homogeneous to him. And, according to this, the laws of the development of life, in the region of the spiritual, must be apprehended, demonstrated, and built upon, in the same manner as the laws of the formation of the world. It will be the work of the Kindergarten to point out the application of these laws, as one stage of progressive human cultivation."

Fröbel's aim and efforts may, I think, be summed up thus: he was striving to hit on a regular course or method of *education*, corresponding to the method of *instruction* long ago established by pedagogic science.

Education Includes Character.

As instruction aims before all things at imparting knowledge, so education has for its chief object moral culture, the formation of the character; and for this end it is above all necessary that there should be freedom of individual movement, room for the development of personality. It may be asked: "How can there be one law for all and everything?" But does not the infinite variety of creation rest on the eternal basis of the unity of the Creator? Are not all the heavenly bodies alike subject to the law of gravitation, and are they thereby hindered from the development of the greatest individuality? It is an undoubted fact that each heavenly body differs from another both in its organisms and its productions. We see trees and plants of the most different kinds, thriving in the same forests, under the same conditions of soil, climate, etc., each individual growth assimilating to itself those outward influences only which befit its special nature. So the personality of the child will only absorb into itself out of that which is presented to it, whatever corresponds to its special wants and endowments.

And as it is only in consequence of the *order* of all movement in space that the free movement of the heavenly bodies is possible, and that disturbing collisions are avoided, so in the child's nursery, as in the state, it is through systematic government alone that freedom is attained—freedom of the individual through the freedom of all.

That education should be carried on in accordance with nature is granted by nearly all educationalists, at any rate by those of modern times, as one of its first requisites. And what is according to nature is according to law.

Now it is both according to law and to nature, that the progressive development—of the individual as well as of mankind—should require at each new stage, new conditions, and new modes of assistance. The bell-glass which protects the germinating plant will not cover the full-grown tree, and the man cannot wear the clothes which fitted him in his childhood. The conditions of life change and become higher in every new epoch and generation, and it must necessarily follow that education should make higher and more comprehensive demands on us than on the generations before us.

Amongst our Germanic forefathers, who lived in their forests clothed in bear skins, the standard of their children's education was: for the boys, that they should learn the use of the spear and the bow, and to mount a horse in the battle or the chase, that they should know the rights and duties of their tribe, and the customs of the service of the gods; for the girls, that with womanly chastity they should combine skill in cooking, spinning, and housekeeping. But this standard no longer satisfied the succeeding age of chivalry. And the culture of knights and their womankind does not satisfy the demands of our day, because the general conditions of life have become different.

And with these changes of conditions the nature of man, physical and spiritual, changes also. Not of course in its essential features; not in the shape and conformation of his body; nor altogether in his impulses, passions, and inclinations, or in his processes of thinking, feeling, and willing. Man has at all times one head, two hands, and two feet; at all times he suffers and enjoys, according to the impressions produced on him; thinks and endeavors in human fashion. But are not the barbarian and the cultivated human being just as much distinguishable from one another by their outward appearance and demeanor as by their inclinations and endeavors, their thinking and willing? The physical development of the working-classes is so universally influenced by their mode of life that in them the bones and muscles preponderate; whereas in those who lead a more intellectual life the nervous system dominates. The organization of the head of a thinker differs in an important manner both from that of a savage and from that of a manual laborer. This difference is transmitted to posterity; it is not only physically that children bear the stamp of their parents, they also inherit from them mental dispositions. The child of

the Hottentot will be born with different dispositions from that of the cultivated European, and the child of the nineteenth century from one of the barbaric age, because the progress of the race must also express itself in the individual.

In plants and animals we see the influence of cultivation very plainly. The wild yellow root, or carrot, must for instance go through twenty generations of culture before it becomes eatable; and after only five generations of neglect it will again revert to its wild condition. The horse breeder knows that the offspring of a noble race is itself noble, and therefore requires higher care than that of a lower race. Manifold experience teaches how difficult it often is to educate the child of uncouth parents and ancestors—though not necessarily of savage ones—for a life of refined cultivation.

It lies still before the explorers in the science of humanity to discover and demonstrate more exactly the powerful influences of mental culture on the bodily and mental organism, but it cannot be doubted that the higher the culture of a nation has risen, so much the higher endowments will its children bring with them into the world.

Can there be any doubt of the necessity for continual reconstruction of educational systems, as of all other things, and will any persist in maintaining that, what of old was good enough and sufficient for the education of mankind is also sufficient now-a-days? To each age, however, belongs a special virtue, and it is precisely this which is commonly overlooked by the reformers of the directly succeeding age. However much we may be justified in claiming for our own age great advance in all school and instructional arrangements, there is also no doubt that the preceding generation excelled us in many respects with regard to education. Cultivation of character, moral earnestness and religion—the foundation of all education—were prevalent in far higher measure. The care and attention which the ancient Greeks bestowed in training the body for strength, skill and beauty, are also equally wanting in our day. Furthermore it cannot be denied that the ruling tendency of education at the present day has resulted in a one-sided development of the understanding, and in the stupefying system of overcramming for which our rising generation is remarkable.

Can any one, moreover, be so blind as not to see the black shadows looming in the pathway of the present generation, so deaf as not to hear the warning-cry of manifold misery resounding on all sides. The blame of this melancholy state of things must undoubtedly be partly attributed to faulty education. The characteristic features of our age are:—Knowledge without practice; practice without the stamp of individuality; thought precociously developed before fancy and feeling, like to bud and blossom, have matured the fruit; insight without power of action; the capacity for ruling matter degraded to the service of the material nature; no reverence for the all-permeating spirit of God, no belief in its eternal working—human intellect regarded as the highest

court of appeal. The childlike simplicity which surrenders itself to a higher and an invisible power is now almost unknown, for its source in the original unsullied nature of childhood becomes early corrupted, and education directs the mind only to outward things; learning has come to be little more than acceptance of what is imparted, leaving no room for any original material to come to the surface, and stifling the innate faculties. On all sides there is a crying out for new rights, without any regard for the idea of duty. Well does a modern poet lament:

* "In sadness I gaze on mankind of to-day,
Who of premature culture the penalty taste;
To doubt and to learning a too-early prey,
They look forth on a future of darkness or waste."

And because this is the case we see everywhere restlessness, discontent, a piteous seeking for unattained happiness—a deep vein of sadness runs through modern society, in whose very strains of joy tones of sorrow mingle, and which, in the midst of wanton pleasure-seeking, longs with wailings and yearnings after the forfeited higher good which alone can satisfy the ideal cravings of the soul. The world waits as for a magic spell, for a new generation, fashioned for a new world, capable of the deeds which that new world demands, open to new truths—who shall usher it in?

Every penetrating reform, in whatsoever field it may be attempted, requires a new truth, a new idea of genius for its foundation. But such an idea will seldom seem new in its entirety; the pages of history will almost certainly prove that the same idea has already been expressed, though in a different setting, by former thinkers, and that, constantly recurring, it has gained a standing in different epochs. And whenever this is the case there must be something important in question which has not hitherto attained to full development. Often it is only a lucky hit that is needed to convert into reality an idea that has long been in preparation.

Whether it has happened to Fröbel by a like lucky hit to give a new basis to education, experience and the application and carrying out of his method must show. A written exposition can do no more than represent the matter in its general outlines, and thus awaken the desire to understand it better, and to test its merits by application.

The most difficult of all difficult tasks is without doubt to give a universally enlightening definition to a new truth—great or small—for new truths always lie outside the general mental horizon. Even Fröbel himself, therefore, has had little success in describing his educational theory in its full compass, and he is, perhaps, even more justified than Hegel and other thinkers in complaining that he has not been understood. Far be it from us to pretend here to expound this idea in its

* "In Trauern blick' ich hin auf das Geschlecht von heute,
Wie es die künstlich-frühe Reife büsst;
Früh schon des Zweifels, der Erkenntniss Beute,
In eine Zukunft schaut, die dunkel oder wüst."

whole breadth and depth—we would only attempt by means of the following short statements to open up the way to an understanding of it:

The process of spiritual development goes on according to fixed laws.

These laws correspond to the general laws which reign throughout the universe, but are at the same time higher, because suited to a higher stage of development.

This system of laws must be able to be traced back to a fundamental law, however much the latter may vary in its formulæ.

Fröbel calls it: "The law of opposites and their reconciliation," or

"THE LAW OF BALANCE."

There is nothing, animate or inanimate, to which this law does not apply, for everything consists of related opposites: a proposition always implies the counter proposition—the existence of God presupposes that of the world, that of the world presupposes that of God; man, as a being both conscious and unconscious, links together nature—or unconscious existence, with God—absolute conscious existence. The inward and outward aspects of things are opposites, which the thing itself connects together. This universal law manifests itself in nature in the interchange of matter. Every organism possesses the property of giving out on the one hand of its own substance, and taking in on the other what has emanated from other organisms. And these opposites of giving out and taking in are connected by assimilation and appropriation—a process which varies in each different organism. It is by interchange of this sort that the physical world is kept in continual balance, and connection of all its parts.

In the intellectual world this law manifests itself in a similar, or at least an analogous, manner. Mental development is also exchange—a mental interchange of matter. The soul takes in from outside, through the senses, a stock of impressions and images, which by an inward process it converts into thoughts and conceptions, and gives out again to the world as words and actions. Without intercourse and exchange of ideas with other minds, man would never learn to think. The process of thinking is impossible without comparison, and in order to compare there must be variety at hand; but the most distinct difference constitutes only *relative* opposites (absolute opposites do not exist), which are blended together by means of concomitant similarities. Therefore, thought is also the connection of opposites.

This long recognized law which, whether in the centrifugal and centripetal forces that rule throughout the cosmic universe, or in the inspiration or expiration of the lungs, or the expansion and contraction of the sap of plants, etc., has established itself as the law of all life, growth, and being—this law Fröbel applies to education. For, he argues, if this law guides the process of spiritual development in early childhood, that is, in the period of non-deliberate action, educators must regard it as the law of nature for the human mind if they are to pro-

ceed according to nature (*Natur-gemäss**) and they must apply this law in their method, and above all lead children to apply it themselves in whatever they do; and this from the beginning of the child's development, in the stage of unconscious existence, which is the germ of all others. In this way the human mind will be trained to render to itself an ever clearer and clearer account of the laws of its thinking and acting, while an opposite method of education would more or less hinder the mind from attaining the power of clear thought.

For instance, a child directly it is born begins to take in through its senses impressions from outside. It perceives heat and cold, light and darkness; it arrives gradually at distinguishing between hard and soft, solid and fluid, near and distant, etc. These are all so many kinds of opposites. As long as this perceptive faculty is but feebly developed, it will not easily distinguish slight degrees of difference, as, for instance, a hard material from one only a little less hard, a near object from one a very little farther, and so forth. The more marked the contrast in the qualities of different objects (for it is not the things themselves that form opposites, but their qualities) the more easily will they be distinguished from one another. Now to be able to distinguish is the first step towards understanding. Is it not, therefore, self-evident that this process will be facilitated if the objects with which the child is to occupy itself are presented to it in the form of opposites? If, for instance, it is to learn to distinguish between the size of things, let two objects, relatively great and little, be given to it, or for distinction of color two contrasting colors, and so forth.

In Fröbel's "second gift," for instance, the sphere (a single surface without edges and corners) and the cube (many surfaces, edges, and corners) form opposites which the cylinder (containing both a round surface like the sphere, and flat surfaces and edges like the cube) combines in its form, thus connecting two opposites.

Through these shapes, and by means of the sense of sight, the child receives impressions, nothing more. But out of these impressions, *feeling* and *willing* arise, and later on understanding and thinking, and it is because all later development depends on them that early impressions are so important.

As God the Creator has everywhere in creation placed opposites side by side in order to work out harmony, so must man proceed in like fashion, in all *his* works, if he is to produce harmony. All art is based on the principle of contrasts. The musician in the trichord connects together two discordant tones; the artist in his pictures blends light and shade, dark tints and bright ones, by means of middle tints, etc.

The child, too, in the Kindergarten, plaits and twists in like manner; lays one little stick horizontally, another perpendicularly, and a third

* The word *Natur-gemäss* (according to nature) must never be understood to refer to nature in its distorted, corrupted condition, in which sense the word *natural* is often used.—*Note by the Author.*

half horizontally, half perpendicularly, in order by means of the slanting line to connect together the two others.

And, whilst the child is applying this simple law in a thousand different ways in its occupation, it is being led on to creativeness, which means, as far as mankind is concerned, out of given materials to form new combinations. Without law or rule, *i. e.*, method, this is not possible. The mode of procedure in all work, whether industrial or artistic, must be at bottom systematic.

If the child in all its little productions, even those of its play, has persistently applied this principle of its own mental development, although at the time conscious of nothing more than that by this simple means it could produce the most manifold shapes, figures, etc., far more will have been done for its general development, than if it had been at once prepared for all the various branches of school instruction. Arrangement, distribution, classification, without which no instruction can be carried on, and clear thought is impossible, will have become habits of his life, and will bring to him clearness of feeling, will and thought, the only certain foundations of culture.

FROEBEL'S THEORY OF EDUCATION.

As a result of the foregoing we find the first general educational requisites to be:

Assistance of spontaneous development which shall accord with the laws of nature;

Considerations for the outward conditions of life of each epoch, and for each personality;

Understanding and application of the universal laws of spiritual development.

With regard to the special service rendered by Fröbel, let me here repeat what I have already mentioned, that Fröbel has discovered the method and practical means of disciplining, or of developing, body, soul and mind, will, feeling and understanding according to the systematic laws of nature.

In the practical application of the positive and individual portion of it, the simplicity and naturalness of Fröbel's method stand out markedly, and at once do away with any idea of its being pedantic or artificial, and in opposition to the natural free development of the child.

No one will deny that the smallest *practical* discovery which shall turn our educational system in a direction corresponding to the demands of human nature, and of modern times, is of immense importance, and must contribute towards facilitating and expediting the great reformatory process of our age. Though education cannot do all that is needed in this respect, it can do a great deal.

IV. EARLY CHILDHOOD.

"The renovation of society depends on its moral reform, and this again chiefly on improvement in the nature of education. But the results of education depend on its first commencements, and these are in the hands of women."

"POOR HUMANITY!" exclaims Madame de Staël at the sight of all the manifold miseries of mankind. With much more truth might one exclaim: "Poor childhood!" for in childhood, and its perverted management, lies the source of the greater part of this misery. Adult mankind has weapons wherewith to repel the assaults of temptation and trouble; helpless childhood is exposed without power of resistance to the evils of mismanagement and neglect, and the consequence is that human beings find themselves beginning the battle of life already maimed by thousands of wounds. If only the human soul were better guarded and fostered in its infancy, how many fewer despairing men and women should we see!

How much has there not been said and written—before and after Pestalozzi's "Book for Mothers"—on the importance of first impressions, and yet what boundless neglect do we see of this first period of the growth of the human soul! If a tender young leaf be pricked in spring-time with the finest needle it will show a scar of continually increasing size till it withers in the autumn; how many such needle-pricks does not the young child-soul receive—and in them the beginnings of many scars, bad habits, faults and vices? Is there a single human being who has not to bear the weight—often a very heavy one—of the consequences of some neglect in childhood? For each one of us the roots of our being are planted in our childhood, and as are the roots so will be the tree. The good and the bad alike, if they could see down into the lowest depths of their existence, would be able to trace back their good deeds and their evil ones, in their latest ramifications, to the seeds sown in infancy. It is true that the origin, both of physical and moral diseases, lies to a great extent in the innate dispositions which are the heritage of parents and ancestors, but it depends upon early care and training whether these dispositions be developed or suppressed. Every single evil tendency can be overcome to a certain degree.

Nearly all mothers, and especially young ones, think that *their* children, so softly cradled in the lap of love, are in no way to be pitied, that they are protected from all moral hurt, as from every breath of cold air. And yet how much harm is done both to their bodies and souls by this very mother-love if it be not accompanied by knowledge.

ERRORS IN PHYSICAL TRAINING.

How often do we see a young mother, in any class of society, enter on her educational office fully prepared for it, even let us say so far as the management of health is concerned? And even if she herself be

thoroughly fitted for her work, can she prevent nurses, and nursery-maids, or whoever else may assist her in it, from committing a hundred errors? Why is it that more than half of mankind die during the first ten years of life, and of these again the greater number in the first three years? How few children of all ages are really blooming and healthy-looking, especially in large towns. The little pale faces are a heavy reproach to parents and nurses, and little do these thoughtless mothers consider what a terrible responsibility they have undertaken in view of the well-being of humanity.

Here, for instance, is a child who can scarcely hold up its great heavy head. When the mother was at her balls the nurse used to give it decoctions of milk and poppy-heads, so that whilst it was sleeping soundly she might keep a rendezvous. The water in the little one's head dooms it to an early death, or—still worse—to idiocy for life! There again is one whose tottering, uncertain gait tells of bandy legs. Born with a scrofulous tendency, it was set too early on the weak limbs which were not able to support it. In the thick waist and pale face of another child are seen the results of over-feeding, the work, perhaps, of a good-natured nursery-maid who was in the habit of sharing her coffee, coarse bread, potatoes, etc., with her young charge. Inflammation of the chest, brought on during the first months of its life by a draught when it was being washed, has developed in another child the seeds of consumption. Who could enumerate all the seemingly trifling causes which, followed up by later injurious influences, destroy the health of millions? And in depriving a child of health we deprive it also of the power to work and to be of any use in the world. A sickly child is always, and indeed must be, a coddled and a spoilt one, and grows up into a man of ill-health, unable properly to maintain his family, or a suffering housewife and mother who cannot fulfill her duties.

Errors in Moral Training.

But the first pernicious *moral* influences work almost more terribly. The apparent passiveness of the young being easily deceives its elders as to its really too ready susceptibility to outward impressions. The helpless infant is supposed to be insensible to disorder, insobriety, vulgarity or ugliness of surroundings, while all the time the impressions are being received which will determine the points of view from which the grown man or woman will look out later on the world.

Each one of us is the offspring of his age and his nation. This means to say: each one bears the stamp of those characteristics of his age and nation amongst which he is born: and each one reflects the influences of his immediate and more distant surroundings. In this respect too each one is the offspring of his family, of his mother, his nurse, his nursery, his playfellows, etc., for it is in these that his century and his nation are first represented to him. The special stamp of individuality which his body and soul will bear in later life will be traceable to these

first impressions which influenced the inborn dispositions like rain or sunshine. The boy who has been reared in the turmoil of camp-life will bear a different stamp of character from one who has grown up in peaceful quiet amongst the flowers of a garden. The Spartans and Athenians grew up in the self-same country, under the same sky—but how differently did culture and morals color their national characters. Culture and morals are the result of education—of that which is bestowed as well as of that which goes on of itself.

There are certainly few errors which have had such a pernicious and hampering effect on the development of good in humanity as the one which treats children in their earliest childhood merely as *physical* beings, and regards the soul at this period as wholly unsusceptible and without requirements. The soul, which makes its existence unmistakably known later, must have grown out of a former if only a dormant state, in which state it must have acquired the strength to manifest itself at last openly. The soul then exists as such already in infancy. But in what manner does it arrive at its later development? It can only be through impressions received from outside, through the influence of the surroundings. Body and soul at the beginning of life may be said to be *one*, and bodily desires and needs are seemingly all that express themselves. But the foundation of these bodily desires is a spiritual one. The organs must first be strengthened before the soul can make use of them, but simultaneously with their development the soul itself grows, and according to the form which these organs, whether limbs or senses, take will be in great measure the spiritual stamp. Every physical impression is at the same time a spiritual one, and all the more lasting in proportion to the youth and want of power of resistance of the being in question. The reason why children so easily contract the mien, gestures, and habits of their surroundings is that they have no power of resistance—everything outside them is stronger than themselves, and they have to borrow from all outward influences for their own growth. Hence they are good, cheerful and contented, or bad, morose and discontented, just according to their surroundings.

It is a great mistake, for instance, to imagine that the vulgar, unrefined manners of servants have no effect on children in their first two or three years, or even in their first months. It is evident that a child grows like its nurse from the fact that in a greater or less degree it catches her expressions. The foundations of the strongest passions, failings and vices may be laid when the human being is in its earliest stage, a mere infant in arms. To have been in infancy witness of improper behavior may have been the beginning of lust. Anger and lying most children learn from the servants of the house—if not from their parents! Picking leads to stealing. Many a promising lad has been led on to deceit and theft from no other cause than that his mother was wanting in order and management, and unable to teach him either by example or guidance; or because she was too weak to resist the wishes

of her child; he did not learn to bear contradiction in childhood, and in after years he could not accustom himself to it.

Many a conscientious mother will doubtless smile to herself and think: I am not guilty of these sins. I wash and dress my child myself, or am present while it is being done; I have good nurses to look after it; I feed it myself; I play and talk with it to develop its little mind; I do not let it associate with vulgar people, and so forth. And nevertheless it was the child of a very conscientious and cultivated mother—a little girl of six years old—who was assaulted by a soldier, in a public park, in the coarsest and most improper manner, because it hindered his *tête-à-tête* with the nurse. And every glance into the world reveals such-like hideous pictures. They show that even the best of mothers cannot be too careful, can never be over rich in precautions, and that they all need preparation for their calling.

Neglect of the Intellect.

No less sure in its vengeance is the early neglect of the intellect. What a multitude of "confused heads" does one see in our days, persons incapable of mastering the wealth of ideas of the present day. One great cause of this is not unfrequently found in the meaningless playthings heaped together without the slightest order, with which the year-old child is set to amuse itself. For inward clearness proceeds from outward order. As soon could the eyes of a grown person take in at a glance all the innumerable objects of an industrial exhibition, as the young uncultivated eye of an infant distinguish from one another the shapeless, generally broken objects, through which it has to acquire its first knowledge. Yes, knowledge! For can the child understand anything else before it has, to a certain extent, learned to know form, color, material, size, number, etc.—that is to say the qualities of things? But this faculty of distinguishing begins partly in the earliest years, as the child itself plainly manifests; it would not otherwise crow with delight when its hat and cloak are produced to take it out of doors, or cry when the sight of bath and towel indicate to it preparations for washing.

No one would dream of expecting a child of six or seven years old, because it had been supplied with the necessary materials,—paper, ink, books, etc., to learn to read and write by itself without instruction, and how should an infant, up to its third year, learn without assistance to distinguish all the many different things which surround it, and their qualities, in the clear manner which is necessary to develop in it clear perception? Without the proper materials and without help, it will also learn badly what it has to know in order to be prepared for later school instruction.

It is through the senses that the young being takes in the first nourishment for the faintly glimmering spark of the soul.

As physical nourishment, and especially that given in early years, is by no means a matter of indifference as regards the growth of the body,

so it cannot be considered immaterial what kind of spiritual food is afforded at this early period. The development of the soul does not depend merely on the fact of the limbs, senses, and organs, being formed—it depends also on *how* they are formed.

As eagerly as the babe at the breast sucks in its mother's milk, so do the senses (eyes and ears above all) suck in the nourishment of the soul. Frœbel calls this spiritual sucking in "*ein Augen*," because the eye is specially active in the process. In this first period of existence when the child is a sucking-babe, receptiveness is the dominant faculty. Just as the bees gather from thousands of flowers the stores with which they prepare their honey, so from the outer world the child's soul collects a store of images which must stamp themselves upon it, and grow into ideas, before the first signs of spontaneous mental activity can show themselves outwardly. Up to this point the forces of the soul work only inwardly and invisibly, like the seed of a plant before it has begun to sprout. And as seeds will wither and come to nothing if they be not watered and tended, so will mental faculties if proper care be denied them. And in what else can this first fostering of the infant soul consist than in surrounding it with influences and images of beauty, truth and morality? These are the three objects of human, and therefore also of infant, development.

REQUISITES FOR HEALTHY MENTAL GROWTH.

The first requisite then is to discover the right method by which children should take in knowledge before the period in which the understanding begins to work. Because it has hitherto been supposed that the *feelers* of the infant soul take in all the nourishment necessary to it, just as the instinct of the young animal leads it to its proper food, no external care has been considered necessary. But no more than a young animal could satisfy its hunger in a sandy desert, can the instinct of the child's soul still its cravings where the surroundings offer nothing that it can make use of. But it may be asked, do not nature and the outward world present everywhere forms, colors, sounds, and materials, which may serve as pictures for the child's inner world? No doubt they do, but in a scattered form, not collected together and arranged in such manner that they can be taken in by the eye that has as yet seen nothing, the ear that has heard nothing—not in the simple and elementary form required by the unpracticed eye. Can a child's eye in its earliest years take in the beauty of a landscape with its thousand different features and gradations, even when it is represented on a small scale in a picture? Or can a child's ear convey a Beethoven symphony, even as a general impression only, to the soul? Impossible! For the organs have not yet the necessary strength for sustaining such complicated images, nor the soul the capacity for grasping them. Influences and attractions of undue magnitude and power weaken the young organs, and leave the soul wholly indifferent, because untouched.

As nature has prepared for the child its fit bodily food in its mother's milk, so must the mind of the mother prepare the food for her child's soul by placing all the widely scattered natural objects in such manner before its senses that the feelers, which these put out, may be able to find and take hold of the right materials. And further, by removing from its surroundings whatever may influence perniciously the germinating soul.

The mother has to paint the great pictures of nature and reality in miniature, to separate single objects, to select and dress up, so as to produce symbols of beauty, truth, and morality adapted to infant comprehension. To determine these symbols for the earliest stage of development is an art, and a difficult art; it involves a knowledge of human nature, of physiology and psychology: how shall mothers, *all* mothers, attain to it?

The maternal instinct, maternal love, is, indeed, a magic power enabling the simplest women often to work wonders; and without this wonder of love humanity would hardly have developed itself in its infancy. But at the same time every mother is not capable of finding out for herself what her child's soul requires, in order that none of its faculties may be arrested, but all brought to their full development.

It is always individuals who find out what all need. For all its necessities mankind has had its discoverers, its inventors, its geniuses, who have satisfied each want in turn, and who, as missionaries of God, have reformed and beautified human existence and quenched the thirst of the human soul after truth.

Fröbel has fulfilled the mission of satisfying the need and higher demands of childhood, arising out of the new stage of human development, and of furnishing mothers with the symbols by means of which, as by the leading-string of truth, they may lead young souls through the first labyrinth of life. His mind it was that selected and arranged materials, forms, colors and sounds with elementary simplicity, and in such a manner that they might penetrate the child's soul without disturbing the stillness of its budding life, without awakening it suddenly or artificially, and at the same time without letting the glimmering spark of the soul be stifled in the ashes of materialism. Fröbel found out the certain rule by which the mother may be safely and freely guided in her search for the right method of tending the human plant entrusted to her.

But what is this right method? Is everything to be prepared for the germinating infant mind, everything weighed out, all exertion spared it, and is it simply to rest in its passivity, as on its mother's breast? Yes, at the beginning of its existence the world of its surroundings must be adapted, arranged and modeled according to its needs, as its cradle and clothing are prepared for its body, because the sucking babe must first suck, *i. e.*, take in, and can as yet procure nothing for itself. But let only a few months go by, and it will begin to stretch out its

hands eagerly as if to lay claim to its share of the world. Fröbel says that the first grasping of childish hands is a sign of mental awakening. With the hands man begins to take possession of the material good things of the world, till the mind in its fashion begins also to *grasp*. It is only by appropriation that a human being can place himself in relation or connect himself with the outward world, but appropriation must be followed by action, as duties come with rights. The spontaneous action of the child, which is the beginning of future labors, begins already in the earliest months. It shows itself in the first grasping with the hands; but instead of encouraging and assisting this practice, whereby a sense of space and distance is developed, people too often hinder it by handing to the child or taking away from it the object which it grasped at with its little hands for the purpose of studying it by touch.

Child's Instinct to Play.

Constant stimulus to spontaneous action is the first principle of Fröbel's educational method. He says: "The beginning of a child's activity is the conversion of the outward into the inward;"—*i. e.*, taking in outward things as impressions—"In order afterwards to make the inward again outward;"—or in other words, to work up into ideas and thoughts the impressions taken in, and give them out again in words and actions. In his "Sunday papers" he says: "Taking in and *living out* is a fundamental necessity of child-nature, as indeed of humanity in general. The earthly destination of mankind is, by careful assimilation of the outer world, by the forming of his nature, by the expression of his inner life outside himself, and by careful comparison of this inner life with outward life, to attain to the knowledge of their oneness, to the knowledge of what life consists in, and to a faithful *living up* to its demands."

But suppose the right kind of surrounding to have been prepared for a child, so that it is able to take in images of beauty, truth and morality, how is it to "*live out*" that which it has taken in? How is it to become spontaneously active? In what form is it to express its individual nature? It must live out the self, the inner being, which nature has bestowed on it, in that manner, in that form, which its childish instinct prescribes to it, viz., in play.

Play is free activity, engendered by happiness and well-being. To develop itself is happiness and well-being to a child so long as the process is in accordance with nature; in order that it may develop itself the child plays in happy unconsciousness—for it knows nothing of the object of its activity. "Play is the first poetry of the child," says J. Paul, but play means also its *first deeds*, which are the expression of human nature, of human life. It is the preparatory exercise for this life. The child begins its existence, after the first months of mere *taking in*, by handling, producing and transforming: for to transform the world is the business of humanity.

When a child of but a few months old applies its whole strength to thumping on the table with some object or other, or to flinging it over and over again on the ground, or from its mother's arms opens and shuts the door, etc., it is exercising its young forces, and it derives pleasure from so doing—it may be said to be playing—though as yet without conscious end and without manifestation of its individual nature. When at a somewhat later age, while playing with its doll it imitates all that happens to itself, the way in which it is washed, or dressed, etc., or whatever it sees going on in the kitchen, in the workshop, in the garden, in the street, the instinct of imitation is developing its ideas, and stimulating it to ever new dramatic representations from the life of grown people, and the young *mind* is now exercising its forces. But this activity is still so to say *universal*, in so far as the child only gives back universal impressions made on it, without its individual stamps standing out distinctly—though at the same time difference of disposition may already distinguish the boy from the girl, the sanguine temperament from the phlegmatic, and various features show individuality of character. It is only specially-gifted children and artistic or scientific geniuses of the future whose individual endowments are often strongly pronounced at the earliest age, even though all musical composers do not, like the little Mozart, compose sonatas at six years old.

Doing and handling alone are not enough to cause the individuality of a child, the kernel of its personality, the *Divine thought* in it to blossom forth—for this, actual production and creation are necessary. It is in the works of its hands that the signs must be sought which will point to the special vocation it is destined for.

The degree of practical skill of which little child-hands are capable is shown by many an industry in which child labor is *mis*used, for it is employed like a machine, always in one direction only. But the child's mind can only *produce* in the joyousness of play, with the stimulus of a desired end to be attained, of an awakened sense of the beautiful to be satisfied, or contentment of one kind or another, to be reached as the result of its endeavors. With such an aim the healthy child will spare itself no trouble, no exertion—indeed, without any definite aim it delights in exhausting itself with activity; its nature impels it to do so, for it is created for labor. But it must also become *artist i. e.*, it must originate within the limits of its own small powers, if the flower of its individuality is to unfold. For this purpose the ordinary, imitative, aimless play is not sufficient; its efforts require the guiding and determining of suitable materials.

How eagerly do children long and beg for the participation of their elders in their play—for their guidance and direction; with what zeal do they collect all available materials to enable them to carry out their little ideas. But grown-up people, when they do join in the amusements of children, understand but imperfectly how to be wise leaders, and the materials at hand are seldom suitable. Chance-found material

is generally too rough to be worked upon; and finished objects leave nothing over to be done. It has often been remarked that childish fancy prefers an unfinished article to a finished one, a bit of wood to a doll, because it can do something more to it; and it is sufficiently evident that the continually increasing wealth and perfection of toys only serve to produce dullness in children, or destructiveness as the only form of activity left to them, or, at any rate, satiety, weariness, and a fatal love of distraction which causes a constant craving for change, while, amid all this superfluity of diversion, the inactivity of the powers makes any real satisfaction an impossibility.

Fröbel, when a little boy, tried once very hard with the material that he had collected—stones, boards, and splints—to build a model of the Gothic church of his village, but, after long fruitless struggles, he threw up his work in childish rage. This incident, however, gave birth to the later thought that children have need of prepared material and guidance, even for the exercises they carry on in play, in order that the real meaning and object of play may be fulfilled. His own childish games in his father's garden were the foundation of his "means of employment during the first childhood," which are applied in his Kindergarten.

ULTIMATE PURPOSE OF PLAYTHINGS.

The purpose of the playthings, which he has devised, is to facilitate from the very first months the perception of outward objects; by the simplicity, the method, and above all, the fitness of the things set before the child, to enable it the more easily to take in form, size, number, color, sound, etc., and by their definiteness, serial order, and connection, to produce clear and distinct impressions which shall correspond to the first budding powers of comprehension. They serve, also, to assist the development of the senses and organs in the easiest manner, viz., through the own action of the child, so that it may be rendered capable of *living out* its innerself in accordance with its individual endowments, and of recognizing itself in its works, as works of art reflect the soul of the artist.

Through Fröbel the childish instinct of play has been converted into conscious action. He perceived the end which nature intended to reach by its means; saw the analogy between the process of development in early childhood and the evolutionary development of humanity, and was able, by a penetrating glance at the relations of these two processes to one another, to discover the true method for the satisfaction of the impulse of culture which is innate in man, and through which he has been led to the development of himself and his world.

It has been well said: "Genius brings with it its own path, the gifted nature reaches its goal." Providence, it is true, allows those chosen by it for great tasks to select for themselves the means of their fulfillment; but who can say how much labor, how many fruitless struggles, how many tears of despair might have been saved them? Or how much

greater their services, how much wider their hearts might have been? Many, no doubt, would say that it is just these tears, and struggles, and agonies of despair, which develop genius or character;—and certainly a man has always to thank his own endeavors which developed his faculties, for his greatness. But the point in question is to direct these exertions to the right end and enable them to reach it, and, above all, to recognize endowments betimes. If a person gifted with a fine voice does not sing, he or she cannot become a singer; and if Thorwaldsen and Humboldt, like Casper Hauser, had been confined for fifteen years in a dark cellar where they could see and hear and do nothing, their genius would never have unfolded itself. But who could count the fast-bound gifts and powers which fall like unripe fruit from the tree of humanity, because no school was at hand for their development, because the soul was not loosed from its darkness? The number of geniuses will not be less because their crowns of thorns are exchanged for crowns of roses, but, on the contrary, will multiply beyond all power of calculation when the faculties have room given them for joyous work and effort, and when, through wise guidance, the vocation of the individual is made plain to him when still a child, and the shortest way to its fulfillment pointed out.

All Sysiphus labor should be spared, especially in childhood, which should be, before all things, a time of happiness; and the way to make it so is by encouraging natural activity, by setting free the imprisoned forces, and by enabling children to live in accordance with their needs, to collect experiences, and to learn for themselves without school discipline. The creative spirit must be allowed to work in them, that thus the rising generation may be saved from the demon of excitement-seeking, which is ruining morality in our days. Action, in the form of play, must supply the elements of all knowledge and practice, so that unity and connection may pervade the whole culture. The child should come to school ready equipped with all the fundamental conditions necessary for true learning; and these are: to be able to see with one's own eyes; to hear with one's own ears; to possess the power of observing and attending; to have a thirst for knowledge; to be able rightly to perceive and distinguish the different surrounding objects, and to be able, through construction in childish fashion, to give outward expression to the inward self.

Morality and virtue must be learned through doing and practicing; words alone will never teach them. It is only by action that the will is strengthened and the capacity for great and good deeds ripened. And, for this purpose, children will seldom find so fit a field as the Kindergarten presents to them. No age ever called for such a throng of action as does ours! The industrial works of our day are gigantic as the pyramids of Egypt; but, instead of centuries, like the latter, they require only days for their completion, and the outward world is being reconstructed with astounding rapidity.

But all the slower, alas, does the moral reconstruction go forward! What force shall be mighty enough to rival, in this field, the wonders of industry? Is there a higher force than love, which, in its divine nature, created the world? And what love is more powerful than that of the mother? The Divine spark of love in the human breast never burns with a purer and a holier fire than on the sacrificial altar of the mother's heart, which the ashes of a ruined world would not suffice to quench. Shall not this force, then, be mighty enough to contribute to the purifying and sanctifying of human society in an age when a new phœnix is striving to rise from the ashes of centuries?

It is not enough that saving ideas should be carried about in the world; there must also be the necessary devotion, the good-will, the endurance, the power of self-sacrifice, to carry them out. The *male* genius of humanity begets the ideas of which each century has need; the *female* genius has to work them out.

The genius of mankind is two-sexed, but a long period has gone by during which the world has received its stamp from the male half only, and the result is that many fields are barren, large tracts parched and arid. The dews of emotion and love can alone refructify them. A cry is going up on all sides calling to the slumbering second genius of humanity to awake, and appealing to the "*love force*" of woman for redeeming works. The cry of the children calls to the hearts of mothers that here is the material out of which they may build up a new generation which shall impart the spirit of moral greatness and dignity to the beautified outward world, so that the body may not remain without a soul. A new key has been found to unlock the nature of the child, a new alphabet is ready wherewith to decipher its secrets—will not the mothers of our day snatch gladly at this key, and eagerly study this new book for mothers? And will not the young women too who are not yet mothers, joyfully undertake the sacred office of educators of childhood to which Fröbel calls them?

V. GENERAL IDEAS.—PECULIARITIES OF METHOD.

We have attempted so far to draw out more fully and to make universally comprehensible the following general ideas of Fröbel.

1. The destiny of a child is, to be the child of nature, the child of humanity, and the child of God.

Or, the human being as a product of the earth belongs to the material physical world, and is of necessity subject to the laws of this world; as a personality he comes out of the range of these laws and stands as man on the higher ground of self-knowledge and freedom; and lastly, through right development and a life in harmony with it, he attains to the still higher spiritual community of universal humanity in which the divine spark of the human soul begins to shine, and he enters into relation with the world outside the limits of earth, and with the source of all things.

2. In the utterances of the child, which are the mirror of its nature, we recognize on a small scale the development of humanity in its infancy.

Or in other words, the individual will always reflect the characteristics of the race, as may be proved by the analogy between the historical epochs in the world's progress, and the universal stages in the life of childhood.

3. The education of children requires: consideration of human nature in general, which changes with the progressive development of the race; consideration of the age in which they are living; of the personality of each individual character; and lastly of the *law of development*, which as regards the spiritual nature is "a higher outcome of the general law of development of the universe."

4. The first period of childhood—as being the most important with regard to human development in general—is not yet sufficiently considered and cared for; the first needs of the soul are almost entirely disregarded; Fröbel offers the means by which the female sex may be more adequately prepared for its vocation as the first educators of childhood.

These fundamental ideas must be accepted before Fröbel's method and means of education can be understood and appreciated in their full significance. In their general acceptation these ideas have undoubtedly been more or less expressed in different ages and at different times, and every thoughtful educationalist has more or less recognized them. But in the relation which Fröbel gives them, and the application discovered for them by him, they are new.

An idea is never realized by one human mind, or even by one generation; it is part of the scheme of the great Ruler who sends these ideas to the earth, these sparks from the eternal altar of truth, that they should go on ripening for centuries before they are allowed to

bear fruit. Every new truth, which has become a reality, has had behind it a host of zealous spirits, who have been compelled to fight for it and force open a way, may be at the peril of their lives, before it could make its entry into the region of reality. And often it happens that the man or woman in whose mind the light of a new truth first kindled remains forever unknown.

Before a new idea assumes an established form it must have been thought out again and again by the various successors of its first pioneer, each one of whom will have something to contribute to what has been already conceded—not merely an amendment here or there, but a new thought which will alter, or give a fresh basis to the entire scheme. And this is essentially the work of genius—the fire in which every spark of truth is kindled. If a new thought is to be fused into any scheme that has been already ripening for some time, the whole ground which has been gone over and gained from the birth of the scheme down to its present stage must be contemplated anew from an independent stand-point. Every man of science who contributes something new to his special branch must be well up in all that has been done before his time; he must reckon up again the whole sum of results already gained if he has received a fresh amount to be added to it. What but the intuitive power of genius would be equal to such a task?

In the field of education the same truth holds good: Fröbel's idea of "human education conducted according to an infallible method" had been groped after, worked at, nourished and fostered for centuries by minds kindred to his own, until at last it was able to be formulated and expressed with some sort of clearness.

Method or Plan of Work.

The pith of the educational theory in question may be summed up in few words, as follows:—there must be a methodical and systematic plan, according to which every healthily born human being (relatively speaking!) can be in such manner surrounded and guided that his inborn faculties and powers may be sure of complete development.

Before the theory in question, together with what Fröbel has done towards carrying it out, can be clearly expounded, it is necessary to come to an understanding as to what is meant by method, and to distinguish rightly between an educational and instructional method.

There are many people who while allowing that *instruction* should be imparted methodically to children at quite an early age, nevertheless think it foolish and unpractical to dream of *educating* a child according to a method from the beginning of its existence. They think that free spontaneous development, the growth of individuality, would be hindered thereby.

The idea of method in its general signification may be defined as follows: A systematic plan, that is to say a plan which could not be any other than what it is, and such as after repeated experiences it has become, for reaching any given end in the easiest and best possible way. Or the following of definite rules to attain an object in view.

In all and everything that has to be accomplished there must be one way which leads more directly than any other to the wished-for goal. When once this most direct way to any given end has been established, each one has but to follow it: that is to say, to apply certain fixed rules which have resulted from experience; and it is in this application of fixed rules that method consists. This is true of all work without exception—the least as well as the greatest.

No art, not even that of cooking, can be carried on without such a system of rules. Suppose a cook, for instance, were to put together the ingredients of her dough in an arbitrary manner, without regard to weight, and to bake them without first mixing and stirring them, the bread would not turn out well. And what applies to industrial processes applies equally to artistic and mental work. Poetry cannot dispense with metre and the laws of versification; musical compositions must be based on the laws of harmony.

Even when people write poetry without any knowledge of metrical rules, they nevertheless unconsciously apply these rules; their compositions could not be called poetry if a definite plan of syllables did not produce rhythm. In the same way, people gifted with musical talent do not need to have learned the laws of harmony, in order to apply them in musical improvising. But without that unconscious application, only discordance would be the result, and never a complete tune.

This unconscious and intuitive application of every kind of laws proves that the foundation of all systems lies in human nature itself—is an innate faculty. If this were not the case no amount of experience would enable man to comprehend the laws outside himself, either in nature or in human work.

The imparting of knowledge according to some such a plan of laws is called methodical instruction. Nothing can be called real instruction which does not proceed according to a method, and no one will have a word to say against instruction being methodical. Every one knows that a language cannot be thoroughly learned without a grammar which sets before the pupil the rules or laws of the language.

Instruction, or teaching, as such, has to do with the powers of apprehension, the understanding of the pupil, and, in addition to the imparting of positive knowledge, aims at exercising and developing the power of thought. The laws of instructional methods must therefore correspond to the laws of human thought. In what do these laws of human thought consist?

Let us be permitted to give here a few rapid indications which are necessary to the clear exposition of our subject. A psychological treatment of it would be out of place. These indications, moreover, will not be given in accordance with the numerous definitions of philosophical authorities, but only in the sense in which inward and outward observation brings them to the notice of every sound human intellect, and in which they lie at the bottom of Fröbel's views.

Frœbel's Law of Opposites and their Reconcilement.

What, then, is the process of the human mind in reflection? The *systematic* process, as it is the same for all minds.

Every thought must relate to something that we know, and first of all to visible objects; we must have an *object* of thought. This object of thought must not only be taken in by the senses as a whole, so that a general idea of it is gained, as of a foreign plant that has been seen superficially in a picture, without the details of leaves, blossoms, stamens, etc. It must be observed and studied in all its parts and details. If we want to acquire a thorough knowledge of a foreign plant we must compare all its properties with those of plants known to us. When the properties or qualities of different objects are all exactly the same we cannot compare them; if there is to be comparison, there must be a certain amount of difference—but difference, side-by-side with similarity. The qualities which are similar will be the universal ones, which everything possesses, as form, size, color, material, etc., for there is nothing that does not possess these qualities. The different, or contrasting qualities, will consist in variations of the universal ones of form, size, etc., as, for instance, round and square, great and little, hard and soft, etc. Such differences in properties that have a general resemblance are called opposites.

All such opposites, however, are at the same time connected and bound together. The greatest size that we can imagine to ourselves is connected with the smallest by all the different sizes that lie between; the darkest color with all the lightest by all the intermediate shades; from an angular shape one can gradually go over to a round one through a series of modifications of form; and from hard to soft through all the different gradations. Not that one and the same object can ever be both hard or soft, dark or light, great or little, but the collective qualities of all existing objects go over from their superlative on the one side to their superlative on the other, hardest to softest, darkest to lightest, and so on.

The gradations of great and little, hard and soft, etc., which lie between the opposites, are the connecting links, or, as Fröbel puts it, "the means of reconciliation of opposites" (and Fröbel's system cannot be rightly understood unless this principle, which forms the basis of it, be acknowledged). This "reconciliation" is effected through affinity of qualities. Black and white are not alike, but opposite; the darkest red, however, is in affinity with black, as the lightest red is with white, and all the different gradations of red connect together the opposites, black and white.

Now any one who has compared an unknown plant with known ones, in all the details of its different parts—leaf, flower, fruit, etc., is in a position to pass judgment on it, and to draw a conclusion as to whether it belongs to this or that known genus of plants, and what is its species. Thus the natural process of thought is as follows: perception, observation, comparison, judgment and conclusion.

THE KINDERGARTEN AND HOMES.

BY MRS. MARY PEABODY MANN.

HOMES AS THEY ARE, AND THEIR IMPROVEMENT.

WHEN we consider what homes and schools are in the present condition of the world, it is impossible for the thinking mind not to ask, What can be done to improve them? They surely do not produce the effect upon society that could be expected from ideal homes and schools, and it is these that we would now discuss.

The institution of home is a divine one, as far as we can judge of divine things. The family is eminently God's institution, and nothing should be allowed to mar it. It is based upon the most powerful and all-pervading sentiments of the human soul, and our quest should be to ascertain by reflection all its capabilities for influencing the destiny of man. The child is born into the arms of its parents who may well stand appalled before the magnitude of the duty it imposes upon them, if they have any adequate appreciation of it at all, for we know, alas! that the actual parents of the majority of the human race have a very inadequate sense of their duty to their children. Children do not come voluntarily into the world, nor do parents summon them from the abyss of time and space with an intelligent consciousness that they are new emanations or creations of God's Spirit, to be instructed in their relations to the glorious universe to whose study their faculties are adapted. Often unwelcome, the product of passion instead of noble and religious sentiment, they are largely left to find out through suffering and unaided experience those relations to the universe which are the earnest of their immortality. And because the endowment of nature is often so rich as to overcome all obstacles to the building up of that spiritual nature which it is their own part to erect upon that basis, many shallow persons idly say that the consequences of neglect and obstructions to progress prove that adversity and hindrances are the best circumstances under which to form character. Out of conflict and strife much truth is elicited, because these stimulate the intellect to action, but it is as idle to say that neglect and absence of love are in themselves good for the soul, as that the indigestible matter we often eat strengthens the powers of digestion. Souls are often starved for the want of proper influences, as stomachs are ruined by indigestible food. It is true that even the stomach will survive much abuse, and we know that souls have an immortal principle that will stand by them in some sphere of being if not in this—but why lose the highest benefits this life can bestow, the world that now is as well as that which is to come? The race has grown in spite of all the obstacles it has had to encounter, and the earnest inquiry that has engaged the greatest minds in it has resulted at last in the discovery of a method of improving homes and education within and out-

side of them. Madame Marenholz-Bulow, who may well be called the apostle of Froebel, having devoted thirty years of her life to the promulgation of his system in many lands, has of late issued a little book upon the evils of the present time, and she resolves them all into the deficient education of women. While women are of inferior education, how can homes be what they ought to be and evidently were intended to be? God does not do things arbitrarily. An eloquent preacher once said: "God takes care of the helpless babe, not by folding it under an angel's wing, but by pillowing it on a mother's breast." God does not speak from the skies to teach women to fit themselves to be good mothers, but having endowed the human race with faculties adequate to all their needs—and who can compass the glory of their possible destiny?—he inspires the mother's heart to learn by experience. If it is true that in early times men lived hundreds of years, it could have been none too long to learn the lessons of this great school of a world. At present we seem to live long enough only to catch a glimpse of what is left for us to do. Women were once, and in some places are still treated only as chattels, or at least merely as the bearers of bodies, and are not expected to educate the souls. Even in the most educating modern country (Germany) it was not long since considered best for the sons to be taken from the influence of their mothers as early as possible. It had not apparently dawned upon them that the mothers should be better educated for their office. May we not justly attribute to this custom the prevalence of irreligion among distinguished Germans? for if religion is not cherished at the mother's knee, by the mother's heart, where will it be likely to be done? The mother watches every motion of her nursing babe, and its organic life in her is thus far cherished, but when a little older the care becomes troublesome, especially if she is worldly, and she calls in the aid of—whom? Does she, like queens, appoint the best educated and most unexceptionable woman in her sphere to aid her in the holy duty? Should not every mother provide that none but good examples shall be set before the awakening mind and heart of her little immortal? and consult at every turn with assistant educators? And as her child increases in years, does she guard it on every side from evil influences? Does she especially watch her own words and acts, which have such powerful influence upon the child as long as its faith in her is unbroken, the faith that is the matrix of faith in God? Does she never break a promise, or present an unworthy motive, or use a subterfuge with her child? Did she come to her task prepared for it? or was she married, or did she become a mother without studying the subject? Probably nine-tenths of all the women who are married think only of the gratification of their own affections. When the relation of mother comes to a conscientious woman, the maternal sentiment awakes and absorbs almost her every thought, but how poorly does she find herself equipped for the new duty! She searches herself to know what are her resources, and deplores her deficient education when she finds how limited they are. New, pressing duties of many kinds prevent her from educating herself now, and she is obliged to depend upon her maternal instincts, whose scope she has never studied. These instincts, uneducated, may make her sacrifice every one else to her

child, which she has not the right to do. More children come and she is overwhelmed. How frequent is this history! She must now learn wisdom by her mistakes, and her children are the victims of this long-deferred training!

In reading the history of Froebel's life and study of man, and his final discovery of the true method of education, what woman is not mortified to think that it was not made by a woman and a mother? Froebel learned it from his observation of tender, noble mothers, who had learned wisdom by their costly experience, guided by the maternal instinct which makes the good mother obliterate herself for the good of her child. Standing a little apart from the duty, and bringing a cultivated, scientific mind to the subject, he saw where the difficulty lay, and why all mothers were not equal to their task, and why children were left to suffer uncomprehended, unsympathized with. This tender, womanly nature, from which he had suffered so much after losing his own mother, was enlisted in the reform of this world-wide evil, and he has shown mothers how to remedy it. This sentiment pervades all his works.

But this is not to be done slumbering. Woman must rise in her might and see that *all women* are educated for their vocation. It is not enough that a mother here and there studies the system, but every woman should be trained to the work, so that children may fall into no evil hands. No woman should consider herself educated who does not make herself acquainted with a method that is acknowledged by the highest thinkers to meet all the requisitions for the education of the little child; for the Kindergarten system provides for every want of human nature—physical, moral, and intellectual. If all women studied the principles of this science, for it is a science, no motherless child would be left to suffer, for nothing so draws out the maternal nature in woman as the profound study of child-nature. Every good Kindergartner finds the motherly element in herself, and by adoption makes every child she deals with her own, so that the most difficult cases do not discourage her, or wear out her patience, or exhaust her resources. She is sure the right germ is there if her skill can find it, and the challenge to the resources she has laid by seem to create new ones to meet every contingency.

HOW IS THIS TRAINING TO BE MADE UNIVERSAL?

Every public school organization should have appended to it a training school, in which all the girls of the school (subject to an examination for qualification) can take a course of this study after they have given all the time they can command to their general education. The most highly cultivated will then take their rank as Kindergarten educators—for a Kindergarten of practice must accompany such a training school, and the charity Kindergartens will afford ample field also—those of inferior grade can act as nurses, and every woman will be suitably educated for marriage. If marriage is, for any cause, not her lot in life, she will still have a vocation that will give her congenial employment in any sphere. When this matter is understood and appreciated, women will come forward and found such institutions in which all their sex can be educated to this work, the rich paying for their own instruction, the poor receiving

it gratis. One noble example of similar action is before us. Others would fill up the ranks and do likewise if they knew what the work is. It has not yet become general enough to show its effects saliently. When it has, the sun is not more certain to rise than that means will be offered and the work will be entered upon.

INFLUENCES OF KINDERGARTENS ON HOMES.

It is now the work of those who have had the opportunity to mark the beneficent effects of such trained care upon the rising generation, to spread the knowledge of it and point out its workings. We have already the means of doing this, although the field is yet a small one. Some thirty charity kindergartens of the last three years afford the material.* They have been carefully watched, not only in the school-rooms but in their influence on the families of the children. It is true that these families are not yet reformed so far as to be publicly conspicuous, but the kindergartners and the friends who have aided them and sympathized in the work have noted the changes wrought by these little ministers of the cause, who have gone home from the little paradises where their minds are organized to observe, wills educated to choose the right, and their hearts trained to love, and uttered sentiments in their childish prattle that have arrested the attention of the members of the families where for the first time the children are treated with respect, for when they hear profane language they manifest pain, and in the simplicity of their moral courage they check their very mothers in their rough speech, and show courtesy and disinterestedness to brothers and sisters. Their lives have been set to music, and the hard-looking and—alas! we must say it—hard-drinking parents are arrested by the spectacle and their hearts softened by the tender voices that chant the beautiful sentiments that have humanized the children out of their former savage demeanor (for the animal development was the first one in their case), and are now to humanize the parents who have hitherto met with a blow or a kick any disobedience or annoyance from their children. Men stay at home from the grog-shops to hear their four-year-old babes sing! and teach the older ones the pretty plays that symbolize all sorts of occupations, and hear them describe nature, flowers, birds, and the beauty in every thing. Children of the neglected class, who are left to find their own amusement, are often noted for early sharpness and cunning resource. Natural selfishness leads them specially to steal what they want, till they are taught that there is a golden rule by which alone justice can be done to all, themselves included. Little children that robbed gardens to gratify the lust of their eyes—for they love beautiful things as well as more favored children do, and perhaps better, since they are never surfeited with them—now go through the streets, hand in hand, singing songs, in obedience to their teachers' recommendation, and are easily distinguished from other children who watch their opportunity to pounce upon something displayed in shop windows, notably something to eat, which can soon be safely disposed of. Nothing is more striking in the way of improvement than these children's

* The Charity Kindergartens established and sustained by individual beneficence, in Cambridge and Boston.

altered behavior to one another, as well as to their elders. Mothers, whose naturally tender hearts have been crusted over with the too heavy burdens of unassisted care and never ending recurrence of it, weep when they see their children grow in lovely traits, and gradually learn to believe that kindness is the best discipline, when they see how much better it works than the harsh word and the brutalizing slap. "My mother does not slap half as much as she used to before Harry went to the kindergarten," said a young girl, the eldest of nine children, most of whom were boys. "She thinks your way is the best."

When thirty-five mothers saw the orderly, courteous, obedient behavior of fifty children who had been under but three months training in two kindergartens, and were assembled together at a Christmas festival, in which there was not an instance of rudeness or misbehavior of any kind, with no *visible* restraints to curb them, some of them ejaculated "I never!" "How kind the ladies must be, they love them so!" "How patient the ladies must have been!" Others wept and could not speak. Some of them had pretty stories to tell of their children's politeness at home where they were characterized as "the best behaved people in the family." A new idea had entered their minds; their faces wore a different expression from the one with they had first assembled to "hear about kindergarten," and were thankful to be relieved of some of the care of their little ones, but without an idea of anything but this welcome relief of a few hours of the day—evidently incredulous of more!

Usually the poorer class of children go into the primary schools reluctantly—they have heard traditions in their short lives of tedious constraints, stupid times, ferulings, and school fights, but the children who attend kindergartens cry to go and wish to stay all day. Even in aristocratic kindergartens this is generally the case, so great with children is the love of that species of amusement in which they are themselves the factors and producers—in short, in which their faculties are brought into action, and the imagination and love of beauty addressed. It is found that very badly behaved children are the exception in kindergartens or elsewhere; faults are often merely experiments, mere natural expressions of their propensities, and something substituted for these idle experiments that occupies the faculties more agreeably, soon disarms them and opens a new vista in the universe into which they would fain enter, and whose delights obliterate the very memory of their own unaided and aimless endeavors after amusement and activity. Those children who are removed from the kindergartens to the primary schools often go with not only tears but screamings, having exhausted all their little powers to avert the calamity. But once transferred, if they have had a decent length of time in the kindergarten (it ought to be three years, if possible), their progress is very rapid and very satisfactory, for their habits of attention and observation make tasks easy to them which to those not so trained are uninteresting and apparently hopeless, and therefore do not chain the attention. It is impossible to test what the children learn in a kindergarten by any process of examination. All children can learn by rote, but there must be faith in the process which cultivates the powers and enables them to use their faculties intelligently, and to "do to others as they would be done by."

The true test is at a later stage, when they are found with their little minds fertilized with related facts which they apply to the exigencies of life, and are seen to think for themselves, to act in reference to conditions, to choose intelligently the good from the evil, to restrain their own passions, and to fulfill their little duties. It may be said these are the results of life-long exertions, and this is true; but the direction may be given in the earliest childhood, and children can learn in company with each other the duties of society. They are more influenced by each other as they grow older than by adults, but babydom turns to the mother or her substitute for guidance and protection, and at that age has an organic life in her which makes it all important *what she is.* To make herself what she should be is then her first duty. To those who study this new education, life is no longer a mystery. It is a frequent exclamation of its students: "I know now what I was made for!" Can there be a more eloquent commentary upon what the study is, when such an exclamation is heard from a young woman just entering life with all its hopes and enchantments and possibilities teeming in her imagination? Watch them afterward as they move round the little assemblies they take charge of, full of sympathy—I mean an understanding sympathy, not a sentimental passion for the little beings they are guiding and loving. They do indeed fill one's idea of ministering angels, especially when the children are gleaned from streets and hovels and neglected homes. One little boy, not four years old, came into a kindergarten drunk. It was learned from him, subsequently, that when father got his money the Saturday before, he bought whiskey, and all the children shared it! Instead of being punished for the naughtiness it had put into him, his ministering angel had investigated the case and discovered the secret of it. It will be her mission now to teach him to resist the temptation, and who knows but what he will save his parents yet? One bright little fellow in the same kindergarten, who had come in just before the summer vacation, in such a condition of neglect that it required some resolution to take hold of him, but who was now washed, combed, and prettily dressed, and had quite an aristocratic air by the poise of his fine head and the animated expression of his handsome face, amused himself with kicking all his little neighbors—not brutally, but "for fun." His ancles were tied firmly together till the end of the session, and when the others moved, one of the teachers drew him into her lap in a corner and had a long talk with him, as if he was her own dear, erring child, instead of somebody else's naughty boy, and when she put him down after this conference, his face was irradiated, and he was allowed to mingle with the rest as if all the lightning had been drawn from his cloud. He had a twin brother whom one could hardly distinguish from him, who had explained to me his condition as soon as I entered—"You see, he kicks"—and he was evidently of a different quality of character, though looking so much like the little kicker. He watched his discipline with great interest. Sometimes wonderful transformations take place at once, as if the mere substitution of the right motive for a wrong one, or for no motive at all, was all that was needed—but again, there are difficult cases that are only conquered by patient perseverance. Violence is not used; not only because

that is not the heavenly way, but because that was probably the cause of the whole difficulty, or if it was not personal violence, it was injudicious and reckless severity of judgment, at which the human soul revolts and stands on its own defence. A child will hang his head with shame at an astonished expression of countenance, especially from one he loves, who would perhaps resist opposition to the last extremity. If the way can only be found to remand him to the monitor within, and lead him to condemn himself, even silently, the work is well begun if not done.

The kindergartners should be looked upon as a holy order, as true sisters of charity, and should have every encouragement and furtherance that society can give, for their task is a hard one. When all women are educated in the science of child-culture, there will be no want of sympathy for them, for each one will feel it to be her vocation also, although all may not give their lives to it with the same devotion as those who make it their prime calling. The office of teacher has often been in past times looked upon as that only of an upper servant in a family or community. It is notably in places of the highest general culture that they take their true position. They rank in such communities with the clergymen, for they also have the care of souls, and in proportion to their enlightenment take rank with the philosopher, seeker of wisdom. The visitation desirable to be connected with the kindergartens is a most valuable adjunct. In this way families are to be reached, and the love of their children, shown and evidently felt by their teachers, will win its way to otherwise cold and suspicious hearts of poor mothers. Nothing so bridges over the abyss between the rich and the poor as these kindergartens. When the poor mother sees her child treated with respect, all her opposition vanishes, and in this country at least she can look forward to her children's occupying any position of which they will prove worthy. And if the early culture of the children morally and physically will help to elevate the families they belong to, there will not be that painful discrepancy between the uneducated parents and the educated children. So large a proportion of the foreign poor of our cities are wanting in any education whatever, that half the value of the early training of the children is lost, unless the minds of the parents are also reached. The most invaluable class of visitors of the poor therefore is the kindergartners, for with their passport into the families who require charity of all kinds, spiritual as well as material, they have an opportunity never offered before. It is a good gauge of the fitness of the kindergartner for her blessed task if she is found to see the importance of this part of her work. Let the idle, wealthy women who wish they had something useful to do, visit these divine institutions of modern benevolence, and they will find ample occupation in assisting in their work. Many helps can come from outside. Beautiful pictures are invaluable aids in the culture of children—not pictures of Johnny, in Mother Goose, tripping up his grandmother, or tying rags to an old man's coat, or Taffy stealing the pig. Such demoralizers as these should have the reprobation of society, but pictures illustrating moral beauty, such as those that adorn Froebel's Mother and Cosset songs and De Gerando's illustrated work of the prizes given by the French Academy for noble deeds of humanity—as well as pictures of nature, ani-

mals, sports, etc., of which the world is now full. A little child will see much in a picture that will escape an adult, and nothing will bring him forward so fast in expressing himself intelligently as the talk over beautiful pictures. The benevolent who befriend these kindergartens have after all limited means, both of multiplying the kindergartens and furnishing them with all the appliances they need. If the inhabitants of each ward could supply good places for kindergartens, or even *one* with ample space and in a quiet neighborhood, which are conditions absolutely necessary to their good success, it would be far better than to have them in public school-buildings in noisy streets. A commission of ladies formed for the purpose, as a regular board of visitors, would be an invaluable help to the kindergartens, and thus women could begin at once to assist in this best of charities. It is often sympathy rather than money that is needed for God's work in the world. Every one can emulate his moral government of it. One lady now furnishes food to one of the kindergartens for lunches for those children whose parents are too poor to furnish them, or if not actually too poor, too intemperate or too wicked, and whose children are, as it were, picked out of the street. Some of these very little waifs are among the brightest and most attractive when washed, combed, and dressed decently, and show an evident self-respect, which is a great change from the cowed, frightened, brutal condition in which they entered what to them must seem to be the gates of heaven.

The kindergartners are the educators to be consulted by mothers rather than wise men who exercise their brains about school curriculums and think very little in that connection of "love your neighbor," and "do to others as you would have them do to you." The kindergartners make the philosophy of the human mind their study when they have devoted themselves to child-culture, and they learn from Froebel's exposition of his principles why the artistic faculties and love of doing are to be trained joyfully before abstract ideas are offered them and before they are taught anything else. In one sense we understand nothing, in childhood, or ever. We can learn by observation that the germ of the seed throws out a root and a plumule, and that the pea, for example, throws out leaves and goes on growing until it blossoms and bears a pod containing other seeds like the one we planted; for every instant of this process can be watched for by placing the peas in a glass tumbler in the midst of wet cotton, every movement from the beginning can be seen, but the wisest of us do not understand the forces of nature that make it grow. This is the time when the intelligent child asks *why* and *how*, and the proper answer to the question here is, "No one knows *why* or *how* but God." This points out the unseen agency of the Creator, and will make him better understand the voice of God in his own breast. The faith of childhood will germinate belief, and when a child has watched the growth of a plant, it comprehends what is meant when it is told that its goodness can grow if it is cherished. We do not have to supply the consciousness that this analogy is true. God has planted that in the human soul, ready to be developed at the right moment, but let us not forestall the time when it can be recognized. Let the cultivated senses form a basis for the thought, which will then need no explanation in words. Nature is teeming with

similar analogies on every side. A cultivated mind (and only such should guide the development of children) sees a thousand illustrations of ideas that she can convey to them. I question if a well-trained kindergartner will ever have recourse to nonsense verses to amuse children. Brilliant verses, striking images, startling contrasts are all in order, but no words should be given them that have not a meaning. It is an insult to their understandings and often a cause of much after perversion of mind and confusion of ideas. Many confessions of great men, who remember something that puzzled their minds in childhood, intellectually and morally, testify to this.

MR. COMBE'S EARLY CHILDHOOD.

Idle and unconsidered words often make a deep impression upon children and lead to important consequences. In the Introduction to Mr. George Combe's little work upon the "Relation between Science and Religion," he recounts such an instance.* On the occasion of his dividing a bit of sugar-candy with his brothers and sisters (he was six years old) the nursery maid said to him, "That's a good boy—God will reward you for this." He says, "These words were uttered by her as a mere form of pious speech, proper to be addressed to a child; but they conveyed to my mind an idea; they suggested intelligently and practically, for the first time, the conception of a Divine reward for a kind action; and I instantly put the question to her: "How will God reward me?" "He will send you everything that is good." "What do you mean by good—will he send me more sugar-candy?" "Yes—certainly he will if you are a good boy." "Will he make this piece of sugar-candy grow bigger?" "Yes —God always rewards those who are kind-hearted."

Mr. Combe was a logical reasoner from childhood. If the nursery-maid had said, "God has made you so that you will always be happier for doing a good action," his experience would have verified the remark, and the consequences might have been beneficent to his character; but her words were destined to work in another way, long puzzling to his understanding. "I could not rest contented with words," he goes on to say, "but at once proceeded to the verification of the assurance by experiment and observation. I forthwith examined minutely all the edges of the remaining portion of sugar-candy, took an account of its dimensions, and then, wrapping it carefully in paper, put it into a drawer, and waited with anxiety for its increase. I left it in the drawer all night, and next morning examined it with eager curiosity. I could discover no trace of its alteration in its size, either of increase or decrease. I was greatly disappointed; my faith in the reward of virtue by the Ruler of the world received its first shock, and I feared that God did not govern the world in the manner which the nursery maid represented.

"Several years afterwards I read in the Grammatical Exercises, an early class-book then used in the High School of Edinburgh, these words: '*Deus gubernat mundum*,' God governs the world. '*Mundus gubernatur a Deo*,' the world is governed by God. These sentences were introduced

* This essay of Mr. Combe's upon the Relation between Science and Religion is a book that ought to be in every Kindergarten library.

into the book as exercises in Latin grammar, and our teacher, the late Mr. Luke Fraser, dealt with them merely as such, without entering into any consideration of the ideas embodied in them. This must have occurred in the year 1798, when I was ten years of age, and the words made an indelible impression, and continued for years and years to haunt my imagination. As a child I assumed the fact itself to be an indubitable truth, but felt a restless curiosity to discover *how* God exercises his jurisdiction."

The process that went on in his mind through long years of study is so minutely described that it is too long to be extracted here, but every word of it is of import. History disappointed him, because the great rulers of the world did not govern justly or appear to recognize God's action. At home, his parents administered their affairs pretty well, but with such evident imperfection that "it was impossible to trace God's superintendence or direction in their administration." Napoleon Bonaparte in France, George III, Mr. Pitt, and Mr. Melville, did no better. When he studied the literature, mythology, and history of Greece and Rome, he was equally disappointed. Most rulers and other people seemed to acknowledge in *words* that God governed the world, "but the belief seemed to be like a rope of sand in binding their consciences."

In studying the Old and New Testament, and the orthodox catechisms, he found more direct statements of God's moral government, but never could apply the examples to practical purposes. The pious frauds of the Catholic priesthood, and also of Protestant divines, formed farther stumbling blocks, and in his theological studies he was taught that God often leaves the wicked to run the course of their sins in this world without punishing them, reserving His retribution for the Day of Judgment. This seemed to imply "that God does not govern the world in any intelligible or practical sense, but merely takes notes of men's actions, and commences his actual and efficient government only after the resurrection from the dead." Such was the influence of his Calvinistic education, such the terrors inspired by it, that he wished himself an inferior animal without a soul. He used to climb high up on the rocks of Edinburgh Castle, which overhung his father's house, and gaze with intense interest on the evening star, and longed to see into its internal economy, with the thought that if he could but discover that summer and winter, heat and cold, life and death prevailed there as here, he should be happy, for then he could believe that this world was not cursed, but that it and the planet were both such as God intended them to be. His distress was aggravated by finding such doubts and difficulties described in the catechism as "punishments of sin," and ascribed to "blindness of mind, a reprobate sense, and strong delusions." He had never heard the truth of the catechism questioned, and it was not till a later period that he became convinced that the feelings he mentioned arose from the intuitive revulsion of the moral, religious, and intellectual faculties with which he had been endowed, against the dogmas of Calvin. When he studied the laws of the solar system and perceived the harmonies and adaptation of the revolutions of the planets, when new light broke in upon his mind from the pursuit of astronomy and physiology, from chemistry, and other sciences,

all which proclaimed the all-pervading God, he still asked HOW He governed the moral world, and it was not till Gall's discovery of the functions of the brain, that he was led step by step to understand God's connection with the soul of man.

Doubtless if he had been left to think for himself he would have arrived early and happily to a sense of the same, and when we think of the stereotyped utterances upon the subject of our relations to our Heavenly Father, which the little child believes as soon as he is intelligently told of it, we realize how immense is the importance of a cultivated mind to the educator of childhood. A cultivated mind does not mean a mind and memory crammed with facts and book knowledge, but the trained power of thinking, founded on the analogies of nature. Women, even more than men, are dependent upon others for their thinking, and it is because their minds are not scientifically trained to anything. The religious aspects of science can be inculcated upon the youngest children, and those minds that think no religious impressions can be made upon them can never have lived with children in the sense in which Froebel uses the words. No limit need be put to the acquisitions and learning of women, but what they are to do for society is first to make themselves acquainted with the nature of the new-born soul, and then to see to it that all other women share the knowledge, for the conscientious soul cannot rest contented till it shares with others all the good it enjoys, especially of a moral and intellectual nature. The human race is a solidarity, and never can advance much as a race till enlightenment is equalized as far as there is capacity to receive it.

The above is a strong case, but Dr. Channing relates one himself somewhat similar, and others recur to mind. Doubtless innumerable instances of perversion of mind occur that are never remedied by original thinking. It seems strange even that Mr. Combe did not throw it off earlier. It shows the power of accepted dogmas over a conscientious spirit, and shows also how unprincipled it is to exert such power. No disputed opinion should ever be uttered as a fact, and this idea of justice and truth should rule in education from the very beginning. A reasoning child should not be made to do anything solely from obedience to any individual, even its mother, except in some case of personal danger to itself or others. The motive inculcated should be a far higher one, or we should wait and trust the human soul meanwhile. We can do this if we believe the human soul is made aright by its Creator—that is, that it has recuperative power, and we should be satisfied with removing obstacles to its free action. This is what Froebel meant by telling us to study the child and never to force it. Arrest it in the wrong course, so far as to enable it to start afresh with a new idea for its guide, but respect the dignity of human nature from the first. We shall then have noble children and not puppets.

PRISONS AND CHILD-SAVING INSTITUTIONS
IN THE CIVILIZED WORLD.

BY E. C. WINES, D.D , LL.D.

INDEX TO DR. WINES' SURVEY.

We intended to have introduced extracts from the remarkable volume by Dr Wines just issued from the University Press, Cambridge, with a Memoir of the laborious, useful, and honorable services of the author in the field of Prison Discipline and Crime-Repression—services unsurpassed by any individual since the death of Howard. A glance even at the Index will show his comprehensive treatment of the subject.

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DEPENDENT CHILDREN IN SWITZERLAND.

CARE, TRAINING AND STATISTICS.*

HISTORICAL DEVELOPMENT.

INSTITUTIONS for the care of impoverished, neglected, or maltreated children, have, to a limited extent, existed for nearly two centuries in Switzerland. The institutions earliest founded for this purpose, and many of the present day, were, and are now known as Orphan Asylums, but are such only by name, as they do not restrict admission to orphanage, but are open to any child whose parents or guardians desire to enter the same for purposes of better care and discipline, and are willing to pay a nominal sum for maintenance, or gratuitously to such as are dependent, neglected and likely to become vagrants. Some of these institutions whose means are ample, resemble prosperous boarding schools more than asylums for poor and unfortunate children.

The farming out of dependent children was also much in vogue at one time among some municipalities, but its results on the whole prove so unsatisfactory, that the practice will soon cease altogether.

PESTALOZZI.—WEHRLI.—FELLENBERG. †

Johann Heinrich Pestalozzi, who at Neuhof, in 1775, founded the first distinctive institution for the care, instruction, and training of the *poor to habits of industry*, is the man above all others who, by his ardor and personal sacrifices for the cause, practically inaugurated the present system of *industrial training* of dependent children. It was he who first gathered about himself ragged, neglected and maltreated children, sought out the youthful victims of the farming out system and reclaimed from almshouses and prisons their juvenile inmates, and taking them to the Home he had prepared at Neuhof, there trained them by example and the force of his profound love, to become useful members of society. His ideas found favor with the eminent philanthropist and scholar, *Emanuel Fellenberg*, who in 1810 founded at "Hofwyl," what he was pleased to simply call "a school for the poor." *John Jacob Wehrli*, the most ardent, practical, and successful of Pestalozzi's followers, then but twenty years of age, was placed in charge of this institution, and to his devotion and life-long labor, his unselfishness and careful study of human nature, are greatly due the beneficent results which have

* By Hon. John Hitz, Consul General of Switzerland at Washington.

† For full account of Pestalozzi, Fellenberg and other Swiss educators *see* Barnard's *Pestalozzi and Pestalozzianism*—the same in *Swiss Schools and Pedagogy*, Edition of 1880.

followed the Pestalozzian system of educating and training poor, neglected and maltreated children to habits of usefulness.

His earnest application to the work of eradicating hereditary tendency to indolence and crime, to counteract the effects of evil associations in youth, and to supplant these with qualities of character developing into devotion for the good and useful, must ever constitute him a great example for educators of all classes of children.

Admission to this "School for the Poor," says Fellenberg, was "virtually unconditional, and left to Providence." "Among the inmates were such as had been taken up by the police for begging, others suffering from loathsome scrofulous diseases, half famished forms whose every feature depicted want and misery, lying, malicious, and aimless tramps, apprentices who had absconded from their masters and dared not return, filthy, lousy little vagabonds, others spoilt and shy of labor, made so by false notions of parents and relatives; then again, helpless orphans, who came of respectable but unfortunate families, well raised and disposed to do right." None deserved the name of criminal, yet all were on the direct road to pauperism or crime. *Not to provide and care for such, therein liest the greatest of crimes!*

Says Wehrli, "I was their father; I was with them all day, without intermission. If I retired later than they did, I nevertheless remained in the same room, and rose with them in the morning. We devoted nine hours to sleep, some six hours to instruction, study, recreation, and meals—the balance, (nine hours) was devoted to work." And it may here be said that Wehrli was ever found at work with his pupils, questioning and being questioned, teaching and explaining—in a manner that made all work seem but play, endearing teacher and scholar to each other beyond measure. They sang together, entertained each other; all was participated in alike—work, meals, pleasures, studies and rest, even to the quality of their apparel and the little clothes chest—teacher and scholar fared alike. Wehrli's idea of providing for the poor is forcibly given in a letter written in 1824 to his father, wherein he says: "Give bread, spend money and donate clothing to the poor; you will have done them good only so long a time as it will take to eat your bread, use your money, and wear out your clothing. But instruct them, teach them to work, train them to become useful members of society; then you will have supplied them with enduring riches, and they will during life be made happy by your beneficence. But to attain this, they must learn to work. Whilst at work they gain self-respect and contribute towards defraying the expense of their education. Thus, with a small outlay, one can become a great benefactor, and this is surely worth far more than to prove a small benefactor with a large outlay." And so another of Pestalozzi's followers, Director Zellweger, has said: "Build palaces for the criminal, work-houses for the idle vagabond, and you will neither eradicate the evil of the one, nor suppress the tendency of the other; but give to

neglected youth a sound Christian training, with education and labor, and you will have attacked the tap root of poverty, and demolished its thorns."

And still another, an ardent and devoted associate and follower of the beloved Father Girard, the Abbot Raemy, expressed himself as follows, at a public meeting in Freiburg: "Yes, institutions for the proper training of the poor are perhaps of all useful works of Christian benevolence, the most efficient benefactors. If it is a praiseworthy and sacred duty to give the famishing a piece of bread, or him who is unable to labor, a penny, it is far more beautiful and praiseworthy to open training schools for neglected childhood, and thus save it from a purposeless existence and its resulting evils. In the first instance only a temporary misfortune is ameliorated, whilst in the other, we labor for the future—a fruitful grain of seed is planted, from which, later, useful citizens, fathers, mothers, and virtuous families will spring up."

Such are the sentiments of men in Switzerland who have been prominent in that great labor of love which looks to the proper training of homeless and neglected children.

WEHRLI'S SCHOOL AT HOFWYL.

It was at Hofwyl that both Wehrli and Fellenberg first learned fully to appreciate the difficult and high calling of a teacher of dependent and neglected children. They became convinced that to ensure success and permanency to the Pestalozzian and Wehrli system of instructing impoverished and wayward youth, suitable teachers must be trained, and to secure such, it was practical instruction, not solely intellectual study of the question which was required. With this view, what became known as the "*Wehrli School*" was instituted by Fellenberg. It constituted virtually a Normal class for the practical training of scholars of the "School for the Poor" showing aptitude, and others desiring to become teachers. And thus in the class-room and dormitory, in the shop and the field, the indefatigable Wehrli trained the first teachers for the arduous but noble calling of instructing dependent and neglected youth. The corps of teachers gradually grew, for municipal and state authorities, philanthropic societies and individuals in various sections of the country sent youths to be thus trained for institutions established or to be founded. That most efficient promoter of social science, the "Swiss Society of Public Utility," repeatedly discussed the subject of having teachers especially trained for instructors of the poor; and in the year 1835, signified its earnestness in the matter by setting aside a special fund and appointing a committee to select youths likely to prove qualified for the calling, and encourage them by words and financial aid to enter upon a thorough course of practical training and study. For a number of years this society so assisted a certain number of young people of both sexes to acquire the normal training indicated, and some of the most successful teachers

in this most trying and difficult branch of instruction owe their success greatly to the fostering care of this society.

SWISS INSTRUCTORS OF THE POOR.

Eventually (1845) the graduates of the "Wehrli School" became sufficiently numerous to form an association called "The Swiss Instructors of the Poor" (Schweizerische Armenerzieher), the primary object being to issue a journal in the interest of their cause. It was, however, soon discovered that in print alone the requisite encouragement for the calling could not be imparted, nor could the experiences of the humble yet efficient be thus made available. The association therefore divided itself into an eastern and western section, meeting separately in alternate years, and jointly every three years. The last joint session took place May 21 and 22, 1877, at Berne, where upwards of one hundred members met in convention. After transaction of business, the reading of essays and discussions, a visit was paid to the girl's institute "Victoria," with inmates numbering one hundred children of the destitute, the helpless, the vagrant and unfortunate.

SUMMARY OF INSTITUTIONS FOR DEPENDENT CHILDREN.

What has been, and is being done in the work inaugurated by the immortal Pestalozzi, at Neuhof, and so successfully carried forward by Fellenberg and Wehrli, first at Hofwyl, and thereafter by their devoted followers all over Switzerland, can be clearly seen in the carefully collated statistics prepared by those most earnest laborers in the cause, John Wellauer of St. Gallen, and John Mueller of Berne, contained in their valuable publication "*Die Schweizerischen Armenerziehungs Anstalten*," whereof the first edition was issued for transmission to the Centennial in Philadelphia, and at the instance of the "Swiss Instructors of the Poor" (who largely contributed thereto); a second enlarged and improved edition appeared in 1878.

The classification adopted by these gentlemen which refers rather to the *name* than to the *object* of the institution, is calculated somewhat to mislead at first as to the number of institutions "preventive" in their character and distinctive from those for reformatory purposes. Hence in framing the tabulated summary hereto appended, the institutions figuring in the statistical tables of Messrs. Wellauer and Mueller have been rearranged under headings strictly according to the *objects* they respectively carry out in their programs—viz.: in the column immediately following the names of cantons are embraced all institutions, no matter what name they bear, where dependent, neglected, vagrant, unruly, maltreated, and even children of well-to-do parents are admitted, provided they are not guilty of, or have been committed for crime. In the second column are found all institutions of a reformatory and correctional character to which juvenile offenders of the law can be committed by judicial authorities, and where vagrants and others are only

PREVENTIVE AND REFORMATORY INSTITUTIONS IN SWITZERLAND IN 1878.

Number.	CANTONS.	Institutions, Character and Total Number.							Instructors.			Assistants.			Teachers and Officers.	Number of Children to each Instructor.	Number of Children to each Employé.	Annual Av. Expenditure of Institutions.						No. of Institutions Supported by States or Cantons.	Proportion to Population.	
		Non-Criminal.	Reformatory.	Orphan.	Deaf Mute—Blind.	Feeble-Minded.	Institutions.	Inmates.	Males.	Females.	Total.	Males.	Females.	Total.				Total, Omitting Centimes. 5 Centimes : 1 Cent. 5 Francs : 1 Dollar.	Per Child.	Percentage Contributed by: Municipalities, the institutions themselves and private persons.	Percentage Contributed by: The State or Canton.	Percentage per Inhabitant to: The Total Amount.	Percentage per Inhabitant to: The State Quota.		No. of Inhabitants to One Institution.	No. of Inhabitants to One Inmate.
																		Francs.	*Francs.*	*Per Ct.*	*Per Ct.*	*Centimes.*				
1	Zurich,	8	3	..	2	1	14	589	27	30	57	17	28	45	102	10.35	5.77	206,300	350	98.70	1.30	72.60	0.009	2	20,289	482
2	Berne,	15	5	2	3	1	26	1,189	69	60	129	20	43	63	192	9.21	6.19	459,392	386	79.46	20.54	81.69	18.81	14	19,288	422
3	Lucerne,	1	1	..	1	..	3	1,115	10	8	18	13	4	7	25	64.16	45.40	53,365	464	87.89	12.11	40.38	4.89	2	44,051	1,149
4	Uri,	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0 : 16,095	0 : 16,095
5	Schwytz,	3	..	..	..	..	3	150	4	13	17	2	...	2	19	8.82	7.89	35,931	240	100		76.07		..	15,911	318
6	Obwalden,	2	..	1	..	..	3	68	1	13	14	4	6	10	24	4.86	2.83	16,660	245	100		115.35		..	4,814	212
7	Unterwalden,	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0 : 11,701	0 : 11,701
8	Glaris,	3	..	..	..	..	3	75	3	3	6	2	4	6	12	12.50	6.25	22,486	300	91.10	8.90	63.85	5.68	2	11,736	469
9	Zug,	4	..	..	..	..	4	197	2	11	13	1	9	10	23	15.15	8.57	38,436	195	100		183.68		..	5,231	106
10	Freiburg,	4	..	..	..	..	4	142	2	10	12	6	1	7	19	11.83	7.47	41,648	293	100		37.72		..	27,602	777
11	Soleure,	1	..	1	..	..	2	35	2	3	5	1	1	2	7	7.00	5.00	15,500	443	100		20.77		..	37,304	2,132
12	Basle City,	3	1	..	1	1	6	497	23	24	47	11	12	23	70	10.57	7.10	209,070	421	100		444.45		..	6,840	95
13	Basle County,	2	1	..	..	..	3	75	3	5	8	2	4	6	14	9.37	5.36	27,237	363	95.52	4.48	50.41	2.26	3	18,009	720
14	Schaffhausen,	1	1	..	..	..	2	98	3	5	8	2	2	4	12	12.25	8.17	35,479	362	99.47	0.53	94.25	0.52	1	18,821	384
15	Appenzell, A. R.,	11	..	..	..	..	11	447	18	13	31	8	5	13	44	14.42	10.16	128,024	286	100		262.69		..	4,430	109
16	Appenzell, I. R.,	1	..	..	..	..	1	32	...	2	2	...	1	1	3	16.00	10.66	12,198	381	100		102.31		..	11,922	373
17	St. Gallen,	12	1	..	1	..	14	725	25	36	61	7	26	33	94	11.89	7.71	242,174	334	99.59	0.41	127.01	0.52	1	13,619	263
18	Grisons,	4	..	..	..	..	4	131	5	12	17	6	4	10	27	7.70	4.85	40,898	312	99.75	0.25	44.40	0.11	1	23,026	703
19	Aargau,	5	1	..	3	..	9	234	14	14	28	4	11	15	43	8.36	5.44	89,095	381	83.39	16.61	44.83	7.45	7	22,079	849
20	Thurgovia,	..	1	..	..	..	1	27	1	1	2	1	1	2	4	13.50	6.25	5,842	216	65.76	34.24	6.27	2.14	1	93,202	3,452
21	Tessin,	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6.00		..	0:121,591	0:121,591
22	Vaud,	1	1	2	2	..	6	266	24	16	40	5	15	20	60	6.65	4.43	146,676	551	100		63.89		..	38,264	976
23	Valais,	3	..	..	..	..	3	60	2	4	6	...	3	3	9	10.00	6.66	18,000	300	100		18.51		..	32,241	1,612
24	Neuchatel,	8	..	1	..	..	9	359	12	21	33	5	17	22	55	10.88	6.53	125,040	348	100		131.03		..	10,603	266
25	Geneva,	2	..	1	..	..	3	193	3	6	9	7	12	19	28	21.44	6.89	112,563	583	100		126.77		..	29,597	460
	Total of each Category in twenty-two Cantons,	94	16	8	13	3	134	5,704	253	310	563	114	209	323	886	11.90	7.56	2,082,014	365	94.00	6.00	83.10	4.99	34	1 : 18,698	1 : 440
	Total in three Cantons,	0	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0:149,387	0:149,387

exceptionally admitted. In the third column will be found institutions limiting admission to orphanage. Fourth and fifth columns represent institutions for the specific purposes given in the headings.

It will be seen that there are in Switzerland no less than ninety-four institutions devoted to the care and training of dependent, helpless, neglected, wayward, amd maltreated children; many of them opening their doors to all, regardless of creed or nationality, whilst numbers afford their inmates the opportunity not only of acquiring trades and other means of livelihood, but if they be found qualified, a full collegiate course of instruction. Nearly all these institutions also amply equip the children for the active duties of life.

The aggregates given in this table embrace, it is true, forty other institutions, but this will not prevent arriving at a sufficiently accurate estimate of what is being done towards *preventing* pauperism and crime by the ninety-four embraced in the first column. It will be seen that on an average there is about one instructor to every twelve of the 5,074 inmates, and 55 per cent. of these instructors are females. The average expense a year per child would appear to be 365 francs, or about 20 cents per day, to defray which amount, municipalities, societies, private persons and the income from investments thence derived, together with the earnings of the institutions themselves contribute 94 per cent., and the Cantonal or State Governments 6 per cent. And finally it safely can be stated that for every 25,000 of population there exists one institution devoted to the purpose of *preventing* pauperism and crime from making victims of unfortunate children.

It may be well to call attention to the fact that the "Swiss Instructors of the Poor" favor, wherever practicable, industrial instruction of an agricultural rather than mechanical character. Hence we find most of the institutions referred to devoting considerable attention to gardening and farming labor, believing it particularly conducive to health, peculiarly well calculated to aid in eradicating hereditary tendency to indolence and crime, and best furnishing a reliable means of earning a livelihood.

The practice of sending dependent children to almshouses, or for slight misdemeanors committing them to correctional institutions has virtually ceased, public opinion in Switzerland being very pronounced in opposition thereto; and asylums simply to board and lodge orphans, are also well nigh a thing of the past.

The "Swiss Instructors of the Poor" clearly state that the followers of Pestalozzi and Wehrli must not content themselves with merely feeding and clothing their wards and imparting a knowledge of the elementary branches of education, but they must go deeper, and earnestly labor, first to eradicate evil tendencies, and impart in their stead in the heart of each child, a passionate love for all that is good, beautiful, and true; themselves to be living examples of Christian fortitude and cheerfulness, to encourage the child to think intelligently, to strive

by industry to attain the means wherewith to earn an honest livelihood and become a useful member of society. Constantly by example and word to inculcate *a respect for labor*, love of the neighbor, devotion to the country, and gratefulness to Him from whom all blessings flow.

To illustrate more fully the prevailing manner of conducting these institutions for the training of dependent, and care of neglected children in Switzerland, a brief outline of the history, mode of conducting, and results attained by four of the institutions embraced in the first column of the appended table, derived from the work of Willauer and Mueller, will here follow.

ZURICH.

The city Orphan Asylum [Hans Frick (born 1829) in charge since 1870] founded 1771 by the municipality under Mayor Escher; has seventy-eight inmates (1876). Admits orphans, legitimate, illegitimate and other children (of both sexes) from four to sixteen years of age, whose parents are protestant citizens. Until fifteen years of age the children attend the Public Schools, when if found capable, they may attend for purposes of Normal training, the Polytechnic Institute or University until twenty years of age, at the expense of the asylum. Drawing, modeling in clay, and book-binding are taught in the institution, in addition to which girls are instructed in household duties. Games, ball play, races and gymnastics, chess, theatricals, target practice, short excursions of from one to five days, and festivals offer ample recreation. The children rise at 5 o'clock in summer, and 6 in the winter, the smaller retiring at 7 o'clock, and the older at 8.30 P. M. The bill of fare consists, for breakfast, of bread, and flour or oatmeal broth, twice a week coffee; at 10 o'clock A. M., a piece of bread for lunch. Dinner at 12 o'clock noon; soup, vegetables and meat five times a week. In addition, each of the twelve oldest girls and boys receive daily a glass of wine; 4 o'clock P. M, a piece of bread for lunch, including fruit twice a week. Supper of bread and soup at 8 o'clock P. M. The annual consumption of food per inmate, averages, in pounds: bread, 293, milk 188, meat 70, butter and lard 11, potatoes 120, flour and grits 41, peas and beans 7. From four to six and seven hours according to age of child, are daily, except Sundays, devoted to study and work; from one to three hours to housework by the girls; from one to three hours to promenades and walks, the balance to recreation and sleep. On Sundays the oldest attend Sunday-school and divine worship at church—the younger in the asylum. Visits, promenades, reading, plays, declamations, concerts, and in the evening chorus singing for two hours under a musical director, close the day.

Children are permitted to visit their relatives on the first Sunday of every month, and also on the third when not guilty of misconduct. Relatives and friends can only visit the children with the sanction of the director (house father). The experience has been that such visit-

ing, on the whole, incites to disturbance, tends to dissatisfaction, and stifles gratitude. Very refractory inmates are sent to reform schools. The institution is conducted by a superintendent or director, and matron called "Waiseneltern" (parents of orphans), with two male and two female assistants, the other employes consisting of two male and two female servants, one forewoman and a nurse.

The object of the institution is to replace so far as possible the loving care of good parents, and aim to instill a moral and religious feeling. The tuition at public schools offers to children, according to the bent of their minds, the requisite preliminary instruction to acquire a means of livelihood. The director, in conjunction with a committee on instruction, after having heard the desire of the child, determines the choice of trade or profession; the director then supervises the acquirement of the same, and the institution pays any expenditures incidental thereto. Most of the boys select trades, others commercial pursuits, and some scientific; whilst girls most desire to be tailoresses and dressmakers, laundresses, book-keepers, saleswomen and teachers. About nine children leave the institution every year. A few, on account of negligent and dishonest tendencies, have turned out badly after leaving. The clothing worn is uniform, and of good material. Each boy, on leaving the institution being supplied with one new hat, one cloth suit complete, one extra coat, two pairs of pants, and twenty francs in cash; whilst the girls receive all their old clothing, material for a new dress, and each, both boys and girls, in addition, six shirts, six handkerchief, six pairs of stockings, and two pairs of new shoes.

The institution is governed by a Board of Managers consisting of seven members. A member of the City Council is president, *ex officio*, and two trustees of the poor are members, *ex officio*. The City Council appoints the Board of Managers, and upon nomination by the trustees of the poor, elects, for a term of three years, the director, who appoints all subordinates. At meetings of the Board of Managers the director and physician have advisory powers. The accounts of the institution are kept by the director and city treasurer; the former attending to all purchases. The director and matron, usually man and wife, are paid a salary of 3,200 francs per annum; instructors from 600 to 1,000 francs, while 200 francs to 350 are paid to servants. The institution is sustained in part by the interest on a capital of 1,200,000 francs invested, contributions from scholars grown wealthy, legacies, etc. The average annual expense per pupil, amounts to 515 francs.

BERNE—VICTORIA INDUSTRIAL HOME.

The "Victoria," containing (1876) ninety-seven inmates, an institution for girls founded, 1859, by J. R. Schell, a Swiss resident in Paris, and conducted since 1859 by J. H. Rohner (born 1831), admits poor girls of the Canton of Berne, or whose parents are Swiss, aged from five to sixteen years. This institution is located near the city of Berne.

Its inmates attend school in the institution; the youngest having a special kindergarten course. The children are taught to assist in caring for twenty head of cattle and two horses; attend to raising vegetables and fruit for the institution, and cultivating the farm. Sewing is taught, and work done to order. The value of agricultural labor performed by inmates per annum aggregates for each, from 30 to 60 francs, and in needlework from 6 to 12 francs.

Gymnastics and games, the anniversary festivals of the institution and of harvest, Christmas, walks and excursions, afford recreation. In summer the children rise at 5 o'clock, in winter at 5.30, retiring in summer at 8.30, and in winter at 8 o'clock. Breakfast is had from 6.30 to 7 o'clock A. M., and consists of bread, milk and potatoes; 11.30 to 12 o'clock, dinner, consisting of soup, vegetables and meat twice a week. For supper, from 6 to 7 o'clock, bread and soup, lunch at 9 o'clock A. M., when working on the farm, and daily at 4 o'clock P. M., consisting of bread, fruit and milk. In winter six hours, and summer four hours are devoted to study, three hours to labor in winter, and in summer according to the demands of the farm. On Sundays, religious service is attended at church or at the institution in the forenoon; the afternoon is devoted to promenades and excursions, the evenings to reading aloud, telling stories to classes, chorus singing and social intercourse. Children are only permitted to visit relatives in cases where not detrimental; no regular time, and the same rule applies to visits from relatives. It has been found that relatives oftener impede than promote the objects of the institution.

A superintendent and matron (Hauseltern) conduct the institution, assisted by six regular graduate female teachers and two instructresses, one cook and four male farm hands. The board of managers or directory consists of nine members appointed by the cantonal government, which also appoints the superintendent, and he in turn the subordinates other than teachers, who are appointed by the board of managers. The superintendent acts as secretary for the board of managers, and also keeps the accounts according to forms prescribed by the cantonal authorities whose officers finally audit them after having been approved by the board of managers. The superintendent and matron (Hauseltern) receive jointly a salary of 1700 francs per annum, teachers from 400 to 700, and servants, farm hands and others, from 300 to 500 francs a year. The resources of the institution consist of the income from a capital of 500,000 francs amounting annually to 23,000 francs; sale of products of the farm, 3,429.87 francs, maintenance francs 60, and articles made and sold, 726.70 francs. The total expense of an inmate averages annually 289.33 francs. The consumption of food by each inmate averages per annum in pounds, bread 287, milk 444, meat 30, butter and lard 12, flour and rice 16, potatoes 461, peas and beans 20.

The clothing is not uniform, but for winter wholly or part woolen, for summer cotton, purchased by the inmates under the supervision of

the matron. On leaving, each girl is entitled to, and receives all of her underclothing, three new and two old dresses, twelve chemises, twelve handkerchiefs, eight pairs of stockings, three pairs of shoes, two pairs of drawers, six night-caps, towels, sewing and writing materials, sundry books, and one trunk. The bedding provided for the inmates consists mostly of a substantial wooden bedstead, sacks filled with straw and wool pillows, feather bolster, two sheets and blankets.

The choice of trades is supervised by the superintendent and matron, and if expense is incurred in acquiring the same, the income from earnings of the institution, board received from inmates and the occasional contributions and donations received are devoted to the purpose. Twenty-nine have been taught to be, and are house servants, fifteen tailoresses and dressmakers, four laundresses, three seamstresses, three factory hands, two watchmakers, one milliner and seven teachers. None of the inmates who have left the institution are known to be in an impoverished condition, only one temporarily bad, and one totally depraved.

The most cordial relations between the institution and those leaving it are maintained, and a book is expressly kept in which entry is made of correspondence and the future conduct and standing of inmates.

BASLE—CITY ORPHAN ASYLUM.

The Home for dependent children of both sexes, in charge, since 1866, of John Jacob Schäublin (born 1822), was founded as an orphan asylum, 1677, by the city authorities; admits legitimate and illegitimate children of citizens, whether orphans or not, from foundlings to sixteen years of age (two free places for strangers); in 1876 it had 102 inmates and is under Protestant management. Instruction in the institution, and if qualified, inmates can attend courses at the University, Polytechnic School, and Normal Institutes. To teach the children the fear of God, teach them to obey and to work, are the aims of the institution. The boys are taught gardening, and the use of tools in four workshops connected with the institution; the girls, household duties and various kinds of work suitable for women. The recreations consist of field sports, chess, other indoor games, with three excursions every year, festivals, etc. On Sunday divine service and Sunday school are attended in the forenoon; promenades and visits in the afternoon; evenings, social entertainments and scientific experiments.

In summer the children rise at 5.30, in winter at 5.45 o'clock; retiring in summer at 8.30, and in winter at 8 o'clock. Breakfast consists of coffee and bread; at 10 o'clock a piece of bread is given to the children under ten years of age. Dinner at noon including bread and diluted wine. Bread luncheon at 4 o'clock P. M., with fruit and chocolate on days when no meat is given. Five to seven hours daily are devoted to instruction and study; two to three hours to work, more by the older children; two to three hours to play. Children, if well behaved, can visit their relatives every two weeks, and relatives also

children at like intervals, on condition, however, of bringing neither eatables nor wearing apparel. The effect of such visiting has been in some cases beneficial, and in others detrimental. The choice of trade is usually determined by the superintendent, and its acquirement supervised by the manager, the institution defraying any incidental expenses. Mechanical trades and commercial pursuits for boys, and house service for girls, are usually selected. Seventy-six boys have become mechanics; forty-four, merchants and clerks; five, teachers; four, boatmen; three, laborers; twenty-two girls, house servants; one, laundress; one, factory hand; one, ironer. About fourteen boys and ten girls leave the institution annually. None have been known to become impoverished, and but one to turn out really bad. Each inmate consumes on an average annually in pounds: bread, 300; milk, 180; meat, 78; butter and lard, 12; potatoes, flour, vegetables, fruit, coffee, chocolate, in proportion. The material for wearing apparel is uniform, and made up in the institution. On leaving, each inmate is supplied with a new suit, or sixty francs; nine to twelve shirts or chemises, three pairs of shoes, eight pairs of stockings, six neck ties, equivalent with what they have to four new suits, and underclothing to match.

The institution maintains cordial relations with its inmates after their leaving it, and in various ways encourages them to usefulness.

A Board of inspectors consisting of seven members appointed by the executive council of the city, supervises the management of the institution, and by and with the consent of the city council appoints the superintendent and matron (father and mother), who conduct the institution assisted by one manager and steward, one chaplain, four male and two female teachers, and one assistant, one teacher for kindergarten, three nurses, one housekeeper, two overseers, two tailors, two shoe-makers, one gardener, one book-binder, one cook, one chamber-maid, one nursery-man, and a janitor and wife.

A special officer acts as accountant. The superintendent and matron receive jointly a salary of 2,800 to 3,500 francs per annum, and five kegs of wine or 350 francs. Male teachers are paid 800 to 1,200 francs, female teachers and nurses 600 francs, the chaplain 1,500 to 2,000 francs beside 1,200 francs from the cantonal government. The steward or director, 3,500 francs, mechanics from 300 to 600 francs, female servants, 200 to 300 francs, the janitor and messenger 22 francs per week. The institution derives its support from the income of a capital of 700,000 francs invested, sundry fees, interest derived from estates held for children, board charged in some cases, legacies and donations. The expense per inmate, for maintenance, averages 605 francs a year.

BAYARD INDUSTRIAL ASYLUM.

Grand Bayard Industrial Asylum, in the canton of Neuchatel, since 1871 in charge of Madame Sophia Leuba (born 1835), was founded 1834 by Pastor Bersat and the parishes of Bayards and Verriers, assisted

by the canton or state with an appropriation of 8,024 francs. It was founded for the express purpose of suppressing mendicacy among juveniles and training them in the fear of God, to be industrious, orderly and frugal. Admits poor and vagrant children of both sexes, from six to sixteen years of age, without regard to creed, or where from. It is unsectarian. The children attend the public schools, and are not limited to elementary studies. Some have graduated and become teachers. Each child is taught to cultivate a garden plot, raise a hog and braid door mats. The learning of trades is done outside of the institution, but under its surveillance.

Promenades and excursions afford the greater part of recreation. In summer the children rise at 5 o'clock A. M., and retire at 7.30 P. M. In winter they rise at 6.30 A. M., and retire at 8.30 to 9 P. M.

Soup at 6 o'clock A. M. in summer for breakfast, and at 7.30 in winter. A plain dinner at noon, and supper at 6 P. M. Luncheon of bread at 10 A. M. and 4 P. M. Five hours daily are devoted to study, the balance to work and recreation—the girls in the mending room, the boys splitting wood except those out learning trades. On Sunday the children attend religious services at the parish church, talk, walk, etc. They are permitted to visit relatives when no bad effects are noticed, and relatives may visit children at any time, but such as conduct themselves improperly are forbidden to do so in future. So far, no bad effects have been observed to result from such visiting. In choosing a trade, the bent of the child is given consideration, and a special committee finally determines. Of the boys, five have become watch-makers, four farm hands, three laborers, and two shoe-makers. Of the girls, three are watch-makers, seven tailoresses and dress-makers, twelve house servants, one teacher, and one laundress. About four children leave the institution every year, and the most cordial relations are maintained with the former inmates. But three of those who have left the institution are not what they should be. On leaving, each inmate is furnished with two complete outfits and seven shirts or chemises. The cost of maintenance per annum for each inmate, including those serving apprenticeship to trades and receiving assistance, averages 200 fr.

A board of managers, annually elected by regular subscribers, and consisting of twenty-one members, controls the management and appoints the matron placed in charge, who selects one of the oldest girls to act as assistant, and trains her to perform the duties of matron. The board of managers elect one of their number to act as treasurer and accountant of the institution. The matron or directress receives a salary of 500 francs per annum, and some small perquisites. The treasurer, 60 francs, and the secretary 30 francs. The institution is sustained by the income from a capital of 62,000 francs invested, annual collections in the municipalities of Bayards and Verriers, legacies (the largest being one from H. Piaget, 35,944 francs), an annual bazar, donations, and maintenance fees, board being charged at the rate of

5 francs per month, for those belonging to the parish, and 12 francs for others, unless such are found wholly unable to pay.

It is well again to call attention to the fact, that of the inmates of the ninety-four institutions embraced in the first column all were by no means when admitted poor, neglected, or maltreated children. On the contrary, many are orphans and well-behaved children whose guardians and parents may be well to do but so situated or engaged in vocations as not to be able to give them proper personal attention. Hence, on account of the advantages they offer in matters of discipline and the learning of trades, and also because of the privilege accorded them as citizens to do so upon payment of exceedingly moderate fees, they place their children and wards in these institutions.

The larger portion of the inmates, however, are dependent, neglected or unruly and maltreated juveniles when admitted. Dissimilar, however, from correctional establishments for juvenile offenders, or so-called "Reform Schools," children cannot be *committed to* these institutions for penal offenses; neither are such admitted.

On the other hand, the institutions classed in the second column as "Reformatory," are expressly founded for the purpose of receiving juvenile culprits committed to them by judicial authorities for the purpose of reforming their character, and training them to lead honorable and useful lives. Exceptionally, however, they also admit upon request the impoverished, vagrant and incorrigible.

The preceding brief recital of the history, management, and results of four institutions (three of them in or near cities of 30,000 or more inhabitants, and one in a village), will give some approximate idea of the way the other ninety are conducted, and the benefits they confer upon the dependent children of Switzerland.

Such institutions as the "Pestalozzi Stiftung" in Schlieren, and the "Wangen Institute" in the canton of Zurich, the "Schurtanne" in Trogen, Appenzell, the "Dreilinden" in St. Gall, "Plankis-Chur and Löwenberg" in the Grisons, "Maria End" in Einsiedeln, Schwyz, "Echichens," canton of Vaud, "Hagendorn" in Zug, the asylum at Schaffhausen, "La Pommière," Geneva, and others deserve examination as models of their kind.

We are not surprised, on looking at the large number of these institutions for the *prevention* of pauperism and crime, and examining into the character of their labors, that only sixteen institutions, containing 734 inmates, exist in Switzerland for the *reformation* of delinquent juveniles. It most forcibly illustrates the truth of the doctrine that "*prevention is better than cure.*"

[To the above comprehensive survey of preventive institutions for the rescue and industrial training of neglected and morally endangered children in Switzerland, we refer for information, as to the same class of institutions in other countries, to Barnard's "Preventive and Reformatory Institutions and Agencies," which will also be found as Supplement to Volume III. of the American Journal of Education.]

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WELLESLEY COLLEGE.

NOTES OF REPEATED VISITS.

INTRODUCTION.

With every year of progress it becomes more evident that the movement in favor of the higher education of women is one of the most important developments in the intellectual life of our country. We have been more deeply impressed with this truth by recent protracted visits to Wellesley College, during which we entered the classes, inquired into every department, and examined minutely its past history and its present condition. After a careful examination of the whole field, we select this as the typical woman's college. It seems to-day to be the high-water mark of this great tidal wave, whose influence has been so broadly felt in our own land, and which is now extending so rapidly to the Protestant countries of Europe. We give this prominence to Wellesley College, not merely because it has the largest number of students of any American college for girls, nor on account of its magnificent architecture, its affluence in libraries, apparatus, scientific collections and works of art, but because its class-rooms and laboratories present the most successful and practical illustrations of great principles and natural methods in education, for the promotion of which, among other objects, this Journal was originally established.

OUR FIRST VISIT.

The carriage whirled in at the wide gateway; we passed the entrance-lodge and entered the College grounds through a long avenue of elms. This led us to an evergreen wood, where the avenue was bordered by graceful hemlocks; we then crossed an open glade; and, after skirting an old oak forest, with its stately trees, we finally emerged upon the margin of the wide lawn, across which we saw the beautiful College, in all its superb proportions. We had only time for a glance at the varied architecture when the carriage stopped beneath the *porte-cochère*, and we entered the building. It was not a girls' school — it was a palace! A stately hall was before us, with

marble columns, beautiful arcades, galleries rising tier upon tier, corridors stretching out upon either side, and in the center a tropical garden — a vast marble basin, filled with foliage-plants, unknown to us even by name, growing in all their oriental beauty. Was it all a dream? Was this a college? But no time was left us to dwell upon the question. We were immediately ushered into the reception-parlor, with its furniture of carved teak-wood, its pictures and bronzes, where we were cordially received by an officer of the College. Our errand made known, every facility for inspecting grounds and buildings, cabinets and libraries, class-rooms and laboratories— for conference with the president and professors, with instructors and students, with teachers and taught in recitation and preparation, at work and in recreation,— was freely proffered, and as freely accepted. Our inquiries were protracted beyond the few hours we had assigned to this visit, into the next day, and were continued through several subsequent visits, with a constantly deepening admiration of the wise liberality which has provided all these conditions of a healthy domestic life for hundreds of girls from every part of the country, in the pursuit of useful knowledge and liberal culture, under able teachers trained in our oldest colleges, and brought together to work out the problem of the highest education of women, and the best preparation of teachers for its perpetuation.

American educators in general cannot be aware of the remarkable work which is going on at Wellesley. It is really a delightful surprise to be in such an atmosphere of intellectual activity, to notice the enthusiasm and thoroughness in every department, and to see the practical working and results of truly philosophical methods of instruction for young women.

We admit that we went to Wellesley with some predetermined opinions, and with the intention of comparing its work critically with the results that are attained in our best colleges; and we must confess to having entertained some misgiving as to the precision and thoroughness likely to be met with in the girls' recitations. We expected to find a certain fluency, perhaps, but that we should miss the accuracy and the honest solid work of masculine minds. As we passed from recitation to private work, not only did these doubts vanish, but we found that we were moving in a keenly intellectual atmosphere.

The standards of study and instruction were all on the highest plane — new developments of old principles, to be sure, but all carried out so thoroughly, with such elegant precision, with such accuracy and completeness, that gradually all thoughts of criticism vanished in delight and sympathy and surprise.

To understand Wellesley College and appreciate the perfection of its system, methods and equipment, we must go back to its origin and foundation principles.

HISTORY.

The institution was opened as a college for women in 1875. From its commencement it has been crowded with students, and has taken a prominent and decided position for advancement in the education and elevation of the sex.

It may be stated, in a very general way, that the purpose of its Trustees was to found a college in which girls should have as good opportunities for higher education as were given to young men in the best institutions, and to work out practically this great problem with due regard to health, without which true education is impossible. They proposed to form character, give a purpose to life, strength to the physical powers, and educate a generation of useful, accomplished and learned women, whose power and influence would be felt everywhere, and especially in the instruction of their own sex.

The first important step was the selection of a favorable site that would furnish the great requisites of healthfulness and freedom from malaria, together with the advantages of nearness to a great intellectual metropolis, without the annoyances and dangers arising from too close contact with city life.

The village of Wellesley is located fifteen miles west from Boston, on the line of the Boston and Albany Railroad. It is a quiet village, remarkable for the beauty of its scenery. It is principally occupied by the country-seats of Boston gentlemen who have done much to develop its natural beauties. It was found in a scientific survey of the State that this region was the most healthy portion of the country. Here the Trustees located the future College in the midst of a magnificent estate, beautiful with lawns and glades, oak forests and evergreen groves on the northerly shore of Waban-Mere. Eight years were occupied in preparing the grounds and constructing and

furnishing the buildings; and when the College was opened, in 1875, it was the unanimous voice of the many visitors who flocked there, that this was the most charming home that could be desired for the four beautiful years of a girl's college life.

THE GROUNDS.

The leading idea of the landscape gardening has been to develop the domain like an English Park. From the stone Lodge, which is an exquisite gem of architecture, an avenue, nearly a mile long, winds through the grounds to the main College building. There are no fences anywhere, except the external ring-fence that protects the grounds from intruders. The girls wander at will through the woods, lawns and meadows, and over the hills. The marked feature of the landscape is the beautiful lake where the girls exercise with their boats in summer, and skate in winter. The accessory charms of the scene, the shrubberies, the shaded walks, the romantic glens, make it one of the loveliest spots in the country. Wellesley should be visited in the spring-time, when everything is in full leafage; when Waban-Mere is glimmering in the sunlight, gay with boats filled with girls in their pretty boating-costumes. The woods are filled with the songs of birds, and the shores echo with the boating songs. Under the awnings of the park seats which are scattered about the grounds, some of the girls can be seen studying, while others are returning home from their rambles with hands full of flowers — for Wellesley is a land of wild flowers. Not only are the woods and meadows filled with them, but countless flowering plants and shrubs have been planted there. Last year more than a thousand rhododendrons and azalias were imported for the grounds; and while we were there the gardeners were planting seven thousand crocusses and snow-drops in the lawns around the College, to surprise the girls in the spring-time by their early blossoms. But the domain is beautiful at all times, and every year will add to its attractions.

COLLEGE BUILDINGS.

A wise liberality characterizes the construction of the College buildings. No description can give an adequate idea of their beauty, and it is more difficult still to describe the solidity and

thoroughness of the work, the perfection of the architecture, and the minute attention which has been given to all practical points. Four years were occupied in the construction of this educational palace. We were told that it was necessary to build a branch railroad to convey the materials to the spot. More than seven million of bricks were employed in one building! There were four miles of steam, water and gas-pipes used in its construction! The result of all this vast labor is a most beautiful home, provided with every comfort and luxury.

Ventilation.

We all acknowledge that pure air is essential to health. They seem to have pure air "on the brain" at Wellesley. In our judgment there is no public building in the country so perfectly ventilated as this College. We visited every part of it, from the cellar to the attic, and everywhere is the same purity of air. Without diagrams we cannot fully describe the various methods of ventilation, but some points are worthy of a passing notice.

Everyone knows the disagreeable effects of the hot, dry air that is produced by the ordinary system of heating with furnaces or steam-pipes. This is overcome at Wellesley in a very simple and effective manner. More than a hundred minute jets of steam are discharged into the basement, which may be described as one great air-chamber, and there this moist fresh air is warmed, and conveyed through the flues to every room. As an instance of the care which is used in the regulation of the atmosphere, we may mention that hygrodeiks are placed in different parts of the building, by which the moisture of the air is gauged, just as the degree of heat is measured by the thermometers. There is a certain fixed standard of heat and moisture called the "Health Line," which is best adapted for comfort and health; and this provides for a charming summer atmosphere throughout the building.

On going through the basement, which is whitewashed twice a year, and kept in a careful state of purity, we noticed hundreds of shallow boxes of charcoal placed at intervals along the walls. We were informed that sanitary engineers in England had applied fresh charcoal in various ways for purification of the air, and that this suggestion, among others, had been tested

and adopted here. In the other parts of the buildings we found that twice daily every bath-room, slop-hopper and waste-pipe is carefully disinfected by different chemical agents. Ozone generators were distributed through the class-rooms, hospitals and other rooms where there is any possibility of bad odors. But, best of all, the pure bracing air blowing over the hills and the lake, is brought into the basement through thirty fresh-air ducts to be heated and conveyed through the building in a constant and abundant flow. It is estimated that the annual extra expense which is incurred for ventilation is $2,000; but this is more than repaid in the health and comfort of the inmates.

If we had space we should be glad to describe fully the minute attention which is paid to everything that concerns the girls' health. Every day they are required to exercise an hour in the open air, if the weather is good. Practical hygiene is taught constantly and thoroughly. A resident physician gives all her time to the care of their health, a trained nurse acting as her assistant. A gymnastic teacher instructs in the modern scientific gymnastics. A teacher of elocution gives her whole time to instruction in vocal gymnastics and elocution. The girls are taught how to breathe (and very few people know how to breathe properly), how to walk gracefully, — in a word, everything that concerns health, dress, carriage and manners is taught with patient assiduity.

It is noteworthy that, in the College calendar, the Trustees announce plainly that they will receive none but healthy girls into the College. They will not waste their privileges upon those who have not the good sense to take care of their health, and they insist upon preparation in this respect from students who come to Wellesley, as much as in Mathematics, or Latin.

Every educator will appreciate the paramount importance of these precautions. Every physician knows the delicate health of American girls. But there is no prejudice so unreasonable as the popular clamor that hard study injures their health. They are right at Wellesley when they say that "the delicate health of school-girls *is not caused by hard study.* It is, in most cases, due to continual violation of the plain laws of nature as to fresh air by night and day; simple and nourishing food at regular hours; daily exercise in the open air; sufficient sleep, and suitable dress. Hard study, properly directed and regulated, strengthens the body as well as the mind."

We have not space for a full description of the building. It contains apartments for three hundred and thirty students and thirty teachers. There is a spacious chapel, that will accommodate eight hundred persons. The dining-hall seats three hundred and seventy. There is a large gymnasium, an art gallery, a library, a reading-room, a ladies' drawing-room, recitation-rooms, laboratories, music-rooms, a large cabinet of collections in Natural History, a hall for the students' societies, and extensive trunk-rooms. There are bath-rooms in every story. A steam-elevator is running at all times for the students' use. The building is heated by steam. The College gas-works supply the gas for the building. Pure water is drawn from an inexhaustible artesian well. The girls generally live in pairs, having a parlor and bedroom for the two. The rooms are furnished with handsome black walnut furniture, and all of them are carpeted. The rooms are all lighted with gas, but the students are also furnished with German student-lamps, to use in reading and studying, the gas giving additional light and cheerfulness to the apartments.

We must not omit to notice that the building is one great Art Gallery. The halls are decorated with statues, busts, pictures and engravings. The design is that the students shall live among these treasures of art, and receive the education and culture of their constant presence. There are many models, pictures and busts in the Art Gallery; but the most valuable are placed in the halls where the girls are always passing to and fro, and thus by their silent teachings mold and influence their impressible young lives.

PLANS OF EDUCATION.

The founders of Wellesley College have shown great wisdom in their choice of Trustees. They have called to their assistance representative educators from the great institutions which are most accessible. President Porter, the distinguished head of Yale College, is the President of the Board of Trustees, and with him are associated presidents and professors of other institutions of learning in New York and the New England States.

It was apparent to these gentlemen that if the College was to be practically useful, it must be planned to meet the wants of that class of American girls who intend to become teachers.

Indeed, the Trustees announce officially their opinion that this great movement for the higher education of women has had its origin, and must have its fulfillment, in the great army of over three hundred thousand female teachers who are to-day engaged in the education of the country. This may be considered as the germinal idea that influenced the general plans of education. The main result which they desire to accomplish is to educate teachers worthy of the highest positions; to instruct them by example and precept in the best modern methods of teaching; to train them thoroughly in studies most valuable in their chosen profession.

It was also evident that in order to accomplish this design the College must have a rounded and complete development, in general accord with the principles that regulate our older colleges, but with wide divergencies to meet the wants of womanhood. Sweeping and intelligent reforms were necessary in regard to health, and the government and discipline were to be so arranged that the characters of the girls would be shaped and molded in the formative years, when the mind receives its life impressions.

The educators and teachers who have made Wellesley what it is, have from the beginning been very positive in their determination not to follow tamely the old model of boys' colleges, but to make it emphatically a college for girls. The purpose has been steadfast, not only to give ultimately a higher and a broader culture than can be obtained in most colleges, but to make all the plans original; not to fashion woman's education to the standard of the old college courses, but make the curriculum conform to the wants and peculiarities of woman's mind and character.

Connected with this purpose is the determination to cultivate the æsthetic side of woman's nature. Everything has been planned so as to encourage and educate that love of the beautiful which is so essential a part of woman's being, and to provide for the pure and wholesome development and education of the imagination.

The first step in carrying out these plans has been to create a college complete in all respects, according to the best modern standards, with its systematic collegiate courses, rounded culture and varied instruction. It has been shaped in accordance with the established principle, that the object of a college proper

is, not to educate finished specialists in any line of study, but to develop the minds of the students by a systematic, well-proportioned curriculum, and to prepare them to become specialists in future post-graduate studies. But, while this is the first step in the development, there are wider aims beyond. It is designed that Wellesley shall eventually expand into a university, with more comprehensive views, and a much wider field of action. This intention has had its strong influence in shaping the courses of study, and should be understood by educators who are studying its progress. We may characterize the curriculum as a college course, with strong tendencies toward the special studies of a university. This intention has also been the occasion of some of the peculiarities in the methods of instruction, that are already producing such good results, and interest all who have watched the actual workings of the College life.

The rule of action, which has been the most influential factor in giving shape to this new College, is the adoption, in its widest application, of the great modern idea of object-teaching, or instruction by natural methods. The young must be first taught to observe accurately; then to reason correctly upon the results of their observations; and, finally, to reproduce their results and reasonings, and in their own language. In a word, to become observers, reasoners and producers.

Another position of great moment is the positive, and, as it seems to us, wise course that has been taken in regard to elective studies. Harvard takes the lead in the controversy which is going on in college circles upon this question, and allows its students the widest range of elective studies. Many of the other colleges vigorously oppose this course, and insist upon the ancient method, viz.: that all their students shall pursue the same studies and conform to the same course. At Wellesley they have taken, from the beginning, the middle ground, which seems to be the just one; that is, to allow elective courses of study, but to keep the control, at all times, in the hands of the Faculty. Students who desire to fit themselves for special positions, or develop their talents in any particular direction, are allowed the choice of suitable studies, provided the choice seems to be reasonable and wise, and the previous education of the student has been such as to justify it. But it is the rule that the studies must be connected, the elected course harmonious,

and the subjects selected not from caprice or because they are easy, but for substantial reasons. Indeed, it may as well be said here that an "easy" course at Wellesley is utterly out of the question. No girl who is not a good scholar and of good capacity should think of going there. It is a place for hard, honest, thorough work.

It is significant that in the growth of the College they have arrived at results which were not contemplated at the outset. We were informed that originally the Trustees had some misgivings, at least, with regard to the success of girls in the higher mathematics and in some of the sciences. It had been asserted so long that the mind of woman was not adapted to the study of the higher mathematics and the exact sciences, that many of the strongest advocates for the rights of women had their doubts and fears. All these doubts vanished during the first year, and now, perhaps, it is not too much to say that the progress of the students in the natural, physical and mathematical sciences, is the pride of the College.

This strong tendency toward the pursuit of scientific studies is one of the marked features that even the most superficial observer must notice at Wellesley; and as we lead our readers from class to class, and from one department to another, this should be kept in view. It is fortunate for the College that these are the preponderating influences. Those who observe the signs of the times, do not fail to notice this strong tendency toward scientific studies all over the world. There is an increasing demand for some positive and practical instruction in the lower, as well as the higher schools. Parents require that their children shall be taught, at least, the elements of natural science. Educators are grappling with this difficult problem, and it is easy to be seen, that if Wellesley is to furnish the future teachers in the higher departments of instruction, they must be thoroughly trained in the sciences. In carrying out these plans the rule has been kept constantly in view that thoroughness is the first essential in education.

INSTRUCTION IN LATIN AND GREEK.

The classes in Latin and Greek exhibit the same thoroughness and the same enthusiasm which we noticed everywhere. Great prominence is given to these studies. The various exercises are

so numerous that it is scarcely desirable to describe them minutely. One peculiarity in the instruction in Latin is that students are taught to write Latin verse. This has been adopted from the English method of instruction, and is found attractive and valuable; but probably it should be regarded as an experiment, and must stand the test of time.

We noticed, with pleasure, the preparation in the library for a broad and thorough scholarship in the classics. The collection of books for illustration and reference is highly satisfactory. The best complete editions of Greek and Latin classics are there, and a large variety of authors edited by the best American and European scholars. The library is rich in works of Grecian and Roman Topography and Archæology.

The recitation-rooms and the adjacent halls are adorned with a valuable collection of photographs of the ancient buildings of Greece and Rome. The collection of Roman photographs is remarkable for the size of the pictures and the perfection of the work. They were executed in Rome for the College. In the Greek department the large plaster model of the Acropolis attracts much attention, and is very useful. There is a large collection of Grecian and Roman coins and medals, that are valuable for illustration in the classical studies; these are mostly copies, in sulphur and in plaster, that were obtained in Berlin; the collection numbers many thousands. There is an ample supply of wall-maps, including the entire collection of Kiepert's maps, as well as many others from England and France. The collection of atlases that lie upon the library-table for the study of ancient and modern history, is excellent. It includes the latest and most useful specimens of modern cartography. In addition to all this apparatus for classical study, there is a large library of works on ancient art and architecture and a collection of casts from the antique. A course in Roman and Grecian history, and a parallel course in the history of Grecian and Roman literature, are connected with the study of the classics.

MATHEMATICS.

In this study the College has taken a very prominent position. The requirements for admission to the Freshman class are of a higher standard than in most colleges. If we accept the old maxim that mathematics is the backbone of a college, we must

acknowledge that our young sister has very well developed vertebræ. There are eighteen classes in mathematics. A professor and three assistant teachers give their time to this work. Were it not for the great surprise that awaited us in the scientific department, we should have said that these classes were more remarkable than any other in the College. Most of the text-books which are used are Olney's valuable but difficult works. The regular course ends with trigonometry, but there are three years of elective mathematical studies beyond, and a large number of students elect the course. A valuable mathematical library has been collected for this department, and there is a very important collection of models to assist in the instruction of higher mathematics, which, so far as we know, is unique in this country. In addition to the more ordinary models for geometry and trigonometry, there is a collection of models purchased in Paris for the use of the classes in higher mathematics. These are used to illustrate forms and curves that cannot be represented by any diagrams or blackboard work.

MODERN LANGUAGES.

The only modern languages studied are French and German. These are elective studies. But it is expected that every student who cannot, on entering, read these languages, will study both at some period of her course.

The French teacher is a Parisian. The classes for beginners attracted our attention on account of the methods of instruction. No language but French is used in the class-room, and at first no text-books are used. The instruction is written and oral. The students form French sentences, and learn the principles and rules of grammar from speech and from written work on the blackboard. In substance, the course is much the same as the Henness-Sauveur method of instruction. The students make rapid progress, and soon learn to speak, write and read French. Later in the course reference-grammars are used, and the principles of construction are studied more critically. There is a varied and progressive critical study of the most eminent authors, and a parallel course of instruction in the History of French Literature. Constant exercises in dictation, essay writing and reading at sight, are introduced. Independent researches in the French library upon topics selected by the teacher, are required, and the

results are given sometimes in written essays, and sometimes verbally in the classes. There are French tables in the dining-room, French readings and conversations — all tending to the same result of absolute accuracy in language and pronunciation. It is a college joke at Wellesley that French is an "easy" language. There is a peculiar emphasis upon "easy" that is well understood. The instruction in French literature is masterly, and the whole course of study must produce excellent teachers of the language. The last year of the course is given to the study of old French. The library of French authors is very full. It comprises the standard classics and the authors of the nineteenth century, as well as a valuable collection of old French works. In Philology and Lexicography it supplies every facility that could be desired.

There are large classes in German at Wellesley, although it is an elective study. There are two teachers who are doing thorough work in instruction. In the Scientific course students can study German for four years; but in the General Classical Course they study it only three years.

There is the same persistent drill as in other languages, and the same comprehensive and scientific method. The students learn to read, write and speak German. No other language is allowed in the class-room. In the last year the Seniors have an interesting course in the study of Middle High German, and this can be continued in post-graduate classes.

The German library is admirable. All the classic German authors may be found there, and the best works of living authors. It is remarkably complete in all that pertains to literary history and the critical study of German literature. The rarest portion is the collection of works in Middle High German. German scholars have done so much in this interesting field that almost all of the treasures of ancient literature are now republished, and the library is very fully supplied in this line. A large number of the best current reviews and periodicals in French and German are taken for the library.

SCIENTIFIC DEPARTMENT.

Instruction in Chemistry.

The study of the Sciences commences with the Course in Chemistry. This differs from the instruction at many colleges,

in requiring more time and a greater amount of laboratory practice. All students are required to give one year to this study, with constant practice in the laboratory. In the Scientific Course chemistry is required for two years, and there is an elective course for two additional years.

There is a convenient laboratory, with tables, drawers, cupboards, etc., for ninety-six students. The apparatus is very extensive, and large additions are imported from Germany every year. There is a good reference library containing the best chemical works of England, France and Germany, with six Chemical Journals for the use of students and teachers.

Instruction in Mineralogy.

After studying chemistry the students are required to take a course in mineralogy. This is not only applied chemistry, but it is the necessary introduction to lithology and geology. The laboratory for mineralogy is fitted up for blow-pipe work, and the study is pursued with real enthusiasm.

This study affords an illustration that can be easily understood of the application of the natural methods of instruction. In mineralogy the students are constantly dealing with the objects which they study. The collection of minerals is very large and admirably arranged for instruction. While the lecture or class instruction is going on, every student in the class has before her a collection of large, hand specimens of each mineral that is studied or described. Besides these collections of specimens for class work, there are special collections, arranged in trays, which the students are allowed to keep in their rooms while they are studying mineralogy. There are other collections upon which they are required to experiment for the physical qualities of minerals, as well as separate collections for blow-pipe work. Throughout the course the students are studying not names, but minerals. They analyze, and test the physical qualities of, everything that they study. They are taught habits of scientific observation, comparison and analysis. They are thrown upon their own resources, and then required to report in the class-room their observations and their inferences from what they have observed. The students are also required in turn to become teachers and instruct the classes.

Such methods of instruction make very large collections necessary, and the College is supplied with many thousands of working specimens. In connection with mineralogy, instruction is given in crystallography and in lithology.

Instruction in Geology.

This year the College begins a new course in geology. President Chadbourne, the distinguished head of Williams College, gives the instruction. They are now forming a geological cabinet, for the purpose of carrying out the same methods of instruction which are used in all the other sciences.

Instruction in Physics.

The instruction in this department is worthy of an extended notice; not only on account of the admirable collection of apparatus, but on account of the comparative novelty of the methods of instruction. We regard the method of laboratory instruction in Physics as one of the great triumphs of the modern objective method of scientific teaching. The credit of this is principally due to Prof. Edward Pickering, formerly Professor of Physics at the Boston Institute of Technology, but now the head of the Astronomical Observatory of Harvard University. He saw the defects in the ancient method, and boldly and successfully introduced a revolution in the science of instruction. Most of us older students feel keenly the inadequacy of the former methods. There was a course of lectures by the professor that rarely left deep traces in the minds of the students. The apparatus was used by the professor alone, and the experiments were performed by him in the presence of the class. Probably most college graduates of the last forty years would say that their instruction in physics was imperfect and unsatisfactory.

Professor Pickering inaugurated the change; he saw that physics could be taught by laboratory work as well as chemistry or mineralogy, and his new book, "Pickering's Physical Manipulations," gives the results of his labors.

Fortunately for the College, their instructor in physics was a pupil of Professor Pickering; and the lecture-room, professor's laboratory and students' laboratories, were constructed under his advice and direction. These alone would amply repay a visit to Wellesley. The lecture-room is large, well lighted

and ventilated, and provided with every convenience. The oxyhydrogen lantern is in constant use in the different courses of instruction. The curtains are so arranged that the lecture-room can be darkened in a moment whenever it is desired to use the lantern, and can be immediately relighted as soon as the illustration has been given. The professor's laboratory is connected directly with the lecture-room. This is a large room, surrounded with cases that are filled with delicate and costly apparatus. No college that we know of has a collection of physical apparatus which is superior to the collection.

Beyond the professor's laboratory is the students' laboratory, a large room seventy-five or eighty feet long by forty or fifty feet wide, with a dark room for photometry, a separate room for an electrical laboratory, the rest of the space being divided into six large alcoves for different experimental work. The students in their laboratory make the calculations, perform the experiments, observe and note the results, and report their observations and inferences in the class-room. We noticed with surprise that the students were allowed to handle and use the delicate apparatus, but we were informed that no difficulty has arisen thus far.

The course that every student is required to take embraces instruction in mechanics, acoustics, optics, heat, electricity and magnetism. There are second and third year elective courses for advanced students.

The nature of the studies and the delicacy of this laboratory work surprised us. One or two instances are worth noting.

While we were there two students were studying the spectra obtained from the combustion of different metals. For this purpose they were using the most beautiful spectroscope we ever saw. It is an instrument made by Browning, of London, There were three other spectroscopes, of different makers, for the students' use.

Among other apparatus in the electrical laboratory may be mentioned a "Wheatstone's Bridge." This wonderful instrument, without which ocean telegraphy would perhaps be a practical impossibility, is used by the girls in their laboratory work. Everyone is required to employ it in making two or three measurements of electrical currents.

Astronomy.

Physical Astronomy is one of the required studies of the Senior year, and is classed in the department of physics. There is at present no astronomical observatory at Wellesley, but one thoroughly-equipped will be erected next year. There is an excellent telescope, with a four-inch lens, that students are allowed to use. There is also a very good supply of apparatus for instruction. We noticed specially a large collection of mechanical lantern-slides, most of which were imported from England. These were ingeniously constructed, so that, with the aid of the oxyhydrogen lantern, images of the various planets, comets, etc., could be thrown upon the screen and made to revolve in approximate representation of the movements of the planetary and stellar systems. One of the best of these was a beautiful slide for the exhibition of the eclipse of the sun, showing the progress of the eclipse and the outbursting of the corona at the moment of totality. The study of mathematical astronomy is elective, and falls within the department of higher mathematics. Perhaps the most striking and valuable outcome of this instruction in physics is the

MICROSCOPICAL DEPARTMENT.

The microscope is the great instrument of modern science, and, therefore, when the course of physics commenced, it was decided to give great prominence to microscopy. A large collection of microscopes was procured, and their practical use in botany, chemistry, mineralogy and biology, was encouraged. A microscopical society was formed, and kept up with great enthusiasm. The results accomplished in three years are exceptional. The College has by far the largest collection of microscopes in the country. There are sixty-five in number. Its battery of objectives and collections of accessory apparatus and microscopical preparations are unequaled. The work done by the students is truly worthy of praise. We saw slides that had been prepared by the students in the course of their practice that would be a credit to accomplished specialists. Among these we remember specimens of double staining in botany, and some remarkable specimens in histology. Although the study of microscopy is not confined

to physics, it has its origin and impulse there. All the students are taught the optical laws and the practical use of the microscope, while its application is extended to other studies.

The College has a very complete library of microscopical works; not only in pure microscopy, but in its application to botany, biology and mineralogy. This library, among other books, contains the only complete edition in this country of the works of Ehrenberg. All the microscopical journals and most of the journals which relate to applied microscopy, are regularly received. Last year an exhibition was given by the microscopical society, to which scientists from Boston and Cambridge were invited. The work of the society was exhibited under fifty different microscopes, showing preparations and practical work in various sections of microscopy. It is a great credit to this young College for girls, that so much has been done, and so well done, in this direction.

In concluding our notice of the instruction in physics, we ought to add that there are only two or three among the oldest colleges which, as yet, have adopted this method of laboratory practice in physics, and arranged their laboratories for the work. Wellesley was the first to follow the example of the Boston Institute of Technology; but other colleges are now following in the same line. There is a large special library of scientific works and periodicals, giving the fullest and latest information in every division of physical research.

BOTANY.

There is no class work that attracts more attention than Botany among general visitors. This would naturally be expected from the beauty and fascination of the subject, but it is interesting in a scientific point of view. The botanical course extends through three years, although the majority of the students can give but a single year to this study. Still, there are many students who take the entire course of three years. The reputation of this course is fully established, and it is conceded that no such work is done at any other college in the land. It illustrates in the highest degree the unqualified superiority of the natural methods of instruction in the sciences. Jean Paul says in "Levana:" 'Let everything be taught a girl which forms and exercises the habit of attention and the power

of judging things by the eye. Consequently, Botany — this inexhaustible, tranquil, ever-interesting science, attaching the mind to nature with bands of flowers.' Throughout the course the girls study the living plants. During the winter, these are furnished from the greenhouses; in the summer they are obtained in the College grounds and garden. Every student has the use of a dissecting microscope, and draws the plant in its natural form and in its magnified parts. Every student is taught drawing and flower painting in water-colors. There is a large collection of botanical models which were made by Dr. Auzoux, of Paris, for the French Exposition. At the close of the Exposition this valuable collection was purchased for the College. It is the only complete one in the country.

The special botanical library is very large, and increasing so rapidly that it will soon be one of the best of its class. The practical work of the students is, however, most worthy of commendation. Every competent botanist who examines the note-books sees at once the extraordinary perfection of the system of instruction.

BIOLOGY.

Wellesley was among the first to introduce instruction in this science. The novelty of the study and the interest occasioned by modern discussions naturally awaken an unusual interest in the investigation. The zeal and enthusiasm of the girls is very laudable. The instruction is almost exclusively in laboratory work; it is accompanied by lectures and aided by a valuable reference library. The work is principally in dissections under the microscope, and illustrates again the truth so often referred to of the necessity of object-teaching in the sciences. The course in biology is an elective study for the Senior class, and continues throughout the year, It commences with the lower forms of life, in the obscure region, where it is difficult to decide whether the minute organisms studied belong to the vegetable or the animal kingdom, and it progresses to the study of invertebrates and vertebrates. In the second and third terms of the year it becomes properly the study of animal physiology.

The same methods of instruction and laboratory work apply here as in the other sciences. Every student has the object

of her study before her. She dissects and examines with the aid of the microscope; then she draws the forms which she studies, examines, compares, makes her own inferences, and reports them to the teacher and the class. As in the other scientific studies, there are recitations and frequent examinations, and the students are required to take their turns as teachers, and instruct the classes. This department has the same general completeness of apparatus, a valuable library, and every other facility for the best work. Every student is supplied with a set of dissecting instruments, a compound microscope and accessory apparatus. A valuable osteological cabinet has been formed, and there is also a large collection of models, from Paris, for the study of physiology.

LIBRARY.

No college can be complete without an extensive library, and Wellesley library is the pride of teachers and students. The room is the finest in the building. It was the result of a careful study by the accomplished architect of the College, with the purpose of constructing an attractive and harmonious apartment which would be the very heart of the culture and refinement of the institution. The great bay windows, the cozy alcoves, the book-cases in black walnut, with their glass doors, the large library-tables, covered with reviews and magazines, the rare engravings, the beautifully bound books — all unite in producing the harmonious effect. The library was built for one hundred thousand volumes. As yet there are only about twenty thousand; but numbers will not represent their rare quality and value. A lover of books could spend days in the study of its treasures. Its prominent peculiarity is, that it is a collection of special libraries, which have been formed for the studies pursued in the College. The best and the freshest books in every department have been supplied. It has been the intention to put within the reach of teachers and students everything that can be desired for their studies. The collection of literary, historical and scientific journals and magazines, is superior to any college collection that we know of. The current numbers lie upon the tables for constant reference, and the older volumes are on the shelves. It is remarkably rich in grammars, dictionaries

and encyclopedias, of different languages, as well as in works illustrative of the geography and history of every country.

INSTRUCTION IN LITERATURE.

We believe in the necessity of a positive reform in the study of English literature throughout the country. If boys and girls are to be prevented from the pernicious reading of worthless novels, it must be by the formation of true standards of taste, and by leading them to understand and enjoy the delightful treasures of our English literature. We were told at Wellesley that they regard it of prime importance to educate the imagination and cultivate a pure literary style. For this reason they have adopted a system of studies in literature that runs through the entire College Course. They seek to form a truly refined and cultivated taste, to encourage the love of books and create an interest in literary pursuits, that shall influence the students as soon as they enter the College. The course which has been laid out is worthy of examination. No text-books are used there, but the girls study the original authors in the library. They begin with the careful study of the history of literature. The first step is to teach the students in a general way what literature is, and how this great world of written thought has grown up. They commence with the literature of the Greeks and the Romans, and then take up more carefully the history of the formation of the new languages after the destruction of the Western Empire, the history of the early literatures of Italy, Spain, France, Germany and England, and the gradual development of English literature to the present day. In all these subjects they are taught to observe the growth and changes of social life, of religious belief and of political history, with their influences upon literature. After this they are taught the principles of criticism. They are then introduced to the literature of the Elizabethan age, of Milton and his age, of the age of Queen Anne, and the nineteenth century. Later, they take up more carefully the critical study of Homer, Dante and Shakespeare; and in the Senior year they study Chaucer and the early English literature before Chaucer. In all these courses the method is topical; the subjects are given out by the teacher; and the students are

referred to the original works in the library. They are required to examine these and give the results of their examination in the class-room. The success of this method, which we have so imperfectly described, is admirable. One must see the girls' note-books, examine the topic-books and lists of references, as well as observe the results of the class-room instruction, to appreciate the full value of this system in imparting a solid knowledge of the English language and its literature.

It is easy to perceive that the girls must acquire a knowledge of books and authors; that they are compelled to form habits of research, and of careful and independent criticism. Their criticisms are exposed to comparison and discussion in the classes. The principal advantage, however, is that in all their work they are brought into actual communion with the best thoughts and the noblest words of the greatest authors.

The library has been formed for the proper carrying on of this study, and with such completeness that it leaves but little to be desired. All the best books are there. For many of the studies there are numerous duplicates, so that no time is lost by the students in waiting. New books are frequently arriving from France, Germany and England. What the great scholars to-day are thinking and writing is made immediately accessible to the classes. The library is open from morning to night; at whatever hour we went there we found girls at the tables, with their note-books and their references around them, absorbed in study.

HISTORY.

We may apply what we have said in regard to the course in literature (by changing a few names) to the study of history. A similar method is pursued in both. No text-books are used. The girls refer to the original authorities and study the assigned topics. Grecian, Roman, Mediæval and Modern history are taken up successively through the course with the advantage of large historical charts conveniently packed and mounted for class consultation. We may repeat that this study of literature and history is but a new application of the same principles of natural methods of instruction to which we so often recur. The girls are taught to be observers, to note the results of their observations and reason upon them, and then to reproduce in their own language the results of their observations and reflections.

ENGLISH DEPARTMENT.

Under this heading are grouped the subjects of logic, rhetoric, mental and moral philosophy. Logic is studied in the Junior year, and its influence is valuable in teaching the principles of correct reasoning, and detecting carelessness and inaccuracies in thought and speech. Jevon's Logic is the text-book used, and there are many other books of reference. Rhetoric follows logic, but, properly speaking, instruction in rhetoric begins with the College Course. Essay writing is required from the beginning, and in the Senior year, psychology and ethics.

FIVE YEARS' COURSE IN MUSIC AND ART.

The most popular change which has been introduced at Wellesley is the introduction of a thorough course of instruction both in music and art. It is essentially a new departure, and its nature and objects require explanation.

We have already noticed that it is the settled purpose at Wellesley to make the institution a College for girls, and not for men; to be fearlessly original in their plans, and not to be hampered by any past precedents, nor be tame copyists of methods used in boys' colleges.

In considering the demands of the æsthetic side of woman's nature, one of the first practical questions was how to make provision for a musical education and for instruction in art studies. The experiment was attempted with some of the strongest girls of most positive tastes and talents, to see if it would be practicable to carry on simultaneously the severe studies of the College and keep up a musical or art education. It was found to be a hopeless impossibility. The Trustees announce, as the result of their experience, that it is out of the question for any girl to carry on the work of the College classes at Wellesley, and, at the same time, perfect herself in music or in art. The solution of this difficulty has been reached in an excellent way. They have established what they term Five Years' Courses of Study. We will take up, first,—

The Five Years' Musical Course.

This is open to girls who have musical talent. They enter the College in the Freshman class, like other students; but the regular four years' College work is extended through a term of

five years. They pursue the same studies that are required in the regular classical course, join the same classes, have the same examinations and receive the same degrees; but this work is done in five years instead of four, and thus they have the additional time for a parallel course of musical instruction. This may be vocal, on the piano, on the organ, or a combination of all three. The advantages of this method are numerous; the length of time and diversity of occupation enable girls to take it with less effort than the four years' course. The influences of the combined musical and classical education are very marked. A good musician grows in breadth and power, by virtue of the great mental development she receives from the thorough College Course. A fine scholar in the classical department has a more finished and refined culture, by reason of her musical education. They are better musicians because of their broad scholarship; they are better scholars because they are accomplished musicians.

The course of musical instruction — which is fully described in the College calendar — is simply admirable. No competent judge can examine it without being impressed with its thoroughness. This education instead of being a mere accomplishment is thorough, progressive and scientific. The instruction is strictly classical, and the reputation of Wellesley for its musical advantages is already widely extended.

Perhaps, after all we have said, the most important fact is, that this musical instruction is entirely free. Everyone knows how expensive a musical education is, but at Wellesley no extra charge is made for music in the classical course. It is established as one of the regular College studies, and instruction is given in it just as in Latin, Greek or Mathematics. We predict for this five years' musical course a most distinguished success. It solves the great question how a girl's college education can be united with the refinement and charms that belong to woman's nature.

The same reasons that have led to the establishment of a musical course have naturally wrought out a similar problem with regard to the education in art. After a year's trial of the first, the Trustees have also introduced a

Five Years' Art Course.

The description is almost identical with that of the musical course. The students who have natural talents for art are

allowed to take this study. They enter the Freshman class with the same qualifications as all others and receive the same degrees; but the work of four years is distributed through five years, and they are thus enabled to pursue a parallel course of art study. This art course has been laid out very carefully by a well-known professor, and embraces instruction in drawing, modeling, painting in water-colors and oil. The student can give her whole time to one branch or more, according to her capacity and desires. A large art gallery, completely furnished with models, casts, etc., meets all the wants of this department, and the work already gives promise of future success. Of course, this will require time. We have but one or two true schools of art in this country, and these are comparatively in their infancy. There is a great work to be done in art education. There is a wide diversity of opinion upon this subject, and also upon the scientific and practical questions connected with it.

One of the most difficult questions to be met at Wellesley is how to create a truly valuable school of art of high character. It must be organic, original and thorough, and will require patience, skill and a large outlay, to secure the desired result. It is comparatively a trifling matter to give students thorough instruction in drawing, and to teach them painting in water-colors and oil according to the ordinary practice in our cities. But it is to be hoped that something far beyond this will ultimately be accomplished, and that there may be an extensive art gallery with a separate building, and a School of Design with scientific teachers of exceptional ability, who will give art its proper rank as a collegiate or university study.

TEACHERS' COLLEGIATE DEPARTMENT.

We now introduce our readers to a course of instruction that is wholly original. It illustrates, perhaps, better than any other, the progressive spirit of Wellesley and the thoroughly practical aims that control the development of the College.

At the opening of the College many of the students were those who had been teachers. From them and from the great number of teachers who came as visitors, the wants of this class became gradually known to the Trustees. If educators will recall their own experience, it is easy to remember that among the great body of lady teachers the majority are obliged to do hard and unremunerative work, on account of their want

of a higher education. It may be assumed that many of them have shown a natural aptitude for their work, and have acquired a certain degree of success in their profession. They retain their places partly from choice as well as partly from necessity; but there are very few of them who do not feel, and frequently express, their sense of incompleteness in their own education, and the keen desire of opportunities for study such as have never been afforded to them in early youth. If they could have had such opportunities as Wellesley now offers, their lives would have been different. In their maturity they have a thirst for knowledge as well as a laudable desire for advancement in their profession. Many of these know that a year or two of study would fit them for higher positions and enable them to receive larger salaries. Many of them desire learning for its own sake. Out of this state of things naturally originated the Teachers' Collegiate Class.

In 1878 the calendar announced that they would receive a certain number of ladies who were teachers, but desired to form special classes for the purpose of higher instruction. These were to be received without formal examinations, but upon satisfactory evidence of fitness to receive these advantages. They were to be allowed to elect their own subjects, and to stay one or two years in the College pursuing the same.

The plan was so advantageous and the need so pressing that the new class was immediately filled. Fifty ladies, some of whom had been teachers for over ten years, applied for admission. The studies were various; some gave their whole time to higher mathematics, some to Latin, some to the modern languages, some to literature and history, and many of them to scientific studies. All of them received instruction in the philosophy of education. The Hon. J. W. Dickinson, the accomplished Secretary of the Board of Education of Massachusetts, gave them weekly instruction upon this subject. They were also allowed to visit the different classes of the College, in order to observe and study the various methods of instruction adopted by the professors. The Teachers' class became a Normal College of teachers, with a wide field of opportunity and privilege.

Fortunately for this novel and most valuable plan, a benefactor was found with the wisdom to appreciate it and the ability to promote it. Mrs. Valeria G. Stone investigated the subject and entered most heartily into the plans. She gave one hundred

thousand dollars to the College for a new building which is to be called *Stone Hall*. This has been designed with care so as to meet the wants of teachers, and to provide an ideal home for their residence. It is arranged for the accommodation of one hundred ladies, all having apartments to themselves with parlors, music-rooms, etc., for their accommodation. This building is to be completed and furnished in September, 1881, and will then be opened for occupants.

In the meantime this important work has received another impulse. In September last a new dormitory, called *Dana Hall*, was opened, to provide for the present wants of this class. It accommodates twenty-seven persons, and it is probable that even after Stone Hall is completed it will be necessary to keep this also for the use of teachers.

The members of this Teachers' Collegiate Class, are most enthusiastic students, and avail themselves with eager delight of the brilliant opportunities which are before them. It is evident that this is but the germ of a great idea, and it will doubtless develop, before many years, into a true Normal College, with regular courses of study, with the most advanced instruction in the philosophy of education, and its own degrees. The need of such a college is so evident, that we do not discuss it here. There is another practical plan connected with this Teachers' course which meets with our hearty approval. It is the

TEACHERS' REGISTRY.

This is kept at the College for the benefit of the students. All who wish to be enrolled in this registry have the opportunity. Superintendents of schools and all who are in want of teachers are invited to correspond with the Registrar, and are supplied with teachers for any desired position. No charge is made to anyone for this privilege. It is a simple and practical method of bringing into communication those who desire reliable teachers, and teachers who are worthy of good positions.

POST-GRADUATES.

It is a good sign that already Wellesley is attracting so many post-graduates. The class first graduating numbered eighteen. Four of these remain in the College as post-graduate students. This class will increase as the College goes on, and it will be one of the most important phases of the higher

education of women. Hitherto they have had no such opportunities. We hope that the day may soon come when the Wellesley library shall number fifty thousand volumes; when the Astronomical Observatory and the new Laboratory Building and the growing Art Galleries shall open to women higher opportunities for scientific research and special studies.

It would occupy too much space to give the various parallel elective courses. Those who have a more personal interest in the matter will naturally send for the College calendar. It is enough for us to say that they offer valuable parallel courses, which are called Courses for Honors in the Classics, Mathematics and Sciences. The design of these is to make students specialists, and at the same time to provide courses substantially equal in discipline and general culture. Thus, one who may wish to become a teacher of classics can spend four years in the study of Greek and Latin; another who wishes to devote her time solely to the sciences will be able to do so for the same period; while others who have mathematical talents can pursue a four years' course, in addition to the ordinary College curriculum.

DEGREES, EXPENSES, ETC.

Wellesley College has received a special charter from the Commonwealth of Massachusetts, by which it is authorized "*to grant such honorary testimonials, and confer such honors, degrees and diplomas, as are granted or conferred by any university, college or seminary of learning in this Commonwealth; and the diploma so granted shall entitle the possessor to the emoluments and privileges allowed by usage or statutes to the possessor of like diplomas of any university, college or seminary of learning in this Commonwealth.*"

It appears to be a settled purpose at Wellesley, that no student shall receive a degree except as the reward of patient hard work. We notice, with pleasure, that the second, or master's degree, is not to be given as a matter of course in two or three years after graduating, but only for post-graduate studies, and after proper examinations.

We were surprised to learn that the entire expense for board and tuition for girls at Wellesley, is only two hundred and fifty dollars per year and no extras. Such liberality, together with such advantages for education, is without precedent,

and brings the highest education within the reach of girls of moderate means.

The College has been filled from the commencement. The opening of Dana Hall during the current year has enabled them to receive larger classes of students than usual. There are this year between three hundred and sixty, and three hundred and seventy. This is the largest number in any woman's college in the country. Every State in the Union, with one exception, has been represented. Wellesley is decidedly cosmopolitan. There are students from China, India, Turkey, Europe, Africa and South America.

The standard of scholarship is steadily advancing. The present members of the College are the best prepared of any who have been received. It is probable that as the desire for a college education for girls becomes more and more widely extended, the standard of requirements will be raised and a corresponding advance made in the various studies.

DISCONTINUANCE OF THE PREPARATORY DEPARTMENT.

We are told that at the opening of the College, in 1875, it was thought necessary to follow the example of Vassar College, and establish a preparatory department to fit the students for the College classes. It was announced that this department was only temporary, and would probably be discontinued. It was necessary at the outset, in order to establish a standard of preparation, and encourage the desire for collegiate education. But during these four years Wellesley College has become so widely known, and the number of candidates so great, that this department must be discontinued. In September last the Freshman class numbered one hundred and five, the largest class it has ever received. It is probable that the Freshman class will be much larger this year. Under these circumstances it is impossible to continue the preparatory department, as there is no room in the College to receive its students, and it may be that it is no longer desirable. The Trustees have, therefore, officially announced that they will receive no more students in the preparatory department.

It would seem that with this change a new stage of development has begun. The belief is often expressed that the remarkable success thus far attained is but a beginning. They have gone through with their first four years of college

life, graduated their first class, and are now going on with their four fully established classes — Freshman, Sophomore, Junior and Senior. The feeling seems to animate every department that there is a great future before them. There is not only a wise modesty in their appreciation of what they have accomplished, but the ambition to excel themselves, and go on to higher work, which is the harbinger of still greater progress.

LIFE AT THE COLLEGE.

The positive religious character of Wellesley is well known, and we do not need to speak of this aspect of its home life. If we attempt to give our impression of the Wellesley students in a single phrase, we should say that lady-like self-possession is the marked characteristic. The calendar states that the College is intended for young women of moderate means; and that students who are wealthy, as well as those who are not, are expected to practice economy, and to discourage any extravagance in dress and personal expenditure. This suggestion seems to be heeded. The young ladies were dressed simply and in good taste. There was no appearance of "gush" or self-consciousness, nothing "fast" or "loud" in dress or manners. It did not seem to excite any surprise that visitors should attend the classes or be received in the dining-hall. Everything went on quietly in its customary course.

There was the same variety in face and form that might be expected among three hundred and fifty American girls. The general appearance of health was marked. Certainly, hard study does not seem to break down the girls at Wellesley. Their manners were quiet, dignified and graceful. At table there was no stiffness, nor awkward restraint. The young ladies chatted merrily, and everything wore the aspect of cheerful happiness. There was nothing gloomy, prim or restrained, in anything we saw at the College. There was a ceaseless ebb and flow of young life through the halls and corridors. They came and went singly or in company; all seemed busy, bright and joyous. The predominant thought as we look back is, beautiful young lives — beautiful, happy years.

We were impressed with the marked delicacy and refinement of expression and manner, the natural result of wise education and fortunate surroundings. Certainly, the influence of the teachers upon the girls, and the girls upon each other, added to

the culture that elevates and refines home, are bringing out a beautiful type of womanhood.

There is nothing in the College life that would offend the most fastidious taste. There are no public exhibitions, no vulgar copies of the bad manners of college boys, no hazings and no slang. The students do not seem to forget that they are young ladies, nor to respect themselves as well as respect others. We heard of many charming customs which have already grown up at the College — the lovely Flower Sunday, when the chapel is decorated with flowers, as a welcome of the girls to their new home — the Wellesley fashion of hazing the Freshmen with bouquets and kind greetings from the Sophomores; the corridor parties; the receptions; the College societies; the boating crews, with their pretty customs and pretty costumes, their salutes and their songs; as we recall these, we say again, beautiful young lives — beautiful, happy years.

As we close our remarks about the students, we must refer to their protest in favor of honest scholarship, which ought to find an echo in every institution. During the first year a "black sheep" was found in their number, who, among other peccadilloes, was given to "ponies" and "keys." After she left the College the girls voted for a law of their own, that the use of ponies should be considered as a crime against the students; that if any one should be guilty of using them, she should be waited upon by a committee of the classes and solemnly warned not to repeat the offense; that if the offense should be repeated, they would demand from the Faculty the exclusion of the offender. We say well done for the higher education of women, when it bears such fruit. Would that this were the students' law in every school and college. There is nothing more disgraceful or dishonorable than the practice, now so common, of using keys and ponies. It implies a low tone of honor in the persons who tolerate it, as well as moral dishonesty in those who practice the deception.

WHAT HAS WELLESLEY ACCOMPLISHED?

We find ourselves turning back from this general survey of the College life, and inquiring what has been the practical outcome of this movement for the higher education of women? What has Wellesley College accomplished in this work?

One result, certainly is, that it has created the most beautiful home for our girls that the world has yet known, with much, if not everything, that wealth, science and patient industry can gather, for their comfort, health and well-being.

It has established a complete and thoroughly equipped college, with a regular curriculum of the highest standard; with a collection of scientific apparatus that is unsurpassed by any college we know of; with a large and carefully selected library, that ranks among the first half-dozen of our college libraries; with ample cabinets in Natural History; and with thoroughly equipped laboratories that place it in the first rank.

It was the first College to introduce the new method of laboratory instruction in physics upon the broad and scientific plans which were originated by Professor Pickering.

It has also the honor of being one of the earliest American institutions to establish laboratories for the study of Biology, and give instruction in this new science.

We believe that it has already done more than any College to promote the study of microscopy and its practical applications. In the apparatus and equipment for instruction in this science, we know of no college that can compare with Wellesley.

It has inaugurated in the Teachers' Collegiate Course a new era of progress and reform for the female teachers of the land; and, although this is but the germ of a great conception, its practical utility is already demonstrated and appreciated.

Best of all, it furnishes a practical example of the true philosophy of education. With our experience for the past forty years, and after a careful survey of the field, we are compelled to admit that this young College furnishes to-day the most practical, the most thorough and complete illustration, which we know, of the natural methods of instruction.

So much for what Wellesley has accomplished in the last four years. If in the years to come the same spirit of progress, the same practical wisdom and the same breadth of view, govern its counsels, it will demonstrate the truth of the opinion with which we commenced this article, and which grows with our growth and strengthens with our knowledge,—that the movement for the higher education of women is one of the great ocean currents in the history of our race, and not a passing excitement or temporary reform.

THE DEPARTMENT OF EDUCATION AT WASHINGTON.

1867.–1870.

INTRODUCTION.

THE earliest recognition by the General Government, of education in the several States as a great national interest, was made in the census of 1840. We have already mentioned Mr. Barnard's early efforts in 1838, and in 1839,* to bring this subject to the attention of the President, and Secretary of State, and the use made by him and Mr. Mann in 1842, of the statistics of institutions, teachers, and students, and the illiteracy of the adult population of both native and foreign birth, to show the magnitude of this interest, and the utter inadequacy of existing means of popular education to meet the exigencies of a Republican government.

In 1842 and 1843, Mr. Barnard urged on large public audiences in legislative halls, and elsewhere in nearly every State, the importance of collecting and disseminating by official, or associated agency, reliable information on the condition and improvement of common schools, and other means of popular education, and of establishing in each State, and some one city for the whole country, "a central repository or office, supplied with plans of schoolhouses, apparatus, and furniture, and a circulating library of books and pamphlets on education, and a specimen of school library;" "and to give the highest efficiency to any and all these agencies of school improvement, the employment of an individual who should devote all his time to their promotion."

In 1845, and again in 1847 he tried to get "the diffusion of a knowledge of the science and art of education, and the organization and administration of systems of public schools" into the plan of the Smithsonian Institution. In 1849, in the Committee charged with presenting topics for the consideration of the Convention of the Friends of Popular Education, he proposed "the establishment at Washington of a permanent Statistical Bureau charged with the decennial census, which should present an annual report on the educational statistics and progress of the country."

In 1850 he proposed to secure the same object for New England with some modifications, such as the establishment of a monthly Journal, through the American Institute of Instruction; and in 1854 the "plan of a Central Agency for the Advancement of Education in the United States," by the Smithsonian Institution, or

* American Journal of Education XIX, p. 837; Do I, p. 921. After the secession of the Southern States in 1861, a Government Bureau of Education became possible, and the agitation thereafter was in that direction. See Paper by S. H. White of Illinois, in 1864; by A. J. Rickoff of Ohio, in 1865; of J. P. Wickersham, o. Penn., in 1865, and of E. E. White of Ohio (now of Indiana), in January, 1866,—all printed in the American Journal of Education for those years. A history of the Act, and of its many hindrances, will be found in Volume XXV.

the Association for the Advancement of Education, or a Bureau in one of the governmental departments, was submitted by him to the annual meeting at Washington in December, of the Association above named. A Committee consisting of Bishop Alonzo Potter and Mr. Barnard was appointed to confer with the President, and Head of any of the Departments on the subject. This "Plan," as will be seen below, embodies substantially the provisions of the *Act to establish a Department of Education* of 1867.

The following Plan for "the Increase and Diffusion of Knowledge" of Education, and especially of Popular Education, and plans for its improvement through the Smithsonian Institution; or the American Association for the Advancement of Education was submitted to the Association by Hon. Henry Barnard.

The Institution [or Association] to appoint a secretary or agent; with a salary, and to furnish a room for an office and depository of educational documents and apparatus, and beyond this not to be liable for any expense.

Agenda by the secretary or agent:

1. To devote himself exclusively to the "increase and diffusion of knowledge" on the subject of education, and especially of the condition and means of improving Popular Education, and particularly

2. To answer all personal or written inquiries on the subject, and collect and make available for use, information as to all advances made in the theory and practice of education in any one State or country.

3. To attend, as far as may be consistent with other requisitions on his time, and without charge to the funds of the institution, [or Association] Educational Conventions of a national and State character, for the purpose of collecting and disseminating information.

4. To edit a publication, to be entitled the American Journal and Library of Education, on the plan set forth in the accompanying paper (A.)

5. To collect

(a) Plans and models of school-houses and furniture.

(b) Specimens of maps and other material aids of education.

(c) Educational reports and documents from other States and countries.

6. To institute a system of educational exchange between literary institutions in this and other countries.

7. To make arrangements, and effect, if practicable, at least one meeting or conference of the friends of educational improvement in Washington [or elsewhere] every year.

8. To submit annually a report in which shall be given a summary of the progress of education, in each State, and as far as practicable, in every country

A.

PLAN OF PUBLICATION.—A quarterly or monthly issue under the general title of the AMERICAN JOURNAL AND LIBRARY OF EDUCATION.

I. A JOURNAL OF EDUCATION, to be issued in quarterly or monthly numbers, embracing articles on systems, institutions and methods of education, and the current intelligence of literature and education, and to make an octavo volume annually of at least 600 pages.

II. A LIBRARY OF EDUCATION; to consist of a series of independent treatises on the following [among other] subjects, to be issued in parts, and to be forwarded with the Journal to subscribers; the several parts or treatises to make an octavo volume of at least 600 pages per year.



AMERICAN LIBRARY OF EDUCATION.

1. A CATALOGUE of the best publications on the organization, instruction and discipline of schools, of every grade, and on the principles of education, in the English, French, and German languages.

2. A HISTORY OF EDUCATION, ancient and modern.

3. AN ACCOUNT OF ELEMENTARY INSTRUCTION IN EUROPE, based on the reports of Bache, Stowe, Mann, and others.

4. NATIONAL EDUCATION IN THE UNITED STATES; or contributions to the history and improvement of common or public schools, and other institutions, means and agencies of popular education in the several States (B.)

5. SCHOOL ARCHITECTURE; or the principles of construction, ventilation, warming, acoustics, seating, &c., applied to school rooms, lecture halls, and class rooms, with illustrations.

6. NORMAL SCHOOLS, and other institutions, means and agencies for the professional training and improvement of teachers.

7. SYSTEM OF PUBLIC EDUCATION FOR LARGE CITIES AND VILLAGES, with an account of the schools and other means of popular education and recreation in the principal cities of Europe and in this country.

8. SYSTEM OF POPULAR EDUCATION FOR SPARSELY POPULATED DISTRICTS with an account of the schools in Norway and the agricultural portions of other countries.

9. SCHOOLS OF AGRICULTURE, and other means of advancing agricultural improvement.

10. SCHOOLS OF SCIENCE applied to the mechanic arts, civil engineering, &c.

11. SCHOOLS OF TRADE, NAVIGATION, COMMERCE, &c.

12. FEMALE EDUCATION, with an account of the best seminaries for females in this country and in Europe.

13. INSTITUTIONS FOR ORPHANS.

14. SCHOOLS OF INDUSTRY, or institutions for truant, idle or neglected children, before they have been convicted of crime.

15. REFORM SCHOOLS, or institutions for young criminals.

16. HOUSES OF REFUGE, for adult criminals.

17. SECONDARY EDUCATION, including 1. institutions preparatory to college, and 2. institutions preparatory to special schools of agriculture, engineering, trade, navigation, &c.

18. COLLEGES AND UNIVERSITIES.

19. SCHOOLS OF THEOLOGY, LAW, AND MEDICINE.

20. MILITARY AND NAVAL SCHOOLS.

21. SUPPLEMENTARY EDUCATION, including adult schools, evening schools, courses of popular lectures, debating classes, mechanic institutes, &c.

22. LIBRARIES, with hints for the purchase, arrangement, catalogueing, drawing and preservation of books, especially in libraries designed for popular use.

23. INSTITUTIONS FOR THE DEAF AND DUMB, BLIND, AND IDIOTS.

24. SOCIETIES FOR THE ENCOURAGEMENT OF SCIENCE, THE ARTS AND EDUCATION.

25. PUBLIC MUSEUMS AND GALLERIES.

26. PUBLIC GARDENS, and other sources of popular recreation.

27. EDUCATIONAL TRACTS, or a series of short essays on topics of immediate practical importance to teachers and school officers.

28. EDUCATIONAL BIOGRAPHY, or the lives of distinguished educators and teachers.

29. EDUCATIONAL BENEFACTORS, or an account of the founders and benefactors of educational and scientific institutions.

30. SELF-EDUCATION; or hints for self-formation, with examples of the pursuit of knowledge under difficulties.

31. HOME EDUCATION; with illustrations drawn from the Family Training of different countries.

32. EDUCATIONAL NOMENCLATURE AND INDEX; or an explanation of words and terms used in describing the systems and institutions of education in different countries, with reference to the books where the subjects are discussed and treated of.

The Series, when complete, will constitute an ENCYCLOPEDIA OF EDUCATION

B.

NATIONAL EDUCATION IN THE UNITED STATES; or Contributions to the History and Improvement of Common or Public Schools, and other means of Popular Education.

I. Survey of the principal agencies which determine the education of a people with an explanation of the American nomenclature of schools and education.

II. A brief sketch of the action of the General Government in the matter of education and schools, *i. e.*, Appropriation of Public Lands for educational purposes in the several States, Military Academy at West Point, Naval School at Annapolis, Education of the Indians.

III. Legislation of each State respecting education, with special reference to the organization, administration, and support of common or public schools, with an outline of the system in operation in 18.4, or 18.5, in each State.

IV. Condition of education in each State, according to the Census returns of 18.0, and other reliable sources of information, arranged under the following heads:

1. Elementary or Primary Education.
2. Academic or Secondary Education.
3. Collegiate or Superior Education, including such institutions as embrace a course of study usually made the condition of granting the degree of Bachelor of Arts.
4. Professional or Special Education.
 - a. Theology.
 - b. Law.
 - c. Medicine.
 - d. Engineering.
 - e. Agriculture.
 - f. Mechanics.
 - g. Commerce.
 - h. Teaching.
 - i. Fine Arts.
 - j. Deaf-mutes.
 - k. Blind.
 - l. Idiots.
5. Supplementary Education.
 - a. Evening Schools.
 - b. Lyceums.
 - c. Courses of Lectures.
 - d. Libraries of Circulation.
 - e. Libraries of Reference.
 - f. Adult Schools.
 - g. Mechanic Societies.
6. Reformatory Schools.
7. Orphan Houses.
8. Societies for the encouragement and advancement of science, the arts and education.

Under each of the above classes of educational institutions and agencies, a distinction will be made, as far as practicable, between public and private, incorporated and individual, general and sectarian, for male and female, city and country. Under each State an outline of the system and a summary of the statistics of education will be given for all cities having more than 10,000 inhabitants.

V. Educational funds—State, Municipal and Institutional; amount realized from tax on property, from permanent funds, and from tuition paid by scholars.

VI. Educational buildings; remarks on their general condition, with illustrations of a few of the best specimens of each class of buildings.

VII. Catalogue of Documents relating to the educational systems and institutions in each State—with an Index referring to the most important topics presented or discussed in each document.

VIII. Statistical Tables, with a summary of those educational agencies, such as the press, ecclesiastical organizations, facilities of locomotion, etc., which determine the direction, and defeat or advance the education given in schools.

IX. A brief statement of the educational systems and statistics of the most civilized countries of Europe.

[*The above work is in preparation by Henry Barnard, of Connecticut, who has visited nearly every State to collect documents, and instituted personal observations and inquiries respecting the several points presented in the above plan.*]

At the annual meeting of the American Association for the Advancement of Education, at Detroit, in August, 1856, Mr. Barnard in the opening address as retiring president, dwelt on certain public aspects of education.—(1), the magnitude of the educational interests of the country as exhibited in the census returns of 1850; (2), the service the National Government could render to education in the several States, by an annual report from a competent officer who should be put in immediate communication with State and municipal systems, and thus deal with the education, as with the agriculture of the country; (3), the appropriation of the income of the public lands henceforward to the several States for the specific purpose of the professional education, improvement, and support of teachers of public schools: (4), a provision in the constitution of every State, making it obligatory on the Legislature to establish, aid, and supervise public schools of different grades and kinds to meet the educational wants of the people, and to protect society from the neglect of parental duty in not sending their children to some school, public or private; (5), to apply an educational test to all candidates for admission to the military, naval, civil, and diplomatic service of the government.

Every year following to 1861, when the secession of the southern members, with the indifferences of some, and the objections of others on constitutional scruples as to any national recognition of a State duty, changed the position of such questions, Mr. Barnard visited Washington to secure some advance in the directions above indicated. To the first bill to grant public lands in aid of colleges of agriculture and the mechanical arts, he secured some votes; to the amendment changing the mode of appointing cadets to the Military and Naval Academy by open competitive examinations in each congressional district as advocated by him in the Report of the Visitors to the former in 1861, and of the latter in 1862, (both drawn up by him in behalf of the respective boards of which he was a member,) he furnished the authority on which the change was advocated both in the House and Senate.

In the various stages of the discussion, he was consulted by those having charge of the Memorial of the National Convention of School Superintendents, asking for the establishment of a Bureau of Education; and it was at his request, and furnished with his explanations as to the true and obvious intent of the bill not to centralize the administration of schools, that the bill was rescued from the executive veto by the personal appeal of Senator Dixon* of Connecticut, to President Johnson.

* Mr. Dixon, from personal friendship to Mr. Barnard, and not from any special interest in the measure itself, was able to give such explanations to Senators who were not prepared to confer on the President any new appointment, to secure the favorable considerations of the memorial and bill from the House in that session.

It was the unanimous opinion of the Association that the interests of education would be greatly promoted by the organization of such a Bureau at the present time; that it would render needed assistance in the establishment of school systems where they do not now exist, and that it would also prove a potent means for improving and vitalizing existing systems. This it could accomplish:

1. By securing greater uniformity and accuracy in school statistics, and so interpreting them that they may be more widely available and reliable as educational tests and measures.

2. By bringing together the results of *school systems* in different communities, States, and countries, and determining their comparative value.

3. By collecting the results of all important experiments in new and special methods of *school instruction and management*, and making them the common property of school officers and teachers throughout the country.

4. By diffusing among the people information respecting the school laws of the different States; the various modes of providing and disbursing school funds; the different classes of school officers and their relative duties; the qualifications required of teachers, the modes of their examination, and the agencies provided for their special training; the best methods of classifying and grading schools; improved plans of school-houses, together with modes of heating and ventilation, etc.,—information now obtained only by a few persons and at great expense, but which is of the highest value to all intrusted with the management of schools.

5. By aiding communities and States in the organization of school systems in which mischievous errors shall be avoided and vital agencies and well-tried improvements be included.

6. By the general diffusion of correct ideas respecting the *value* of education as a quickener of intellectual activities; as a moral renovator; as a multiplier of industry and a consequent producer of wealth; and, finally, as the strength and shield of civil liberty.

In the opinion of your memorialists, it is not possible to measure the influence which the faithful performance of these duties by a National Bureau would exert upon the cause of education throughout the country; and few persons who have not been intrusted with the management of school systems can fully realize how wide-spread and urgent is the demand for such assistance. Indeed, the very existence of the Association which your memorialists represent is itself positive proof of a demand for a national channel of communication between the school officers of the different States. Millions of dollars have been thrown away in fruitless experiments, or in stolid plodding, for the want of it.

Your memorialists would also submit that the assistance and encouragement of the General Government are needed to secure the adoption of school systems throughout the country. An ignorant people have no inward impulse to lead them to self-education. Just where education is most needed, there it is always least appreciated and valued. It is, indeed, a law of educational progress that its impulse and stimulus come from *without*. Hence it is that Adam Smith and other writers on political economy expressly except education from the operation of the general law of supply and demand. They teach, correctly, that the demand for education must be awakened by external influences and agencies.

This law is illustrated by the fact that entire school systems, both in this and in other countries, have been lifted up, as it were bodily, by just such influences as a National Bureau of Education would exert upon the schools of the several States; and this, too, without its being invested with any official control of the school authorities therein. Indeed, the highest value of such a Bureau would be its quickening and informing influence, rather than its authoritative and directive control. The true function of such a Bureau is not to direct officially in the school affairs in the States, but rather to coöperate with and assist them in the great work of establishing and maintaining systems of public instruction. All experience teaches that the nearer the responsibility of supporting and directing schools is brought to those immediately benefited by them, the greater their vital power and efficiency.

AN ACT TO ESTABLISH A DEPARTMENT OF EDUCATION.

On the 14th of Feb., 1866, Gen. GARFIELD, in the House of Representatives, presented the Memorial of the National Association of School Superintendents, which met in Washington, Feb. 6th, 7th and 8th, asking the establishment of a National Bureau of Education, and at the same time a bill providing for such a Bureau in the Department of the Interior, and both memorial and bill, on his motion, were referred to a Select Committee of seven. The Committee, consisting of GARFIELD, of Ohio, PATTERSON, of New Hampshire, BOUTWELL, of Massachusetts, DONNELLY, of Minnesota, MOULTON, of Illinois, GOODYEAR, of New York, and RANDALL, of Pennsylvania, reported back the bill on the 5th of June, with an amendment in the nature of a substitute, by which an independent Department, instead of a Bureau of Education, was created. The bill thus amended, was advocated, on the 5th and 8th of June, by Mr. DONNELLY, of Minnesota, MOULTON, of Illinois, Mr. BANKS and Mr. BOUTWELL, of Mass., and Mr. GARFIELD, of Ohio, and opposed by Mr. ROGERS, of N. Jersey, Mr. RANDALL, of Penn., and Mr. PIKE, of Maine; but final action was not reached till June 19th, when the question being taken by yeas and nays, it was passed as reported by the Committee, by a vote of 80 yeas to 44 nays.

The Bill, in the Senate, was referred to the Standing Committee on the Judiciary, who recommended its passage without amendment; and, after a debate on the 26th of Feb., 1867, on a motion to substitute Bureau for Department, was passed as received from the House, without division, on the 1st of March, and signed by the President on the 2d.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there shall be established, at the city of Washington, a Department of Education for the purpose of collecting such statistics and facts as shall show the condition and progress of education in the several States and Territories, and of diffusing such information respecting the organization and management of schools and school systems, and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country.

SEC. 2. *And be it further enacted*, That there shall be appointed by the President, by and with the advice and consent of the Senate, a Commissioner of Education, who shall be intrusted with the management of the department herein established, and who shall receive a salary of four thousand dollars per annum, and who shall have authority to appoint one chief clerk of his department, who shall receive a salary of two thousand dollars per annum, one clerk who shall receive a salary of eighteen hundred dollars per annum, and one clerk who shall receive a salary of sixteen hundred dollars per annum, which said clerks shall be subject to the appointing and removing power of the Commissioner of Education.

SEC. 3. *And be it further enacted*, That it shall be the duty of the Commissioner of Education to present annually to Congress a report embodying the results of his investigations and labors, together with a statement of such facts and recommendations as will, in his judgment, subserve the purpose for which this department is established. In the first report made by the Commissioner of Education under this act there shall be presented a statement of the several grants of land made by Congress to promote education, and the manner in which these several trusts have been managed, the amount of funds arising therefrom, and the annual proceeds of the same, as far as the same can be determined.

SEC. 4. *And be it further enacted*, That the Commissioner of Public Buildings is hereby authorized and directed to furnish proper offices for the use of the department herein established.

On the 11th of March, HENRY BARNARD was nominated by President JOHNSON, and on the 16th was confirmed by the Senate, Commissioner of Education.

HENRY BARNARD.*

HENRY BARNARD, a gentleman most honorably associated by his devoted labors with the great cause of American education, is a native of Connecticut. He was born at Hartford, January 24, 1811, of a family which had lived on the spot from the first settlement of the colony. His father was a wealthy farmer, who gave to his son every advantage of education. Beginning with the usual New England preliminary training of the common school, he advanced through the higher course of an academy at Monson, Massachusetts, and the Hopkins Grammar School, in Hartford, to Yale College, which he entered at the age of fifteen, in 1826. His college career of four years was marked by his diligence and success in classical studies, with a greater devotion to English literature than generally enters into the subgraduate course. He especially availed himself, also, of the opportunities of intellectual intercourse withh is fellow-pupils, and of the prompt uses of his faculties offered by the discussions and the exercises of the college literary societies.

Leaving college with honor, in 1830, Mr. Barnard devoted five years to a systematic course of reading and preparation for the law, joining to the usual preliminary study of the profession a diligent reading of the best English authors, including the works of Bacon, Gibbon, Warburton, Burke, Barrow, Taylor, and other great masters of thought and expression. Following, too, as we are told, the advice of President Day of Yale, he kept up and improved his acquaintance with the classics, by reading every day something of Homer, Virgil, or Cicero. His mental habits as a scholar were also strengthened by taking charge for a time of an academy in Wellsboro, Pennsylvania.

In 1835, having pursued his special legal studies in the office of the Hon. Willis Hall, afterward Attorney-General of the State of New York, and of Mr. William H. Hungerford, of Hartford, he was admitted as attorney and counselor-at-law in Connecticut. Before entering on the practice of his profession, he was enabled, by the liberality of his father, to visit Europe, having previously traveled with the earnestness of a diligent observer through the Western and Southern portions of the United States. For the purpose of a more intimate knowledge of life and nature abroad, he made extensive journeys on foot in England, Scotland, and Switzerland. He also made the acquaintance of some of the most eminent literary personages of Great Britain. Thus fortified by intelligent travel, he returned, after an absence of eighteen months, to the United States, with increased power and a confirmed resolution to make his life useful to his countrymen.

In 1837, he was elected to represent Hartford in the Legislature of the State, and served in that body for three years, devoting himself to measures relating to the social, intellectual, and moral welfare of the people. Various humanitary objects enlisted his attention, as the education of the deaf and dumb, the care of the poor and insane, public libraries, &c.; but he was especially engaged in originating and securing the passage of an "Act to Provide for the Better Supervision of Common Schools." A Board of Commissioners was created by this act, of which Mr. Barnard was made the secretary. The duties of this office were of the most responsible character, and, in fact, threw upon the secretary the guidance and working of the whole system. It became his duty to ascertain,

* From Duyckinck's "*Cyclopædia of American Literature*," Vol. III., p. 97.

either by communication or by personal inspection, the actual condition of the schools; to address, at least, one meeting of parents, teachers, and school officers in each county; to edit and superintend the publication of a journal devoted to education, and to present to the board and the Legislature a report of his various observations, with suggestions as to the management of the great interests intrusted to him.

His first annual report was presented in 1839, exhibiting a vast array of facts, the result of a diligent and intelligent performance of these various duties. It called forth the admiration of the late Chancellor Kent, who pronounced it, in his Commentaries on American Law, "A bold and startling document, founded on the most painstaking and critical inquiry, and containing a minute, accurate, comprehensive, and instructive exhibition of the practical condition and operation of the common school system of education." Four reports of this character covered the period of Mr. Barnard's secretaryship, when the board was abolished by some untoward political action in 1842. During this period, Mr. Barnard also issued four volumes of the "*Connecticut Common School Journal.*" The compensation allowed by the State for these services, over four thousand dollars, was generously expended by the secretary in promoting the work of education.

Mr. Barnard next made a tour throughout the country,* collecting material for a "*History of Public Schools and the Means of Popular Education in the United States,*" from the preparation of which he was withdrawn to the work of setting on foot a comprehensive system of school education in Rhode Island. He was instrumental in introducing a bill providing for the appointment of an agent or commissioner to examine into and further this work of instruction in the State; and, on the act being passed, became such commissioner. He performed these new duties from 1843 to 1849, creating a system of organization, exact in detail, thorough and efficient in all its regulations. His published writings during this time include "*A Report on the Public Schools of Rhode Island,*" (1845;) "*Documents Relating to the Public Schools of Rhode Island,*" (1848;) "*Documentary History of the Public Schools of Providence from* 1800 *to* 1849," and "*Journal of Rhode Island Institute of Instruction,*" 3 vols., (1845–9.) At the close of his services, which he was compelled to relinquish from ill health, Mr. Barnard received the unanimous thanks of the Senate and House of Representatives of the State for "the able, faithful, and judicious manner in which he had, for five years, fulfilled his duties as Commissioner of Public Schools."

Returning now to his home in Connecticut, and the enjoyment of the mansion which he had inherited from his father, he resisted various offers of professorships and other responsible situations connected with education, to advance this good work in his own State. In 1849, he saw his favorite project successful, of the establishment of a State Normal School, and he was placed at the head of it, in its general conduct, with the duties added to this office of principal, of Superintendent of Common Schools. On the 4th of June, 1851, he delivered

* During this tour which occupied over twelve months, and included every State then in the Union, Mr. Barnard addressed six Legislatures, had interviews with the Governors and leading members of the government of most of the States, and of several of the large cities in each, and established a correspondence, which in subsequent years led to the building of school houses, the introduction and modification of systems of public schools, and the employment of teachers in nearly every State.

the dedicatory address on the completion of the building provided by the citizens of New Britain for the accommodation of the State Normal School.

In 1852, he published a "*Discourse in Commemoration of the Life, Character, and Services of the Rev. Thomas H. Gallaudet,*" delivered at the request of the citizens of Hartford, with an appendix, embracing a "History of Deaf Mute Instruction and Institutions in Europe and the United States, and particularly of the American Asylum at Hartford." He again edited the "*Connecticut Common School Journal*" from 1850 to 1855. In 1854, he published a volume of nearly nine hundred octavo pages, an elaborate view of "*National Education in Europe,*" a repository of valuable facts which was declared by the "*Westminster Review*" "to group under one view the varied experience of nearly all civilized countries."

Mr. Barnard resigned his official duties as superintendent in Connecticut, in 1854; but he did not, however, relinquish the purpose of his life in his devotion to the cause of education. He began the publication, at Hartford, of a quarterly review, the "*American Journal of Education,*" in 1856, and it has since been continued and conducted by him. Its pages embrace all that relates to the history, the philosophy, and practice of the work of instruction.

One of the latest and most important distinct publications of Mr. Barnard is a volume, the first of a projected series, entitled "*Educational Biography, or Memoirs of Teachers, Educators, and Promoters and Benefactors of Education, Literature, and Science.*" One of its subjects, the precursor of a long line of American worthies, has also furnished a separate theme for the author in his "*Biographical Sketch of Ezekiel Cheever, with Notes, on the Early Free Schools and School Books of New England,*" of which a second edition was published at Hartford, in 1856. There are other works of Mr. Barnard relating to the topic of education, of which we may mention a volume, of which the large number of one hundred and thirty thousand copies have been sold, entitled "*School Architecture,*" and in an abridged form, "*Practical Illustrations of the Principles of School Architecture.*"

The value of such labors speaks for itself. It is of a practical character, and a reputation like that of Dr. Barnard—(he has received the degree of doctor of laws from Yale College, from Union, and from Harvard, founded upon it)—can only be supported by manifest ability.*

[In the Spring of 1852, after several interviews with several leading members of the Board of Regents, as to the policy on which the State University of Michigan should be reorganized, but without reference to his being associated with it, Mr. Barnard was tendered the appointment of chancellor, and would have accepted but for a shock to his nervous system from being thrown from his carriage, that, in the opinion of his physician, required the cessation of all mental effort for several months, which were spent in England and France. On his return he was tendered the presidency of the State University of Indiana, which he declined, but in 1858 he accepted the chancellorship of the State University of Wisconsin, on condition that he might at the same time act as agent of the Board of Normal Regents, and in that capacity inaugurate a system of Teachers' Institutes, County Teachers Associations, Normal Classes in all Colleges, Academies, and Public High Schools, and one Normal School at the capital of the State to give development and efficiency to the professional training of teachers, and make the University felt in the educational movements of the State.]

BARNARD'S EDUCATIONAL LABORS.

We give below a few notices of Mr. Barnard's labors and publications in the cause of public schools and popular education.

"I can not omit this opportunity of recommending the reports which have emanated from this source, as rich in important suggestions, and full of the most sound and practical views in regard to the whole subject of school education." *Bishop Alonzo Potter, in the School and Schoolmaster*, p. 159. *New York ed.*, 1842.

"The report, [for 1838,] contains a laborious and thorough examination of the condition of the common schools, in every part of the State. It is a bold and startling document, founded on the most painstaking and critical inquiry, and contains a minute, accurate, comprehensive, and instructive exhibition of the practical condition and operation of the common school system of education." *Kent's Commentaries on American Law. Note—Fifth Ed.* 1845. *Vol. II., p.* 196.

"The several reports of Henry Barnard, Esq., Secretary of the Board of Education—the most able, efficient, and best informed officer that could, perhaps, be engaged in the service—contain a digest of the fullest and most valuable information that is readily to be obtained on the subject of common schools, both in Europe and the United States. I can only refer to these documents with the highest opinion of their merits and value." *Do., Fifth Ed., p.* 196.

"His labors in Connecticut are characterized by great sobriety of thought, patient application to details, and the highest practical wisdom, as well as by the enthusiasm of a generous heart" *New York Review for April*, 1843.

"Here, [R. I.,] in the short space of four years, he created and thoroughly established a system of popular education, which, under the wise and careful administration of his successors in office, has become a model for general imitation." *Appleton's New American Cyclopædia, Vol. II., p.* 645.

"Henry Barnard, of Connecticut, has devoted his life to the promotion of education, and has contributed more than any other person in the United States to give consistency and permanence to the efforts of enlightened men in behalf of this great cause. He is eminently practical, and, at the same time, by his various writings, he has largely diffused, among all classes, true views of the nature and necessity of thorough instruction, especially in a country where the political institutions rest upon the people." *Recollections of a Life Time. By S. G. Goodrich, Vol. I., p.* 541.

"His name is associated, in both hemispheres, with those far-extending and successful efforts for the foundation of education, in the largest sense, and for the elevation, upon higher planes of life, of the great masses of men, which so illustrate our advancing civilization." *Dr. Humphrey's Life and Labors of T. H. Gallaudet.*

"I remember, with fresh interest, to-day, [opening of the State Normal School of Connecticut, in 1851,] how my talented friend, who has most reason of all to rejoice in the festivities of this occasion, consulted with me, thirteen years ago, in regard to his plans of life; raising, in particular, the question, whether he should give himself wholly and finally to the cause of public schools. I knew his motives, the growing distaste he had for political life, in which he was already embarked, with prospects of success, and the desire he felt to occupy some field more immediately and simply beneficent. He made his choice; and now, after encountering years of untoward hindrance here, winning golden opinions, meantime, from every other State in the republic, and from ministers of education from almost every nation in the old world, by his thoroughly practical understanding of all that pertains to the subject; after raising, also, into vigorous action, the school system of another State, and setting it forward in a tide of progress, he returns to the scene of his beginnings, and permits us here to congratulate him and ourselves in the prospect that his original choice and purpose are to be fulfilled. He has our confidence; we are to have his ripe experience." *Rev. Dr. Bushnell's Address on Opening of State Normal School in New Britain*, 1851.

"The career of Henry Barnard, as a promoter of the cause of education, has no precedent, and is without a parallel. * * * He stands before the world as a national educator. We know, indeed, that he has held office, and achieved great success in the administration and improvement of systems of public instruction in particular States. But these efforts, however important, constitute only a segment, so to speak, in a larger sphere of his efforts. Declining numerous calls to high and lucrative posts of local importance and influence, he has accepted the whole country as the theater of his operations, without regard to State lines; and, by the extent, variety, and comprehensiveness of his labors, has earned the title of the American Educator." *Massachusetts Teacher, Jan.*, 1858.

"Mr. Barnard, in his work on 'National Education in Europe,' has collected and arranged more valuable information and statistics than can be found in any one volume in the English language. It groups, under one view, the varied experience of nearly all civilized countries." *Westminster Review for Jan.*, 1854.

"It is an encyclopædia of educational systems and methods." *Massachusetts Teacher for Jan.*, 1858.

"The new school-houses in the United States, so well adapted to their objects, both in their exterior and interior, are visible marks of his zeal. His 'School Architecture' has been widely influential in America; and, since the Edinburgh Review called attention to its merits, the results of his suggestions are already manifest in England. "I have often had occasion to admire the magic influence of Dr. Barnard, his brilliant powers of eloquence, and his great administrative talents." *Dr. Wimmer's Die Kirche und Schule in Nord Amerika. Leipzig*, 1853.

"Dr. Barnard, by his writings on school architecture, has created a new department in educational literature." *Dr. Vogel. Leipzig.*

"This change, [in the school-houses and schools of Rhode Island and Connecticut, especially the gradation of schools,] is to be ascribed to the labors of Hon. Henry Barnard more than to any other cause. This gentleman has dedicated his remarkable abilities, for many years, to the improvement of common school education. The results of his labors may be discovered in almost every town in Connecticut and Rhode Island." *Dr. Wayland's Introductory Lecture before the American Institute of Instruction, for* 1854.

"Under his administration, common schools advanced rapidly. Gentlemanly in his address, conciliatory in his manners, remarkably active and earnest, he combines more essential elements of character for Superintendent of Education, than any other individual with whom it has been my fortune to be acquainted." *Hon. John Kingsbury.*

"For carrying out these measures of reform and improvement, an agent was selected, of whom it is not extravagant to say that, if a better man be required, we must wait at least another generation, for a better one is not to be found in the present." *Mr. Mann, in Massachusetts Common School Journal, for* 1846.

"There is no man whom our committee has consulted on this subject, for the last three years, who gives us so much satisfaction, who is so perfectly master of the subject, and so thoroughly practical in his views, as he. We regard him as deservedly the best and ablest guide on this subject in the whole country." *Hon. J. G. Hulburd, Chairman of Committee on Colleges, Common Schools, &c., in the Legislature of N. Y.*, 1842.

"The new system in Connecticut was most efficiently and beneficially administered under the auspices of one of the ablest and best of men." *Hon. Horace Mann, Oration on the Fourth of July, in Boston*, 1842.

"His task was to awaken a slumbering people, to tempt avarice to loosen its grasp, to cheer the faint-hearted, and awaken hopes in the bosom of the desponding. * * * We are glad to see such men engaged in such a cause. We honor that spirit which is willing "to spend and be spent" in the public service, not in the enjoyment of sinecures loaded with honors and emoluments, but toiling alone, through good report and evil report, alike indifferent to the flattery or the censure of evil-minded men, and intent only on the accomplishment of its work of benevolence and humanity. To that spirit is the world indebted for all of goodness and greatness in it worth possessing. The exploits of the conqueror may fill a more ambitious page in history; the splendors of royalty may appear more brilliant and dazzling in the eyes of the multitude; and to the destroyer of thrones and kingdoms they may bow, in terror of his power; but the energy and devotion of a single man, acting on the hearts and the minds of the people, is greater than them all. They may flourish for a day, and the morrow will know them not, but *his* influence shall live; and through all the changes and vicissitudes of thrones and kingdoms and powers on earth, shall hold its onward, upward course of encouragement and hope in the great cause of human progress and advancement." *New York Review for April*, 1843.

"We commend Mr. Barnard's Reports as valuable documents, ably and carefully prepared, and worthy the attention of all who feel an interest in the literature of education. * * We can not take leave of the subject, without recording our admiration of that singular disinterestedness which crowns his other good qualities. In point of fact, he has devoted his whole time gratuitously, for the last three years, to this interest. We record this fact with pride and pleasure, in the thought that, in this age of loud profession and restless self-seeking, an individual has been found, with the magnanimity to enter upon, and a resolution to persevere in, this modest course of self-sacrificing usefulness. Let the State of Connecticut look to it that she pays to such conduct its proper meed of gratitude and respect. One such man is worth a score of selfish politicians." *North American Review for April*, 1842.

"When I contemplate the picture of the immense mental labor accomplished in this way [by Mr. Barnard, in his labors to build up a system of public schools in Rhode Island;] when I think of what a mass of information has thus been spread, and how conviction has, as it were, been made to force itself upon every home, every head, and every heart; when I behold a people awakened to the consciousness of a great public evil, and in a manner driven out of their houses to correct it; when I see all this, I confess I am more affected by this crusade against dilapidated school-houses, inefficient schoolmasters, and faulty methods of instruction, than by many of the enterprises that are more lauded in history." *Siljstrom's Educational Institutions of the United States Stockholm*, 1852

REPORT OF THE COMMISSIONER OF EDUCATION.

DEPARTMENT OF EDUCATION,

Washington, D. C., March 15, 1868.

AT the close of the first year since he received from the President of the United States authority to organize and administer the affairs of this Department, the Commissioner of Education has the honor to submit his first or preliminary Report, "embodying the results of his investigations and labors, together with a statement of such facts and recommendations, as will in his judgment subserve the purpose for which this Department is established"—as is provided for in the following Act, approved March 2, 1867.

AN ACT TO ESTABLISH A DEPARTMENT OF EDUCATION.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That there shall be established, at the city of Washington, a Department of Education, for the purpose of collecting such statistics and facts as shall show the condition and progress of education in the several States and Territories, and of diffusing such information respecting the organization and management of school systems, and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country.

SEC. 2. *And be it further enacted*, That there shall be appointed by the President, by and with the advice and consent of the Senate, a Commissioner of Education, who shall be intrusted with the management of the Department herein established, and who shall receive a salary of four thousand dollars per annum, and who shall have authority to appoint one chief clerk of his department, who shall receive a salary of two thousand dollars per annum, one clerk who shall receive a salary of eighteen hundred dollars per annum, and one clerk who shall receive a salary of sixteen hundred dollars per annum, which said clerks shall be subject to the appointing and removing power of the Commissioner of Education.

SEC. 3. *And be it further enacted*, That it shall be the duty of the Commissioner of Education to present annually to Congress a report embodying the results of his investigations and labors, together with a statement of such facts and recommendations as will, in his judgment, subserve the purpose for which this Department is established. In the first Report made by the Commissioner of Education under this Act, there shall be presented a statement of the several grants of land made by Congress to promote education, and the manner in which these several trusts have been managed, the amount of funds arising therefrom, and the annual proceeds of the same, as far as the same can be determined.

SEC. 4. *And be it further enacted*, That the Commissioner of Public Buildings is hereby authorized and directed to furnish proper offices for the use of the Department, herein established.

Approved, March 2, 1867.

After consulting State and City Superintendents of Public Schools,

and other friends of education who had taken an active interest in the establishment of the Department, so far as they could be reached by letters, or call, within the first month, a general plan of operations was formed, the rooms furnished by the Commissioner of Public Buildings were occupied, the three clerks provided for were appointed, and about the middle of April the special work assigned to the Department was begun.

The general and special work of this Department, as defined in the Act of March 2, 1867, are,

First.—"To collect such statistics and facts as shall show the condition and progress of education in the several States and Territories"—and

Second.—"To diffuse such information respecting the organization and management of schools and school systems, and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country."

Third.—Besides giving his attention to these general subjects, the Commissioner is directed to present in his first report to Congress, "a statement of the several grants of land made by Congress to promote education, the manner in which these several trusts have been managed, the amount of funds arising therefrom, and the annual proceeds of the same, as far as the same can be determined."

Fourth.—By a Joint Resolution, approved March 29, 1867, the Commissioner is further directed to ascertain the condition of the public schools in the District of Columbia, and submit a Report on the relative efficiency of the system now in force, and on such additional legislation as he may deem necessary to secure the advantages of said system to all the children of the District.

The magnitude and delicacy of the work assigned to this Department both in the general and the specific provisions above recited, are such as to compel the Commissioner to invoke in advance a charitable judgment on any apparent deficiency in his plans, or in any delay in reaching, or in making public the results of his first year's labors. None save those who have had personal experience in this field of labor can appreciate fully the difficulty of obtaining complete statistics, or even general information, of the organization and operation of systems and institutions, located in forty-six different States and Territories occupying half of the American Continent—these systems, where they do exist, differing from each other in organization, management, and returns; and these institutions, whether in or out of the general system of the State,

differing from each other in all the great centres of population. This difficulty of obtaining precise and uniform statistics, not inconsiderable even where there is legal authority for requiring the information, and forfeiture of some kind, or pecuniary advantage is attached to withholding or giving the same, becomes almost insuperable, when, as with this Department, there is no organic connection with systems or institutions in the several States; no authority to require, no pecuniary advantage for furnishing, no forfeiture for declining or neglecting to furnish the information sought, and no means to supply the deficiency of written returns by personal inspection. If a comprehensive and exhaustive inquiry, on some general plan, was instituted every year in each State, into its educational condition and progress, including institutions of every kind and grade, a compilation and comparative view of the results would be very easy and satisfactory; and it is hoped that one of the results of the labors and publications of this Department, and of the annual Conferences of State and City Superintendents already inaugurated, will be the adoption of some uniform plan of gathering annually the statistics of schools of every kind, both in States, and in all large cities. At the present time, there are no two States or cities, in which the statistical returns as published, include the same particulars, or between which a rigid comparison as to schools can be instituted; in more than one half of the States the returns are so incomplete as to institutions, or omit so many vital points in the condition of the schools returned, as to be worthless, as indications of the real work attempted, or done, in individual schools, or by all the schools of the State; in nearly all of the States, no attempt is made to secure inspection or returns of private, denominational, or incorporated institutions; in nearly one half of the States no efficient system of public schools is in operation, and no sufficient number of good private or denominational schools exists; and of those which have a precarious existence, not even their locality, or the name of the teachers and the number of pupils are known to any public officer; and with a single exception, no efficient measures are enforced by State or municipal regulations as to the non-attendance of children at some school, public or private, to stop the growth of absolute illiteracy, or diminish, by evening and adult schools, the still larger amount of practical ignorance of letters and books, which abounds, even in States where the most attention is paid to education. It is only when a searching inquiry is instituted by the National Census, or under State or municipal authority in the same form, or by societies and individuals in restricted portions of large

cities, for some ecclesiastical purpose, or the antecedents of the victims of vice, pauperism, and crime, are investigated, that the amazing deficiencies in our systems, means, and methods of universal education appear. The startling and humiliating statistics of the National Census of 1840, 1850, and 1860, as to the number of the white adult population unable to read and write, in certain States, and for the whole country, will be found in Official Circular, No. XIII.

In the present condition of the educational statistics of each State, and in the full occupation of the clerical force at his command in other directions hereinafter set forth, the Commissioner has not attempted, beyond the statistics of public schools in the principal cities of the country, in reference to the practical efficiency of the systems in operation in the District of Columbia, to exhibit by any statistical summary, the condition and progress of education in the several States and Territories. If he has been reasonably successful in indicating the method by which a national agency, like this Department, can obtain a record of the educational systems and institutions of the several States, and put himself into communication with their managers and teachers—can throw light on the deficiencies as well as excellencies of our systems, and impart greater activity to all the agencies which determine the education of a people—can contribute in the experience of States, systems, and institutions, and in the views of eminent teachers and educators, the material for a thorough discussion and wise solution of educational problems—he has done all that he has thus far attempted, or that could reasonably be expected. Should it be his privilege to continue the investigations already instituted—should he be authorized to get, by personal inspection, the material for a comparative view of the same class of institutions in different States—he believes that in a subsequent Report he can submit, with a comprehensive view of the organization and operations of systems and institutions, such reliable facts and statistics, and the generalizations authorized by the same, "as shall show the condition and progress of education in the several States and Territories," shall aid the people in those States in which, for the first time, systems of public schools are established, "and otherwise promote the cause of education throughout the country."

I. PLAN OF OPERATIONS FOR 1867–68.

The first step taken was to make known the provisions of the Act, by which and the avowed purposes for which, the Department was established; and at the same time, to map out the field of inquiry into which the Commissioner was about to enter—specifying the

subjects on which facts, information, and suggestions, were desired, and the portions of the field which had been already partially explored by him; as well as the subjects which had been, to some extent, discussed by prominent teachers and educators, and on which valuable information could be given, and indicating at least the sources of such information. (*Official Circulars I, and II.*)

SCHEDULE OF INFORMATION SOUGHT.

I. GENERAL VIEW OF SYSTEMS, INSTITUTIONS, AND AGENCIES OF EDUCATION.

A. GENERAL CONDITION (*of District, Village, City, County, State.*)

(Territorial Extent, Municipal Organization, Population, Valuation, Receipts, and Expenditures for all public purposes.)

B. SYSTEM OF PUBLIC INSTRUCTION.

C. INCORPORATED INSTITUTIONS AND OTHER SCHOOLS AND AGENCIES OF EDUCATION.

II. DETAILS.

1. ELEMENTARY OR PRIMARY EDUCATION.
(Public, Private, and Denominational; and for boys or girls.)

2. ACADEMIC OR SECONDARY EDUCATION.
(Institutions mainly devoted to studies not taught in the Elementary Schools, and to preparation for College or Special Schools.)

3 COLLEGIATE OR SUPERIOR EDUCATION.
(Institutions entitled by law to grant the degree of Bachelor of Arts or Science.)

4. PROFESSIONAL, SPECIAL, OR CLASS EDUCATION.
(Institutions having special studies and training, such as—1, Theology. 2, Law. 3, Medicine. 4, Teaching. 5, Agriculture. 6, Architecture, (Design and Construction.) 7, Technology—Polytechnic. 8, Engineering, (Civil or Mechanical.) 9, War, (on land or sea.) 10, Business or Trade. 11, Navigation. 12, Mining and Metallury. 13, Drawing and Painting. 14, Music. 15, Deaf-Mutes. 16, Blind. 17, Idiotic. 18, Juvenile Offenders. 19, Orphans. 20, Girls. 21, Colored or Freedmen. 22, Manual or Industrial. 23, *Not specified above*—such as Chemistry and its applications—Modern Languages—Natural History and Geology—Steam and its applications—Pharmacy—Veterinary Surgery, &c.)

5. SUPPLEMENTARY EDUCATION.
1, Sunday and Mission Schools. 2, Apprentice Schools. 3, Evening Schools. 4, Courses of Lectures. 5, Lyceums for Debates. 6, Reading Rooms—Periodicals. 7, Libraries of Reference or Circulation. 8, Gymnasiums, Boat and Ball Clubs, and other Athletic Exercises. 9, Public Gardens, Parks and Concerts. 10, *Not specified above.*

6. SOCIETIES, INSTITUTES, MUSEUMS, CABINETS, AND GALLERIES FOR THE ADVANCEMENT OF EDUCATION, SCIENCE, LITERATURE, AND THE ARTS.

7. EDUCATIONAL AND OTHER PERIODICALS.

8. SCHOOL FUNDS AND EDUCATIONAL BENEFACTIONS.

9. LEGISLATION (STATE OR MUNICIPAL) RESPECTING EDUCATION.

10. SCHOOL ARCHITECTURE.

11. PENAL AND CHARITABLE INSTITUTIONS.

12. CHURCHES AND OTHER AGENCIES OF RELIGIOUS INSTRUCTION.

13. REPORTS AND OTHER PUBLICATIONS ON SCHOOLS AND EDUCATION.

14. MEMOIRS OF TEACHERS, AND PROMOTERS OF EDUCATION.

15. EXAMINATIONS (COMPETITIVE, OR OTHERWISE) FOR ADMISSION TO NATIONAL OR STATE SCHOOLS, OR TO PUBLIC SERVICE OF ANY KIND.

The main objects aimed at by this Schedule are, (1) to show in the national aggregate, the magnitude of this great interest of education;

the number and variety of institutions and agencies which are at work in every neighborhood, municipal organization, and State; to determine not only the formal instruction and training of children and youth, but to affect the health, opinions and habits, intellectual, moral and political, of every member of a community; (2) to ascertain the name, residence, and special work of every person in the administration, instruction, and management of institutions and agencies of education, as material, with the official school documents of a State, to exhibit their condition and progress, and as the basis of a Register—which shall be to this branch of the State social service, what the Army and Navy Register is to those specially organized departments of the national service; and (3) to find, among the many thousands engaged as officers or teachers, the correspondents, who from a heartfelt interest, and a life consecration to the work, will gladly furnish, from time to time, desired information; contribute to the discussion of educational problems, and disseminate among those who would profit by their consultation or perusal in the preparation of addresses and reports, such documents and statistics as shall be issued by the Department for the advancement of any branch of the subject.

A brief explanation of the details of the Schedule will show the direction and method of the labors of this Department. As the ground of a proper understanding and use of the returns made, it is deemed essential to know the conditions of the community from which they come, or to which they refer; (*Schedule A*) the territorial extent, the number, occupation, and pecuniary condition of the people; the municipal organization, valuation, and public expenditures, as well as other particulars of the locality. Many of our State systems of public instruction are defective in not admitting, under regulation of a State Board or Superintendent, of adaptations in administration, to the peculiar circumstances of a city or a sparsely-populated district, to a longer or shorter experience in public schools, and to the introduction or omission of certain studies, according to the occupations of the people. While the public school in cities admits of expansion so as to embrace nearly the whole range of secondary instruction, in the rural districts it must be restricted to a few fundamental branches, and must have within itself a certain completeness, although restricted to a few subjects and to one teacher; and the branches taught and the methods must contain the elements and instruments of self-culture, because a majority of the pupils will attend no other school, and their progress in mental development and self-formation will depend on the thoroughness

and vividness with which they are taught in these elementary and intermittent schools. In such schools, scattered over the most sterile portions of every country, with the favoring circumstances of good homes, simple manners, healthy occupation, and a wise use of small advantages, have been trained, or at least started in their career of mental discipline and acquisition, a larger proportion not only of useful business men, but of statesmen, scholars and professional men, than in the same number of city schools, enjoying every advantage of scientific classification, prolonged sessions, and well qualified teachers.

Before coming to a just understanding and an intelligent discussion of particular institutions, the Commissioner deems it advisable to know something of the system to which they belong, as well as of the history and condition of existing legislation, both State and municipal, on the subject, as well as the habits of the people in this regard. (*Schedule, B. C.*) It is much easier to bring a majority of the legal voters of any town or city to provide liberally for public schools, in States which have by force of law and habit recognized the High School as part of its system of public instruction; and on the other hand, the practice of incorporating and endowing by public or private liberality, special institutions under the name of Academies and Seminaries, will account for the multiplication of this class of institutions, and the slow introduction of public schools of the same grade. The extent to which different religious societies provide schools for the children of their several connections, is an important element in the existing means of education in any community, and will determine in no small measure the direction in which improvements can be made. Having gained a full understanding of the general condition of society and education in any community, we can justly appreciate the information given respecting the schools of that locality, be it large or small. In giving the results of this information, and in any suggestions which the Comsioner may make, founded on the same, the following classification, substantially, will be adopted.

1. *Elementary Schools.*

By elementary education—(we use the words education and instruction here to express the aim and results of the same process, although, whether regarded as expressing either process or result, the means or the end, the words have a widely different meaning)—is understood, that formal instruction, first in point of time, simple in quality, small, it may be, in amount, but the most important in reference to mental habits and future progress, which can be given in schools open to all

children. On the number and character of these schools, whether public, private, or denominational, more than on any other grade of schools, no matter how organized or conducted, depends the successful solution of the problem of universal education. Its solution has been attempted in past times, as well as in the present—and never so strenuously and so universally in all countries, as at this very time—and in a variety of ways: (1) by the State; (2) by the Church; (3) by the State and Church; (4) by the State, Church, and parents; (5) by parents, with or without the aid of legal association, and governmental grants, and with and without the powerful coöperation of religious bodies; and (6) by the State as a whole, acting with the people in their municipal organizations, by which the school is brought near to parents, and maintained in sympathy with their wishes, yet subjected to State inspection, and sustained out of the common property of the whole community. In no country, by any of these systems or modes, has education, even in its lowest elementary form, been made universal; in no country has this State interest and parental duty, this civil and religious obligation, been fully met. How far, and by what systems and agencies, the several States are engaged, or have succeeded, in the solution of this great and difficult problem, the Commissioner is gathering the material to show, as well as to aid, so far as making known the experience of the most advanced communities, and the suggestions of the most eminent educators at home and abroad, can do so. There is much of encouragement in the liberality and popular favor with which the public school system, which is distinctively American—that in which State and municipal authority are both recognized, and the wishes of parents, so far as is consistent with a general system, respected—is sustained. There is ground of congratulation, that religious societies which withhold their sympathy from the public system, and in some cases denounce it, succeed so well in enlisting parental contributions to support denominational schools. But the statistics of school attendance, in all the great centres of population in every State—and no where more clearly than in this District, as is shown in the Special Report from this Department—prove that the problem of universal elementary education is not yet satisfactorily solved in this country, under the combined operation of public, denominational, incorporated, and private schools. In several States, the work is yet to be begun by imperative constitutional ordinance; in others by the adoption of an efficient school system; and in all, by securing a better attendance of children of the proper school age, the more permanent employment of qualified teachers, and the thorough inspection and fullest publicity of the

working of the system of public schools and other means of popular education.

2. *Secondary Schools.*

Under the heading of secondary schools, the Commissioner desires to obtain information respecting that class of institutions generally known as Academies, Seminaries, and High Schools, in which the work of formal instruction is taken up at the point where it is left by the elementary school, and carried on with a double purpose, viz.: (1) a general educational discipline, with special attention to studies which are preparatory to the next highest grade of our American system, the College in some of its forms; or (2) the same discipline with special attention to certain studies, considered of practical importance to the ordinary business into which a large majority of the pupils of these institutions enter on graduation. Although, historically, the first established, and found in every State under some name, and of the highest importance in reference to the schools below and above them, there is less system (except in the Public High School) in the establishment, management, and instruction of institutions of this class than in any other. Left now to the proselyting zeal and rivalry of each denomination, or to the real or fancied wants of a few families, they are started in too near proximity, without endowments, and without a definite educational purpose; frequently in antagonism and to the injury of the public school, and without sufficient reference either to the schools above, or to the pursuits of the community. The whole subject of secondary education, its institutions, studies and methods, needs investigation and discussion; and to the material already gathered or which may be contributed, the Commissioner is prepared to show how the problems of organization, management, studies, teachers, and inspection are solved in other countries, where the subject has received more attention than either elementary or superior instruction.

3. *Colleges, or Superior Schools.*

Under the head of Colleges, the Commissioner includes all institutions of a superior grade, which have been empowered by the State to confer the usual academic degrees of bachelor and master in the liberal arts or studies, and whose course of general mental discipline and instruction, though superior to the Secondary schools, does not include special professional teaching and training. The needs of society have called this class of institutions into existence in every country and in every age, but with us, their real or supposed connection with religious and local interests have multiplied them beyond any demand for higher scholarship, and it is feared, not only to the injury of each other, but to the great detriment of

the very highest culture, which is only possible under the concentration, in a few centres of a large extent of country, of a numerous body of learned and eloquent men, representing all the great departments of literature, science and art, aided by cabinets, libraries, laboratories, and other means of original and exhaustive investigation and demonstration. But whatever the facts may be, he is engaged in ascertaining their number in each State; the circumstances of their origin, the conditions of admission, courses of study, equipment of libraries and material aids of instruction, their students, professorships, graduates, and endowments—what they profess and what they really accomplish—as well as their relation to the schools below, and to the professional and special schools of the country. To this knowledge of the condition of superior education in the different States, contributions will be made of information respecting similar institutions in other countries, which have done so much for the advancement of literature, science, and civilization generally. Although most of them are the growth of ages, under conditions quite different in many respects from ours, a knowledge of the constitution, endowments, curriculum, and lectures of the Universities of Oxford, Cambridge and London, of Edinburgh and Dublin, of Germany, France and Holland, and of changes proposed and advocated in them, can not but aid the intelligent discussion of the whole subject of College and University education among ourselves.

4. *Professional and Special Schools.*

The obvious needs of society have led to the establishment of various institutions for professional and special education, such as schools of theology, law, medicine, teaching; of agriculture, manufactures, engineering, mining, and the like;—also for certain classes of persons whose instruction can not be as well provided for in a general system, such as the deaf, the blind, juvenile offenders, orphans, etc. All the statistics and facts going to show the number, condition, and efficiency of this class of schools, have been called for; and those which relate to schools for teachers, and colleges of agriculture and mechanic arts, have been collected, edited, and made ready for publication in such way as Congress may authorize.

5. *Supplementary Schools and Agencies.*

Besides the formal instruction given by institutions for Elementary, Secondary, Collegiate, Professional, and Special Schools, there are other institutions and agencies which in the aggregate influence very largely the education of the national mind and character. These have been grouped under the head of Supplementary Education—such as Sunday schools, mission schools, and other special religious

schools under the control of particular denominations; evening schools for the adult as well as the young, associations for lectures, debates, etc.; libraries of reference and circulation, gymnasiums and clubs for athletic exercises and sports, galleries of art and science, public grounds for popular health and recreation. On all these topics inquiries have been instituted.

6. *Societies for the Advancement of Education, Science, Literature, and the Arts.*

Passing beyond the institutions already mentioned for the development and discipline of the mind by the communication of existing knowledge, the Department has extended its inquiries to those whose special aim is the enlargement of knowledge by new contributions, and new discoveries in science, art, &c.

7. *The Press.*

The object here had in view is not only to ascertain the number, particular objects and circulation of special educational journals and periodicals, but also the number and circulation of all the periodicals published in every State throughout the country. This is done on the ground that the press of the country is one of the most powerful among the educational agencies by which the character of the nation is acted upon, and on which this Department must rely for the dissemination of information as to the actual condition of schools, and the discussion of questions affecting their improvement.

8. *School Funds and Educational Endowments.*

With the extension of the population of the country into its vast Western domain, the National government has not only provided for the territorial development of the new States, but more munificently, and with more of a parental providence than any government has ever done, for the growing educational and social needs of the people. Many States have likewise established funds for school purposes, besides making, from time to time, liberal grants to particular institutions, which have funded the same for the benefit of successive generations. To individual beneficence does the country owe the foundation and development of nearly all its higher institutions; and the aggregate amount of such donations and bequests, it is estimated, exceeds a hundred millions of dollars. To ascertain the amount and object of all these funds and endowments, the manner in which the capital is secured, and the annual income is applied, and draw practical lessons for future guidance, the Department has instituted the most comprehensive inquiries.

9. *Legislation with respect to Schools.*

From the mode in which the attempt to solve the problem of popular education in this country has been made, namely, by Na-

tional and State, by municipal and associated action, a vast amount of legislation has been rendered necessary, a history and digest of which constitutes an important part of the investigations now in progress, with a view of making the experience of each available to the benefit of all. To ascertain and note the changes in this legislation will of course constitute an important feature in the annual work and reports of the Department.

10. *School Architecture.*

The immense amount expended in the construction and equipment of buildings for educational purposes, amounting to fifty millions within the last ten years, and the great importance of a wise expenditure of the still larger sum that will be necessary in the coming ten years, with reference to the health and successful labor of both pupils and teachers, (numbering each year probably not less than four millions of persons,) makes a comprehensive investigation into the condition and needs of this department of architecture a matter of the first importance.

11. *Charitable, Reformatory, and Penal Institutions.*

Independent of the regular system of education, and growing to a considerable extent out of the neglect, defect or perversion of a good early training, is a class of institutions whose establishment and support devolves a heavy expense upon the community, and renders an inquiry into their statistics and working very important, in a pecuniary, educational, or moral point of view.

With all our State, municipal, and voluntary efforts for education, both secular and religious, there is an immense amount of absolute illiteracy, and of corrupting influences growing out of parental neglect and vice. The diminution of this illiteracy, vice, and crime, has not kept pace with our increased means of education, and the many undoubted improvements in the systems of instruction. In this connection properly comes the inquiry how far any thing has been done by public authority for the enforcement of the duty of parents to send their children to some schools, public or private, and how far the right of suffrage is denied to persons thus uneducated, or forfeited by the parents or guardians who neglect their duty in this regard.

12. *Churches and other means of Religious Instruction.*

With a view to meeting the objection made in some quarters against our systems of public education, viz., that they contain no sufficient provision for imparting religious instruction, it has been thought fit to institute inquiries into the means of religious instruction existing in our country, additional to the general religious instruction and moral influences of the public schools, and it is

believed the result will show that the amount of salutary religious instruction actually received by the young in our country in the schools and at home, and from special religious institutions, though of course capable of great increase, is not inferior to that in countries where religious instruction is enforced by the State.

13. *School Documents.*

As a contribution to the library of the Department, and as the basis of a system of distribution as well as of exchange of official documents, copies of all reports and other publications issued by State and municipal authority and by institutions, have been requested, and the inquiry made of superintendents and schoolmen generally, how far they are disposed to come into such a system, conducted without expense to the parties after the documents have reached this office. The documents are important to the Department—an analysis of the suggestions made, and a summary of the statistics contained in them will form an important part of the monthly Circulars, as well as constitute much of the authority for the generalizations of the annual reports of the Commissioner.

14. *Memoirs of Teachers and Benefactors of Education.*

Among the noblest benefactors of their race are to be numbered those men who have founded institutions of good learning or devoted their lives to the vocation of teaching, especially in public schools; and the country which fails to do honor to the memory of such benefactors, exposes itself to the charge of ingratitude, and withholds a powerful encouragement to the continued succession of such services. To preserve the memory of such men and women as have devoted themselves or their means to these objects, materials for a record in some appropriate document of this Department have been solicited.

15. *Open Competitive Examinations.*

Believing that Government—State, National, and municipal—can in no other way so well promote the cause of sound education and efficient official service, as by opening the career of public employments within its gift, to such persons only as shall present an authorized diploma of school attendance, and evince, in an open competitive examination, the possession of the requisite qualifications, an inquiry has been made how far a provision exists in any of the States for such diploma, or examination with reference to employment in its service of any kind, or for nomination for admission to our national military and naval schools.

On all these and other related topics, the results of inquiries car-

ried on by the Commissioner for the last fifteen years will be made available without cost to the Department; and if supplemented by prompt and hearty coöperation on the part of school officers and friends of education in the different States, a body of information, facts, and suggestions will be formed, such as can not elsewhere be found, the importance of which, in their bearing on the development of our educational systems and agencies, can scarcely be overestimated.

MODE OF OBTAINING INFORMATION.

1. The main reliance for full and authentic information respecting public institutions must be the annual reports, and special replies of officers charged with their administration, supplemented for purposes of comparison and generalization by opportunities of personal visitation and conference by the Commissioner, or inspectors selected with special reference to their knowledge and experience of the subject on which information is sought. From superintendents, both State and municipal, from presidents of institutions, and professors devoted to special branches, the most cordial coöperation has been promised, and the strongest desire expressed to give the fullest publicity to the aims, means, methods, and results of their work, and to obtain an account of similar work done by others.

2. The annual meetings of national societies devoted to general or special educational objects, and similar meetings of State Teachers' Associations, as well as occasional conferences of persons interested in particular allotments of the great field of popular education, afford important opportunities of making inquiries widely and in a short time, and of meeting individuals who have devoted years to the investigation of subjects under consideration. Several of these meetings the Commissioner has attended, having been specially invited, and every opportunity of communicating with them opened.

3. From a long connection with the administration of systems of public instruction, and frequent personal visits to different States and countries, for the inspection of schools, an extensive correspondence with the active schoolmen of the day, both at home and abroad, has been established, which has been made immediately available in collecting information respecting the present condition of systems of public instruction, and institutions of learning of every kind in nearly every civilized country; the results of which will be made public as rapidly as possible, and the sooner, and in the most satisfactory manner, if the Commissioner is authorized to employ the necessary clerical and editorial help.

4. As a great central repository of the results of the experience

of States, institutions, and individuals, in this work of education, on the basis of a collection commenced thirty years ago, of text-books, school documents and instructional appliances, and in exchange of his own publications for similar works, a library and cabinet of education has been begun by the Commissioner, and is already accomplishing the purpose of the law, by "collecting such statistics and facts as shall show the condition and progress of education in the several States and Territories."

5. As the main reliance both for collecting information of all important educational movements and discussions, as well as for disseminating information, the daily and weekly press of the country, both secular and religious, must be resorted to; and with such publishers and editors as have already expressed, or may hereafter express a desire to receive circulars and documents issued by the Commissioner, a system of exchange will be established which, it is believed, will greatly promote the objects of the Department.

MODES OF DISSEMINATING INFORMATION.

The several agencies relied on for collecting information, the annual meetings of educational associations, national, state, and municipal; correspondence daily growing in volume and detail, with officers, teachers, and friends of educational improvement; the press, as well as personal interviews, have all been resorted to, to disseminate information as to the objects and needs of the Department. In addition to these, the following plan of publication, after such consultation as could be had, was adopted, and inaugurated, but will depend for its full development on the sanction and aid of Congress. It was set forth in Special Circular, No. 2, which is here introduced with slight verbal modifications, suggested by the experience of the Department.

PLAN OF PUBLICATION.

As at present advised, the following plan of publication will be pursued:

1. *Monthly Circular.*

To be issued monthly—each number to be devoted to such special subject as the correspondence or investigations of the Department may require; and if the requisite clerical labor can be devoted to its preparation, to a monthly summary of Educational Intelligence and Statistics in different States and Countries.

These Circulars will not be printed for general distribution, and as a general rule will be mailed, in answer or inquiry, to correspondents, or to persons known to be, or who may write, that they are specially interested in the subject.

The matter contained in them, in addition to the official, will not always be new, but such articles will be introduced from former publications of the Commissioner, or of others, as he may think illustrative of the special subject to which the Circular is devoted.

2. *A Quarterly Publication.*

It is proposed to begin a National Series of the American Journal of Education, with a view of completing the encyclopediac view of Education—its His-

tory, System, Institutions, Principles, Methods, and Statistics; begun several years since, and prosecuted thus far with a special reference to the condition and wants of our own schools, and with a studious avoidance of all matters foreign to the main object. The range and exhaustive treatment of subjects can be seen by the Classified Index, which will be forwarded if desired.

Although the Journal will remain for the present under the editorial supervision of the Commissioner, who will receive no compensation for this service, it will be entirely the private enterprise of its publisher, who will soon announce his plan and terms.

The Department will be in no way responsible for the matter or the expense, but will avail itself of this mode of printing documents prepared by, or at the request of the Commissioner, which it may be desirable to issue in advance or aside of any other form of publication.

The Numbers will be sent only to subscribers, or to special orders addressed to the Publisher, Hartford, Conn.

3. *Educational Documents and Tracts.*

The Commissioner, with such coöperation as he can enlist, will at once begin the preparation or rather the revision and completion of a series of Educational Documents (A) begun several years ago, after consultation with several of the most eminent educators of the country; each of which will be devoted to an exhaustive treatment of a particular subject, and at the same time be so prepared as to give a brief summary of the general principles and statistics connected with the same for circulation by itself.

The plan of publication (B,) will be set forth in his first Annual Report.

4. *An Annual Report.*

As is provided for in the Act establishing this Department, a Report will be submitted to Congress annually, in which, after the preliminary arrangements have been completed for obtaining full and reliable information, the progress and condition of Education in different States and countries during the year will be presented.

The following is the series of Educational Documents referred to above (A):

1. A Catalogue of the best publications on the organization, instruction and discipline of schools, of every grade, and on the principles of education, in different languages, which can be consulted in the Library of the Department of Education at Washington.

2. A History of Education, ancient and modern, with reference to original authorities, where the systems and institutions of each country can be more fully investigated.

3. An Account of Elementary Instruction in Europe.

4. National Education in the United States; or contributions to the history and improvement of common or public schools, and other institutions, means and agencies of popular education in the several States.

5. School Architecture; or the principles of construction, ventilation, warming, acoustics, seating, &c.; applied to school rooms, lecture halls, and class rooms, with illustrations.

6. Normal Schools, Training Schools, Teachers' Institutes, and other institutions, means, and agencies, for the professional training and improvement of teachers.

7. System of Public Education for large cities and villages, with an account of the schools and other means of popular education and recreation in the principal cities of Europe and in this country.

8. System of Popular Education for sparsely populated districts, with an account of schools in the agricultural portions of different countries.

9. Schools of Agriculture, and other means of advancing the special instruction of persons engaged in agriculture.

10. Schools of Science applied to the mechanic arts, civil engineering, &c.

11. Schools of Trade, Navigation, Commerce, &c.

12. Female Education, with an account of different systems and seminaries in this country, and in Europe.

13. Institutions for Orphans.
14. Schools of Industry, or institutions for truant, idle, or neglected children, before they have been convicted of crime.
15. Reform Schools, or institutions for young criminals.
16. Houses of Refuge, for adult criminals.
17. Secondary Education, including *a*, institutions preparatory to college, and *b*, institutions preparatory to special schools of agriculture, engineering, trade, navigation, &c.
18. Colleges and Universities.
19 Schools of Theology, Law, and Medicine.
20. Military and Naval Schools.
21. Supplementary Education, including adult schools, evening schools, courses of popular lectures, debating classes, mechanic institutes, &c.
22. Libraries, with hints for the purchase, arrangement, cataloguing, drawing, and preservation of books, especially in libraries designed for popular use.
23. Institutions for the Deaf and Dumb, Blind, and Idiots.
24. Societies for the Encouragement of Science, the Arts, and Education.
25. Schools and Academies of Art, Public Museums and Galleries.
26. Public Gardens, and other arrangements for popular recreation.
27. Educational Tracts, or a series of short essays on topics of immediate practical importance to teachers and school officers.
28. Educational Biography, or the lives of distinguished educators and teachers.
29. Educational Benefactors, or an account of the founders and benefactors of educational and scientific institutions.
30. Self-Education; or hints for self-formation, with examples of the pursuit of knowledge under difficulties.
31. Home Education; with illustrations drawn from the Family Training of different countries.
32. Educational Nomenclature and Index; or an explanation of words and terms used in describing systems and institutions of education in different countries, with reference to the books where every educational subject of importance is discussed and treated of.

The Commissioner has no partiality for this classification of subjects, nor does he wish to restrict the inquiries or contributions of others to them. The series embraces, in his judgment, the most important institutions and agencies by which the education of the country is secured; and the careful preparation of a special document on each, giving its present condition and the suggestions of experienced and thoughtful men, on the improvement of the same, will in the end greatly abridge the correspondence of the Department, and "promote the cause of education throughout the country."

The plan of publication alluded to (B) in the above Circular, is as follows:

1. The publication of such special documents or reports, in connection with the Annual Report of the Commissioner, as Congress shall authorize to be printed, to be circulated in the usual way, or as is suggested in paragraphs (4 and 5,) below.

2, The printing of such special documents, so far as shall be authorized by Congress, in the same way as special documents are now prepared and printed in the different departments.

3, The printing of special reports or documents by the Commis-

sioner, on any of the subjects enumerated above, (A,) as they shall be prepared, to the extent (not to exceed a specified number of copies) and manner as shall be approved by the Congressional Committee on Printing, to be distributed as suggested below.

4. Authority to furnish any person interested in the circulation of a particular document, with any number of copies, at the cost of press-work and paper.

5. The distribution by mail of single copies of any document to any State, incorporated or school library, or to any editor or school officer who shall apply for the same.

6. An exchange with any publisher, or others, for an equivalent contribution to the Library or Cabinet of the Department.

WORK DONE OR IN PROGRESS.

Having laid out the plan, by which to collect the fullest and latest information—legislative, administrative, and statistical—"to show the condition and progress of education in the several States and Territories, and of diffusing such information respecting the organization and management of schools and school systems, and methods of teaching as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country," the Commissioner has labored diligently, with such force as he was authorized to employ, and such coöperation as he could enlist, to accomplish as early and thoroughly as practicable, the specific work assigned him to do, and at the same time to inaugurate measures by which the larger and wider results contemplated should, in a reasonable time, be realized.

1. *National Land Grants for Educational Purposes.*

In pursuance of the requirement of the Act establishing the Department, that "in the first Report made by the Commissioner, there shall be presented a statement of the several grants of land made by Congress to promote education, and the manner in which these several trusts have been managed, the amount of funds arising therefrom, and the annual proceeds as far as the same can be determined," the first step taken after organizing the Department, was to authorize and direct the chief clerk to begin at once an investigation into the history of these grants, and to ascertain what material, printed or otherwise, was to be found in Washington. Application was made, through the Secretary of the Interior, to the Commissioner of the General Land Office, and letters were addressed to the Governors of the several States and Territories, to the State officer

or board having charge of the sales, and the investment and management of the proceeds, to Superintendents of Public Schools, and Presidents of Colleges and other institutions founded or aided by the income of these proceeds—for such printed documents or statistics as would enable the Commissioner to present the results of this beneficent policy of the National Government, both for its historical importance, and for the guidance of States which have systems and institutions yet to establish or develop on the basis of these grants. But from all these official sources of information, and from special efforts made in a few of the States, the requisite material has not been gathered within the year, to enable him to comply in a satisfactory manner with the requirements of the law, except in respect to "the public lands donated to the several States to provide Colleges for the benefit of Agriculture and the Mechanic arts." As a full account of the legislation of such States as had accepted the conditions of the grant, and of the institutions which had been organized under such legislation, was the most satisfactory answer which could be made to letters of inquiry from States and institutions which had not yet acted, the information was printed as soon as collected, and edited, in Official Circular, No. VI, and the Supplement. To the report on Colleges of Agriculture and the Mechanic arts, will be added a notice of similar institutions not aided by the national grants, together with a comprehensive survey of the whole field of realistic and special scientific education in the principal States of Europe—much of the material for which has been already collected without any expense to the Department.

2. *Condition of Public Schools in the District of Columbia.*

In pursuance of a Joint Resolution of Congress, approved March 29, 1867, the Commissioner instituted an exhaustive inquiry as to the number of children of the ordinary school age; the number of the same in any school, public or private; the number and character of each grade of school, with the condition of the places where the schools were kept, the number and character of teachers, text-books and other material aids of instruction; and to form an intelligent opinion of the relative efficiency of the school systems in force in the District, and what additional legislation was necessary to secure the advantages of the best system to all the children, as he is instructed to do; he has had conference with school officers, and obtained by correspondence information respecting the organization, regulation, courses of instruction, mode of employing and training teachers, school-houses, and system of inspection, in nearly all the capitals and other principal cities of the several States.

In explanation of the delay in presenting this document to Congress, the Commissioner would give not simply the magnitude, as well as the variety of details, embraced in the investigation and discussion, but the condition of his own health, which at the time he hoped to complete his work, became seriously impaired. As the information called for in the Resolution required a visit to every family and every school in the District, and at the same time made no provision for collecting and collating such information beyond the small clerical force provided for the general purposes of the Department in the Act; and as further information respecting the present population, and its distribution in different parts of the District, not expressly called for, was desirable for any intelligent legislation by Congress in respect to a system of public schools, application was made to the municipal authorities of Washington and Georgetown, and the county, for their coöperation in taking a complete enumeration of the inhabitants, including the statistics required by Congress, and a small appropriation in aid of the work was asked for. This coöperation and aid to the extent specified was extended, as is duly acknowledged in the Report referred to; but the expense of taking the enumeration was not fully met by such aid, and for the balance (about $600) an appropriation is respectfully asked.

3. *Constitutional Provisions respecting Schools and Education.*

Owing to the fact that Conventions to revise or frame the Constitution or fundamental law, were to be held in thirteen States within the year, numerous letters were received from delegates and others, for information respecting the operation of provisions already existing in the Constitutions of other States, and for suggestions on the subject. In answer to these inquiries, and to give the fullest information as to the action of every State, a document was prepared, intended to embrace every provision found in the successive Constitutions of each State respecting Education, Literature and Science. This document was printed in Official Circulars, Nos. IV and V, with a circular addressed to the Superintendent of Education in each State, inviting his attention to any omission, and asking his views on the operation of the existing educational clause in the Constitution of his State, in giving authority, direction, stimulus or restriction to legislative or municipal action, as well as on the desirableness of securing any or all of the following features (7 and 8 are slightly modified) of a school system in any future revision of the same.

1, The authority and duty of the Legislature to establish, aid, support, and supervise schools of every grade, and all institutions and agencies of Education, Science, and the Arts.

2, The security against diminution or diversion of all educational funds and benefactions.

3, The certainty of a minimum rate of taxation, increasing with the population, sufficient every year to secure the elementary instruction of all children within the State who shall apply, by teachers professionally trained, and in schools legally inspected and approved.

4, The distribution of all State appropriations derived from taxation or funds, on such conditions and in modes as will secure local taxation or individual contributions for the same purpose, a lively municipal or public interest in the expenditure of both sums, the constant coöperation of parents at home in realizing the work of the school, and the regular attendance of pupils.

5, A State Board of Education, having supervision of all educational institutions incorporated or aided by the State, and constituted in such way as to secure literary, scientific, and professional attainment and experience, freedom from denominational or party preponderance, sympathy with the wants of different sections and occupations, and independence of local or special influence.

6, A system of inspection, administered by the State Board, intelligent, professional, frequent, and independent of local or institutional control, with the widest and fullest publicity of results.

7, State Scholarships, securing free instruction in any higher institution incorporated or aided by the State, conditioned on fitness to enter and profit by the same, ascertained by open competitive examination.

8, A Retiring Fund, for teachers of public schools, made up of an annual allowance by the State, and an equal payment by those who register to secure its benefits, conditioned on prolonged service in the business of teaching.

9, An obligation on parents and guardians not to allow children to grow up in barbarism, ignorance and vagrancy; and the exercise of the elective franchise, or of any public office, conditioned on the ability of the applicant to read understandingly the Constitution and the laws, and forfeited by any parent or guardian of children who neglects to secure the formal instruction of such children between the ages of 6 and 14 years, for at least eight months in the year, or to pay for their maintenance, if sent to a prison or reformatory, while minors.

4. *Legislation respecting Systems of Elementary Instruction.*

In answer to inquiries from abroad respecting the legal organization of our public schools, and from States in our own country engaged in framing new laws or revising old ones on the subject, a

collection of the school codes of the several States has been prepared, embracing the earliest law of each State, and a brief notice of all subsequent modifications, and the last revision. This document, so far as relates to its historical portion, was prepared without any expense to the Department and mainly before its establishment, but will be placed at its disposal in case the publication of it is desired and authorized by Congress.

5. *European Systems of Public Instruction.*

Although not to serve as models or guides, as a whole, for our country, yet advantage may be derived from a knowledge of the manner in which attempts have been made to solve the problem of public instruction in other countries. In some features—the extent to which teaching is regarded as an art, whose methods are to be studied and practiced, the legal recognition of the professional character and public services of the teacher, the importance attached to frequent, intelligent, and independent inspection, the enforcement of parental obligation in the matter of the regular attendance of children at school, the extension of opportunities of thorough general culture by public institutions of secondary and superior education—we have much to learn from the experience of several of the European States. From most of these States the Commissioner is in possession of the fullest and latest information, gathered during a series of years; and for all, the material can readily be completed to the present time, if its publication is authorized and provided for. In connection with a series of articles on the relations of the State to Education, an account of the school system of the little republic of Zurich was published in the Journal of Education, and in Official Circular, No. VII, to illustrate the manner in which this question of the authority and duty of the State in popular education, has been met by leading statesmen and educators in different countries, as well as practically solved by a republican government of the old world.

6. *Female Education.*

In no department of American Education has greater advancement been made within a quarter of a century, or is there now greater activity, than in the education of girls and young women; and to the discussion of the problems yet unsolved in many States and cities, and yet undetermined in the minds of many parents, of the coeducation of the sexes in public or private schools of every grade, and the limitations and modifications of courses of instruction required by the peculiarities of constitution and occupation of women, the Commissioner proposes to bring the experience of systems, institutions, and individuals in different States and countries. Sources

of information on the subject now in the Department, and the experience of one leading institution, are given in Circular, No. VIII.

7. *Academic or Secondary Education.*

On the important subject of institutions for Secondary Education —including Public High Schools and Academies for either or both sexes—although the means for exhibiting their present condition in every State are not sufficiently collected, yet to aid in the further collection of materials and in the discussion of the subject, the Commissioner has already published a general view of the system as it exists in New England, (Circular IX,) as well as a full account of the system of several of the principal countries of Europe, one of which (Prussia) is printed in Official Circular, No. X.

8. *School Houses.*

Having received numerous inquiries in personal calls and in correspondence, respecting school-houses, and having given for many years his attention to the subject, and being also in possession of a large number of plans, and receiving valuable accessions to his collection of designs, the Commissioner, as an expeditious and economical mode of answering these inquiries, has commenced the preparation of a document, a portion of which is now ready for the press, containing plans of buildings recently erected for graded schools. A selection from these will be found in the official Circular, No. XI.

9. *Professional Training and Improvement of Teachers.*

It is obvious that neither constitutional provisions, legislative enactments, nor the existence of the most perfect school-houses, will secure the right education of the children of the nation, without a body of teachers devoted to the work of public instruction, possessing in a sufficient degree, the requisite qualifications of character, attainments, and skill. To help teachers in their work, and to contribute to the highest improvement of special institutions for this object, as well as to advance in every possible way, the public appreciation of their services, a document has been prepared showing what has been done, or is now doing in the different States in this direction —portions of which will be found in Official Circular, No. XII.

RECOMMENDATIONS.

In closing this statement of the preliminary operations of this Department, the Commissioner avails himself of the provisions of the law requiring this Report to be made, to recommend

1. The continued prosecution of the investigations already begun to their earliest practicable conclusion; and to this end, that authority to employ temporarily the assistance of persons specially

qualified, be granted, and that some appropriation for the expense of such personal visits as may be deemed needful to complete and verify the work in hand, be made.

2. That authority be given to publish, with such limitations as to expense and copies as Congress may impose, such documents as may be called for in aid of the establishment of public schools in States where they do not now exist, and to visit such States by himself, or others whom he may specially commission, and such educational conventions in other States, as he may think will subserve the purpose for which the Department is established.

3. With the strongest desire to keep the expenses of the Department within the narrowest limits consistent with its efficiency, the Commissioner feels compelled, in consideration of the increasing correspondence, the regular publication of the Monthly Circular, the prompt dispatch of documents, the proper collating and editing of the information and returns received, the use of the books and documents in the library, to ask for authority to employ one additional clerk of each class now allowed. The want of such help has delayed the preparation of the special reports required to be made, and thrown on the Commissioner, in addition to correspondence and studies which he cannot delegate, an amount of clerical work inconsistent with his highest usefulness, besides seriously impairing his health.

4. Thus far, the entire expense of obtaining information from abroad; all additions to the library of books and pamphlets, except the official documents of State and City Superintendents; all engraving of designs and plans for school structures; a large item in obtaining the educational statistics of the District of Columbia, and making the same ready for Congress; all the printing, and much of the editorial work on the Monthly Circulars, except Numbers III, IV, and V, besides no inconsiderable sums for the necessary incidental expenses of the Department, has been borne by the Commissioner, and for only a portion of which, an appropriation was asked in a letter to the Secretary of the Treasury submitting an estimate of expenses for the current year. Whatever action Congress may deem just in reference to the past, the Commissioner would respectfully ask, that in any future appropriation some allowance be made for the class of expenses above named, including a messenger and the necessary care of the rooms, which, not being specified in the appropriation for 1867, have been disallowed in the settlement of the accounts of this Department.

Respectfully submitted,

HENRY BARNARD,

Commissioner of Education.

APPENDIX.

Appended to a few copies of this Report, and not to the entire edition, are the Official Circulars referred to, together with a portion of the accompanying matter which was distributed with each, in some cases as specimens of the information desired in the Circular; and in others, to enforce the importance of the subject on which discussion was invited; and in their present form, to embody a portion of the returns received.

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SPECIAL REPORT

OF

COMMISSIONER OF EDUCATION

ON

PUBLIC INSTRUCTION IN DISTRICT OF COLUMBIA, AND IN LARGE CITIES—AMERICAN AND EUROPEAN.

DEPARTMENT OF THE INTERIOR, OFFICE OF EDUCATION,
WASHINGTON, D. C., *January* 19, 1870.

To the Hon. Speaker of the House of Representatives:

SIR—In pursuance of a resolution of the House of Representatives, dated January 17, 1870, I have the honor herewith to communicate "such information respecting the existing system and institutions of education in the District of Columbia" as I have collected, under a resolution of Congress passed March 30, 1867, together with suggestions, which, in the light of the experience of other cities, might make the system more effective, and worthy of the capital of the nation.

This information and these suggestions are contained in the following documents, which, with exception of a few pages, are ready for publication, and would have been printed much sooner, under a vote of the Senate dated July, 1868, but for causes which the Commissioner could not control. These documents embrace—

I. The results of a census of the population of the District, taken by the Commissioner of Education with the co-operation of the municipal authorities of the District, under the direct agency of an experienced statistician, Dr. Franklin Hough, of New York, assisted by the superintendent and force of the Metropolitan Police.

The general results of this inquiry, as soon as reached, were communicated to the public and the municipal authorities of the District, and have been made the basis of the distribution of funds by the school authorities. But the document will be found to contain a large amount of information as to the number, ages by single years, distribution and nationality of the juvenile population, with the occupation, peculiar condition, and resources of the people, and the general results of the system and means of education in actual operation in the District.

II. The results, in part, of an inquiry into the action of the national Government and the special ordinance and regulations of the cities of Washington and Georgetown, and the action of the school authorities in these cities and the county in reference to public schools and education generally in the District. This inquiry was intended to be exhaustive, in regard not only to the number, buildings and material equipment, attendance and teaching force, but also as to the subjects and aids of instruction, not only of the public schools, so designated, but of every institution of learning which existed at the time of the inquiry, under any form of legal organization, or which had received pecuniary aid to any extent from Congress or from the municipal authorities of the District.

The incompleteness *of the original inquiry*, although minute and satisfactory

as to the principal features of the existing system of public schools, has necessitated another and a more searching investigation into the historical development of education generally, the results of which, so far as ready for publication, will be found in the Appendix, (B, C, D.) A portion (B) is not yet complete, nor the results, so far as ascertained, made ready for publication; and as it is the basis of the specific recommendations which the Commissioner will submit for the reorganization of the public schools of the District, it will be completed at the earliest possible moment.

The portion (E) already prepared by Mr. M. B. Goodwin, which gives the history of the schools of the colored population prior and subsequent to their national emancipation, is so complete a vindication of their willingness to be taught and ability to profit by the best and highest instruction, that I would respectfully ask for this document, together with another folio'd with it, (D,) which gives the legal status of the colored population, as to schools and education in the several States, the printing of an extra number of copies to meet the application for the same already made in consequence of the interest awakened in the progress of the investigation.

III. To judge of the "relative efficiency of the systems of public schools now in operation in the District," according to the direction of the original resolution on which the information was collected, an inquiry was instituted into the organization and actual operation of the public schools of the largest cities of the United States, and of a few of the national capitals of Europe—the results of which are given in the report and documents herewith communicated, (F, G, H, I.) They will be found, on examination, to embrace—

1. An outline of the system, and a summary of the statistics of public schools in the capitals and principal cities of the several States, where a system of public schools exists.

2. A Digest of Rules and Regulations, adopted by the highest school authorities in forty-nine (49) cities on every important feature of school administration.

3. Tables exhibiting the principal items of school expenditures, and cost per pupil, in public schools, in sixty (60) of the largest cities, with the aggregate of taxable property, and the amount and rate of taxation in the same, for schools and other purposes.

4. Salaries paid to superintendents, inspectors, and teachers (male and female) of public schools.

5. Plans, dimensions and cost of public school houses recently erected in cities—supplementary to the Special Report on School Architecture, Part II, submitted in 1868.

6. Subjects and courses of instruction, in detail, in the public schools of Boston, New York, Philadelphia, Cincinnati, Chicago, St. Louis, &c.

7. Outline of the system and statistics of the public schools of Berlin, Dresden, and Vienna, with notes on the system of public instruction in Prussia, and tables and notes exhibiting the number and grades of institutions of public instruction in other European cities.

This document, as originally projected, is incomplete; but much of the information which belongs to a survey of European city schools will be found in the Special Report, which the Commissioner is prepared to submit, on "*Scientific and Industrial Education;* an account of systems, institutions, and courses of instruction in the principles of science, applied to the arts of peace and war in different countries," the Contents of a portion of which is herewith appended.

8. The German schools in the United States—a document submitted by the German Teachers' Society of New York, to explain the reasons which induce so many of the German population to support special schools, taught by "teachers trained in the methods of the fatherland," in cities, where the public schools offer a general and gratuitous instruction to the children of parents of all nationalities.

The statements made in this document are eminently important; and the claims put forth in it, of the superiority of the best of these schools, founded on German models and taught by men trained in the Normal Seminaries of Germany, to our best public schools, in respect to infant training (*kindergarten*), the systematic development of the mental faculties, scientific attainments of a directly useful character, the universal practise of singing, drawing and gymnastics, and the higher physical hygienic condition of the pupils, should arrest the attention of American teachers and school superintendents. If these claims are well founded, these superior methods and sounder principles of organization and arrangement should be more generally and at once introduced into our Normal Schools, and from them become the early possession of our teachers and public schools; and the necessity of separating the children of a common country into schools distinguished by the nationality of their parents, during the most impressible period of their lives, should be at once and forever done away with.

So far as the withdrawal of any portion of this class of children from our public schools arises from the absence of facilities for continuing or acquiring a knowledge of the German language and literature, this necessity might be obviated at once by the introduction of this language into the course of study in communities where there already exists a demand for it, or where such demand can be created. This addition, rightly adjusted, would not only not exclude other branches now taught, but might facilitate their acquisition, as well as be a most valuable discipline and attainment in itself.

In this connection, my attention has been called, in special papers, to various supplementary agencies of instruction and recreation which our German citizens have introduced among themselves. Those papers, prepared by Prof. Steffen, are herewith communicated, although it was my purpose to include them into a special report on public grounds, gardens, lectures, and recreations, as part of the supplementary agencies of popular education in our large cities.

9. The German and French system of secondary schools, including those of a scientific as well as those of a literary aim.

To complete this study of the relative efficiency of the systems in actual operation in the District, and to profit by the experience of older communities, where the principles and methods of education, the true order of studies, the logical development of the faculties, and the applications of science to the advancement of the national industries, have occupied the best minds among teachers and statesmen for a half century, I would respectfully call the attention of the Committee having charge of this subject to the necessity of making special provision for the great department of secondary education, which is entirely ignored in the public educational system of this District, and too generally in the public school systems of this country, but which constitutes the strongest portion of the best European systems. This department, described as it exists in the Prussian system, in my report for 1867–'68, will be continued in considerable detail for other countries in the Special Report which the Commissioner is now preparing to submit on "*National Education in different Countries*" and the contents of which, as far as completed,

is herewith submitted. Schools of this grade, together with institutions of superior instruction—the college and the university, has never flourished in any country without the aid of governmental legislation and grants, or large private benefactions.

10. To complete this survey of the relative efficiency of the systems of public instruction in the District, there will be given, in the document not yet communicated, a statement of what has been done here toward the establishment and development of colleges and higher seminaries of learning, as well as of the ampler facilities for higher instruction afforded in the national capitals of Europe. If the cherished purpose of Washington, to establish here "a university, where youth from all parts of the United States might receive the polish of erudition in the arts, sciences, and belles-lettres," and for which he made what was thought at the time to be a liberal bequest, although nothing was realized from it, had been seconded by individual liberality and Congressional grants of land, as has been done for many of the States, there might now be in existence here an institution which, without being a college of the American type, or a university on the German plan, would have rivaled the great literary and scientific institutions of Paris, Berlin, Munich, Vienna, and Zurich, several of the most important of which have been established within the present century.

11. Believing that the annual expenditures of the national government, in the design, construction, and ornamentation of public buildings in and out of the District; in the laying out and embellishment of public grounds; in the commemoration of eminent public service by monuments, painting, sculpture, bronzes, and medals, have done much (and could do more, by enlisting the study of architects and artists generally in their design, and by employing only the best talent which has already achieved success, in their execution) to educate the national taste and promote art instruction, an attempt was made, in connection with a general plan for obtaining information on art education, to ascertain the amount and results of such expenditures in this District, which, so far as the Capitol is concerned, is herewith (Appendix D) communicated.

12. To understand fully the difficulties and conditions under which this District was selected for "the permanent seat of government for the United States," and clothed with the power of "exclusive legislation" over all its interests, a history is given of the proceedings of the several bodies which have met to represent the colonies in their efforts to establish a common government, from the first Congress which assembled in New York, on the 7th of October, 1765, to November 10th, 1800, when, for the first time, Congress assembled in the city of Washington, and the President, in his opening speech, "congratulated the people of the United States" upon the assembling of Congress at their "permanent seat of government;" and congratulated them and their representatives "on the prospect of a residence not to be changed." The people residing here, in a city laid out by the Government in reference to its own prospective convenience, and not developed gradually from its own resources and wants, naturally look for a more beneficent legislation than would otherwise be required, and particularly in reference to school- and educational institutions, which the supreme power of every State now recognizes it as a duty to establish and foster, and which the capital of every civilized government everywhere has always received.

To the suggestion for making the system and the schools of the District more efficient, with which my Special Report closes, I have now nothing to add, and they are herewith in substance repeated.

In view of the facts set forth in the report and the accompanying documents respecting the population and its distribution; the condition of public schools of every grade, and other institutions and means of education; the fragmentary, dissociated, and to some extent antagonistic school organizations within the District; and the experience of communities similarly situated with this as to population and resources in our own and other countries, my belief is that a more efficient system should be instituted by Congress, as the only legislative authority competent to deal with this subject, for the whole District, and that in such a system the following features, or others equally efficient, should be secured.

I.—DISTRICT CONTROL.

First. The public schools at present in operation in any portion of the District, and all asylums for the care and education of children, and all institutions of learning, science, and art which owe their establishment or annual support to the legislation or appropriation of Congress, or to the avails of any public tax or special endowment, should be placed under the supervision of a *District Board*, (to be entitled the Board of Education, or the Controllers of Public Schools and Charities,) with power to organize and administer such system as may be authorized by Congress, and manage or supervise such schools as may be placed by law under their charge; employ such officers, teachers, and inspectors as the system and schools may require; provide the structures and equipment, and make all rules and regulations necessary for the classification, management, instruction, and discipline of the pupils; and submit an annual report to Congress on the condition and improvement of the system and the institutions which may be placed under their administration or supervision.

Second. This Board of Control should be constituted so as to represent—

1. The National Government by at least one-fifth of its members appointed by the President and Senate.

2. The voters and tax-payers in the District by one-fifth of the members to be elected at the regular annual elections for other District officers.

3. Any municipal corporation within the District by the Mayor or Treasurer of each, *ex officio*.

4. The teachers of the District by one or more delegates elected by an association composed of all resident teachers who hold certificates of qualification from any State or city normal school.

5. The Board of Health by the president of such board, or the president of the Medical Society, or a delegate designated by them.

6. The parents and guardians of the pupils who attend the schools by one or more members of their appointment.

7. The special institutions of science, art, and literature in the District by members elected as may be provided. The whole number (18) should be elected or appointed for three years in such way that only one-third shall retire each year, allowing six new members to come in, and at least one-half familiar with the condition of the schools and policy of the board for the previous two years to remain.

II.—GRADES OF SCHOOLS AND SUBJECTS OF INSTRUCTION.

The course of instruction should be distributed into five great divisions:

FIRST. The *Primary Schools*, (including the institutions now known as *Kindergartens*,) and embracing generally children from three to eight years of age, and covering not only institutions strictly public, but others which may place all their

arrangements as to school premises and teachers, under the supervision and requirements of the Board of Control; so that schools of this grade shall be sufficiently numerous and conveniently located to provide for all children capable of receiving systematic training appropriate to their years, thereby giving assurance that the rudimentary education of the community is properly provided for and begun. This step alone would, in a short time, extinguish the home supply of illiteracy, which is now the disgrace and danger of our free institutions.

SECOND. *Intermediate schools*, embracing generally children from eight to fourteen years of age, including in their curriculum all that is now taught well in the public schools of the District, and so far complete in itself, that a pupil who has been in regular attendance up to this age and is obliged to leave school, will possess the foundation of a good elementary education, which he can afterwards continue and complete in evening or other supplementary schools and agencies of the District.

THIRD. *Secondary Schools*, including generally all between the period of twelve and sixteen years of age, should give something like completeness to what is generally understood to be a common school education, or all that is now attempted in the most advanced classes of the schools of the District, and attained in the best English High School, or Union School in our large cities, including at least one living language beside the English.

FOURTH. *Superior and Special Schools*, embracing a continuation of the studies of the Secondary School, and while giving the facilities of general literary and scientific culture as far as is now reached in the second year of our best colleges, shall offer special instruction (in classes or divisions instituted for the purpose, after the plan of the best Polytechnic Schools) preparatory: (1,) for the teaching profession; (2,) for commercial pursuits; (3,) for mechanical trades, as well as for the arts of design; and, (4,) for admission to any national special school, (including every department of the public service,) and particularly the languages of countries with which we have close commercial and diplomatic relations.

FIFTH. *Supplementary Schools and Agencies*, to provide (1) an opportunity to supply deficiencies in elementary education to any adult who has been denied or neglected opportunities of the same; (2,) a regular review and continuation of the studies of the second and third grade of schools; (3,) for special classes of children and youth who cannot be gathered into any of the other grades of schools, and for these purposes, any existing asylums, schools or classes, under certain general regulations, can be recognized; and, (4,) literary and scientific lectures, and class instruction, in which the various public libraries, scientific collections, and laboratories of the District shall be utilized for illustration and for original research.

The aim of the studies and training in the public schools and other educational institutions should be, (1,) the health and physical development, as well as the good manners, sound morals, and correct habits generally of all the pupils; (2,) a knowledge of the English language and its literature to the extent of being able to speak and write the same with accuracy, facility and force; (3,) begun early, and continued through the entire course, at least one language beside the English (the Latin, German, Spanish, or French); (4,) mathematics and the natural sciences so far as may be required to enter the second year of our national schools at West Point and Annapolis, or of our best American colleges; (5,) moral, mental, political and geographical studies, to include a thorough knowledge of the human mind, the duties of every member of society to himself, his neighbor, and to God, and his legal relations to the State and to other countries; (6,)

drawing and music from the earliest class to the latest, with opportunities in the superior and special schools to such as desire and show an aptitude to extend the former into the highest principles of design and its many applications to industrial occupations, and the latter to the practical ability to teach the same; and, (7,) the increase and diffusion of knowledge among all citizens of the United States who have their residence in this District, or may resort here for such opportunities of high culture and original research as the Public Libraries, the Smithsonian Institution, the Medical, Agricultural, Mining, Mechanical and other museums and scientific collections even now present, and which, in a quarter of century, under a moderate but steady and judicious system of augmentation, will surpass all others in the country, and be surpassed by few only in Europe.

To realize these high aims, so far as public schools are relied on, the Board of Control must be clothed with sufficient authority to provide all necessary buildings and material aids of illustration, and to secure well qualified instructors, vigilant, intelligent and constant supervision, and the hearty good-will and co-operation of parents, and the public generally. The schools must be good enough, cheap enough, and numerous enough for all, with entire liberty of instruction to parents and teachers, but no toleration of an illiterate child over eight years of age in any family. No power will be required by the Board which is not now given to the legislative and administrative school authorities of some other city, with the right of appeal from its action to the Secretary of the Interior; or, acting under his supervision, to the Commissioner of Education.

III.—BOARD OF INSTRUCTION.

The Board of Instruction shall be composed of all the permanently employed teachers in the public schools of the city. In the first instance, all teachers shall be appointed provisionally, and only on the recommendation of the Board of Inspection, after being satisfied from (1) written testimonials, and (2) the results of a written and oral examination, which shall be filed and preserved until a permanent appointment is made; and *permanently* only on the additional evidence of actual success in teaching and discipline in the District. Every teacher thus permanently employed shall be a member of the Board of Instruction, and no member shall be dismissed from the service of the public schools except on the written recommendation of the Inspector General. The Board of Instruction shall be authorized to designate one of their number as member of the Board of Control. To secure permanence, and, at the same time, to provide against disability by sickness, a system of special compensation, increasing with every five years of continued service, and of life assurance, should be adopted

IV.—BOARD OF INSPECTION.

The executive duties of the Board of Control shall be provided for by a Board of Inspection, to consist (1) of the secretary of the board; (2,) an inspector general, whose duties of supervision shall embrace the whole field of the operations of the board; (3,) special inspectors, appointed from time to time, or permanently, to have charge severally of the construction, repairs and equipment of buildings, and the inspection of the schools of each grade, and, (4,) such special assignments and appointments as may be required for special duties. This board for consultation shall be represented in the Board of Control by the Inspector General.

V.—SCHOOL VISITORS.

Two visitors (each a parent or guardian) shall be elected for each school, after the summer vacation, by the parents and guardians of the children in actual attendance as pupils, at a meeting notified to be held on the school premises by the president of the board. These visitors shall visit the schools once a month during the year, and note such matters relating to the ventilation and sanitary condition of the school building and premises, the cleanliness, manners, and conduct generally of the pupils in and out of school hours, as well as their class and other exercises, and communicate the results of their inspection, orally or in writing, to the General Inspector; and the special visitors of all the schools may, in general meeting called for that purpose, designate one of their number each year to be a member of the Board of Control.

VI.—SUPPORT OF THE SCHOOLS AND OPERATIONS OF THE BOARD.

The Board of Control should have subject to their draft such sums as Congress may authorize every year to be collected on presentation of an account in detail of the expenditure for the year previous, and an estimate in detail for the year ensuing, which sum shall be adequate to furnish the requisite buildings and material equipment, instruction, inspection, and other objects authorized by law. The board should be further authorized to receive all donations of any kind, all grants of lands, and other appropriations for educational purposes, and administer the same according to the terms and conditions thereof, and for the advancement of schools and education in the District.

I need barely remind the committee of the liberality of the Government towards the several States in the disposition of the public lands. Out of more than 80,000,000 acres of these lands appropriated expressly for educational purposes to States and Territories already constituted, as shown in the appendix, and $37,000,000 of the surplus revenue deposited with the several States in 1836, which could have been so devoted by the States receiving the same, this District received no portion. Originating in these appropriations of land and deposits of money, there now exist school funds in the several States amounting in the aggregate to over $60,000,000, and which will probably be increased, by the wiser management of land yet unsold in States and Territories which have not yet acted finally in respect to them, to upwards of $100,000,000. In this magnificent endowment the District has had no share. A similar appropriation in land or money to this District, at this time, would greatly aid in providing the necessary school accommodations, and meeting the expenses of an enlarged course of public instruction worthy of the capital of the country.

VII.—ART AND SCIENCE.

Until the scope of its operation and the facilities of accomplishing thoroughly the work now prescribed by this Office are enlarged, or until a special bureau or Commissioner is charged with the conservation of all national works of art, and monuments and memorials of eminent public service, these functions, so far as this District is concerned, might be attached to the board above suggested (in proposition I); and of this board might also be required the consideration of all applications and propositions for these and similar purposes, with a view of bringing such appropriations into a large and uniform plan of expenditure. Such a plan, matured after a study of the situation, and of the experience of other governments in the same field, and sustained by a moderate appropriation from

year to year since the first vote for works of art in 1817, would ere this have secured for the country collections like those in the National Galleries in London, Munich, and Berlin, the most valuable portions of which have been gathered within the same period of time and for sums not largely exceeding the aggregate appropriations made by Congress for works of art and art ornamentation in the Capitol.

To this board should also be assigned the establishment of one or more Schools of Design, and the introduction of a system of drawing into all the public schools of the District as a regular branch of instruction, and the management for the whole country of a repository of specimens, models, copies, and implements required for such instruction, especially in its bearing on the mechanical and manufacturing industries of the nation. For a full development of such a scheme, reference is here made to the account given of instruction in drawing in the public and special schools of Wurtemberg, of art instruction in Belgium, and of the South Kensington Museum, in London, in the Special Report on Technical Schools.

To this board should also be assigned for the present such extension and improvement of the system of instruction in vocal and instrumental music which shall not only make its attainment universal in the public schools, but at the same time the inspiration of social, patriotic and religious sentiment throughout the District.

To this board, until a special commission is charged with the same, might also be assigned the duty of including in their annual report to Congress a summary of the progress of the public and department libraries, all scientific collections, all laboratories, and other facilities for original research and scientific investigations carried on in this District in connection with any department of the public service, with a view (1) of showing the present relations of the government to science and the arts; (2) of economizing the very large expenditures of the government for these objects by concentrating in some cases the same work and purchases, and in others carrying it further by better appliances and more means; (3) of utilizing all such libraries, collections, laboratories, and investigations, as far as may be found consistent with the special purpose for which they are instituted, for the advancement of general and higher education in the District, and particularly in the field of physical science; and (4) of maturing a plan of government aid to systematic, scientific instruction for the whole country, which must form the basis of its future industrial development.

To this board, as a test of the value of a competitive examination as the basis of appointments and promotions in every department of the public service, might be referred such examination of all candidates who claim a residence in this District, and of such others as the heads of Departments or the appointing power might refer to it for that purpose. No greater boon can be conferred on the public schools of this country by its National Legislature; no amount of pecuniary endowment could so directly operate on the homes and the schools of every State, to influence school attendance, and stimulate the efforts of teachers and pupils, as the formal announcement and consistent practice of making all appointments to the national schools, and to the different departments of the public service, on the results of an open competitive examination as to the bodily vigor, moral character, intellectual aptitude, and special knowledge (varied according to the service) of all candidates, conducted under such general regulations and in such way as to command public confidence, in each State.

Whatever consideration may be given to the foregoing suggestions and outline of a District System, I cannot conclude without reiterating my opinion of the utter inefficiency and insufficiency of the present fragmentary, imperfect, and antagonistic legislation in respect to public schools, and of the pressing necessity of a uniform system throughout the whole District, in which the following provisions should be embraced:

1. There must be legal authority in some responsible board to establish and maintain a sufficient number of schools, of different grades as to the age and studies of their pupils, of uniform excellence in each grade, and at convenient locations; and to provide for their intelligent supervision and progressive improvement, so as to interest the whole community—those with ample as well as those with small or no means but their daily labor; the educated as well as those who are unfortunately without the advantages of culture—in their administration and condition.

2. There must be a sufficient number of structures or apartments to accommodate all persons who are entitled or are desirous to attend school. These premises may be hired or owned, large or small, attractive or otherwise; but they must be conveniently located, so as to facilitate and secure the attendance of children, and fitted up and equipped for the purpose of a school (a place of study and discipline) for the health, manners, morals, and intellectual growth of the pupils.

3. There must be the practice of school attendance, the felt or enforced obligation on the part of parents and guardians of children and youth to secure their regular, punctual, and constant attendance on some school, public or private, family or denominational. The problem to be solved under a republican government—the government of all for all—is not the education of the few, or even the many, but of all. And any system of public schools must be considered defective and insufficient which does not provide, induce, and secure the universal education of the entire juvenile population of the community for which it is instituted. There may be a difference of opinion and practice as to the precise age in which school attendance should begin or end, and there may be entire liberty of choice as to place, grade, or method, both to parents and teachers; but every child must be under instruction, and any child whose home or street surroundings are such that the work of demoralization has commenced, should be gathered by the hand of benevolence or law into some school or asylum; and no child under the age of twelve, or even fourteen, should be seen in the streets during the ordinary sessions of school, except for cause which the regulations by the proper authorities recognize as valid for non-attendance.

This non-attendance at school, and irregular, intermittent attendance of children of the teachable age, is the fatal weakness of American popular education; the growing cancer of our social and political life. Notwithstanding the liberal and even prodigal expenditure of money raised by voluntary taxation for schoolhouses or their equipment, and for the salaries of teachers, janitors, and superintendents in many of our largest cities, there are in these cities a larger number of children not under instruction, and in all the cities of the land a fearfully large number of idle, vagrant, vicious children and youth, who do not come under the restraining influence of good homes or schools, and will, in due time, recruit that great army of ignorant adults which is now our calamity and danger, and unless we do all in our power to diminish and prevent its growth, will prove our disgrace and punishment. In this matter, so vital, so fundamental to the safe

working of a system of almost universal suffrage and eligibility to office, the country has a right to look to its Supreme Legislature, in the District over which it has exclusive jurisdiction, and under such conditions as to area, population, and means as to make the solution of the problem comparatively easy—for a demonstration of universal school attendance of all children of teachable age and in good health, in some school, public or private.

4. To make their attendance at school in the highest degree profitable, children must go through a regular course of instruction; and for this purpose full power to grade the schools and classify the pupils must be given to the board or authorities charged with the administration of the system. This gradation of schools and classification of pupils must be left in its details to the board; but my deep conviction is that the lowest grade of schools should cover the play period of the child's life, beginning three years earlier than is now the practice in this District. The second grade should have special reference to the fact that until a radical change can be wrought in the views and habits of parents, the course of instruction should be designed for those who will leave school at the age of thirteen years, and should be complete in itself. No excuse for absence from a school of this grade, public or private, should be allowed. Better for the community to pay any expense, even to clothing and feeding children of this age, than to allow them to be withdrawn from school on the plea of their labor being wanted to the support of themselves or their families. It is the teachable period of life; and, if lost, it is lost for ever to most of this class. The grades beyond these two are essential to interesting a large and influential class of the community in the public schools, and, unless they are interested by having children in the schools, no modifications of the system will make the schools truly common.

5. Whatever may be the number of grades into which the children may be classified, the teachers must be selected in reference to each grade, and to secure a home supply, in part at least, a normal course should at once be opened, in connection with a girls' high school, for those pupils who show the natural aptitude for instruction and discipline; and a similar course in a high school for boys, for young men who desire to become teachers.

6. To secure regularity and uniformity in the operation of the whole system, the classes and schools must be subject to intelligent supervision; and for the internal work of a group of schools of different grades which have a common head in the highest class or school of certain sections of the District, the teacher of that class or school should be made the inspector; and authority so to group the schools and employ the teacher should be lodged with the board. To this form of inspection should be added one or more persons whose sole business should be that of inspection and school advancement.

7. Neither suitable buildings and their equipment for instructional purposes can be provided, or teachers properly trained and working with a feeling of security in their position can be permanently employed, unless there are adequate means at the disposal of the board which cannot be withheld, or diverted for any other branch of the public service. The public schools of this District are now suffering from want of healthy and convenient school-rooms, and the teachers are subjected every year to great inconvenience, anxiety, and even distress, by having their regular payments withheld, in consequence of insufficient or unavailable appropriations. The Board of Education is the only authority competent to estimate the appropriations necessary for the year, and that once allowed, the sum should be at their sole control.

8. To obviate a disastrous tendency in all systems of public instruction to weaken the sense of parental *responsibility*, and to bring the home and the school

into more uniform and vigorous co-operation in the realization of a great public and individual advantage—the right education of children, the parents and guardians as such, and not as citizens only, should be recognized in the administration of the schools. They should be authorized not simply as individuals, but as representatives of the families to which the children belong, to visit the schools, and to report to the proper authorities the views which such visits might suggest.

9. To give due importance to the completed work of the system, a diploma should be issued in the name of the highest school authorities, which, founded on the record of the school life of the pupil and a final examination, should be evidence of the holder's educational qualification for citizenship, and for the first stage of public employment.

The provisions above suggested might be incorporated as amendments into the systems now in operation, but any legislation which does not reach the consolidation and re-organization of existing systems and institutions, in which the best features of our American public schools shall be embraced, and the following features which have not yet been thoroughly developed in any of our American cities, will not meet the exigencies of this District.

10. To the regular schools should be added a system of supplementary institutions and special school agencies, not necessarily originating with the board but aided by its appropriations and visited by its officers; and at the same time enlisting the contributions and personal attention of benevolent individuals and religious societies. Much has been done in this direction already (see Appendix B), but there are many adults as well as children whose school attendance has been prematurely abridged or entirely neglected, and who cannot be gathered into the regular day school, and whose vagrant habits are chafed by the restraints of school discipline, and whose ability to read the language should be facilitated by text-books and methods different from those in general use, like those of Dr. Leigh. For children of this class everywhere, and particularly for all the States where the old system of labor is broken up, and where a diversity of new occupations is a social necessity, the technical element should at once be incorporated and made permanent in the organization and instruction of special schools. One model and normal school (for similar schools further South), at once for pupil and pupil-teachers, like the *Industrial Schools* of Switzerland, the *St. Nirkolas Institution* in Paris, and the *La Martiniere* at Lyons, described in the *Special Report on Scientific and Industrial Schools*, would be a blessing not only to this District, but to all the States in which there is a pressing necessity for elementary schools, and new industrial views and habits are to be formed. One such school is needed in every city and village of the land. In this school drawing should be a prominent study, and its introduction through teachers properly trained could be greatly facilitated by a Normal Drawing School in the Corcoran Art Gallery.

11. The crowning feature of the District System should be a National Polytechnic School or University, like that of Zurich, Stuttgardt, or Carlsruhe, or the Polytechnic School and Central School of Arts in Paris combined, which might be established and supported out of the savings that could easily be effected by a re organization of our two National Military Schools, made in reference to the present ability of our State public schools to furnish a higher preparation. By such re-organization the course of instruction in both these institutions could be reduced to two years; and if the candidates could be selected on a test which should give to the national service the most meritorious youth in each Congressional district, a stimulus of the most powerful character would be imparted to the public schools of the whole country. All of which is respectfully submitted.

HENRY BARNARD, Commissioner of Education.

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CONCLUSION.

The investigation recorded in the foregoing document was undertaken with a most inadequate estimate of its magnitude, though the writer had for some years been uncommonly conversant with educational matters in the District, and deeply interested in the colored schools. The subject expanded in materials and in importance as the research was pursued, till what was expected at the beginning to fill but a few pages had swelled into a volume. The work was prosecuted in the belief that everything which the colored people have attempted and accomplished for themselves in mental and social improvement in this seat of empire was worth rescuing from oblivion, and that such a chapter would be a contribution to the educational history of the country, peculiarly instructive at this time. It is quite certain that the most of what is gathered into these pages from the first half century of the District would have never been rescued from the past under any other auspices, and from the original, novel, and instructive nature of its character, it has been deemed best to go with much minuteness into details. There is an almost tragic pathos running through the tale of the patient sufferings and sacrifices which these humble and dutiful people have experienced, through so many years of oppression, in their struggles for knowledge.

The facts embraced in the foregoing report have been gathered with an amount of labor that can be adequately estimated only by those who have toiled in a similar field of research. Prior to the rebellion the education of this proscribed and degraded race was held in scorn and derision by the controlling public sentiment of this District, as in the country at large, and schools for the colored people rarely found the slightest record in the columns of the press. After a thorough examination of the various journals published in the District during the first half century of its history, the first reference to any school that can be found is in an article on the city of Washington published in the National Intelligencer August 3, 1816, in which it is stated that "a Sunday school for the blacks has been recently established, which is well attended, and promises great benefit to this neglected part of our species, both in informing their minds and amending their morals." This journal was the only one of established character that alluded in any way to these schools, and a careful examination of its files from 1800 to 1850 has disclosed only the two or three notices already referred to. The remarkable advertisement found in the volume for 1818 of the free colored school on Capitol Hill was a striking fact in itself considered, but was otherwise of the greatest value in this work, because the names of the seven colored men subscribed to the document pointed to the sources from which was procured much of the authentic information pertaining to the first quarter of a century of the District. In this almost total absence of written information it was fortunate to find in the memories of the colored people a wonderful accuracy and completeness of recollection of almost everything pertaining to their schools. In the intercourse with this population which these researches have occasioned, this fact has been a subject of perpetual observation. The aged men and women, even though unable to read a syllable, have almost always been found to know something concerning the colored schools and their teachers. The persecutions which perpetually assailed their schools, and the sacrifices which they so devotedly made for them, seem to have fastened the history of them, with astonishing clearness and precision, in their minds, such as is surely not found among the educated white population pertaining to the white schools of the same period. Another interesting fact is not inappropriate in this connection. There are undoubtedly more colored people of the District of the class free before the war, who own their homes, than are found in proportion to their numbers among the middling classes of the white population. There are also to be found in a multitude of these humble colored homes the same refinements as are found in the comfortable and intelligent white family circles. These interesting developments disclosed in every direction in the preparation of this work have stimulated prolonged research, and made what had otherwise been *a wearisome task a most agreeable* occupation.

seventy years on a grand trial of their capacity to rise in the scale of human intelligence, such as has not elsewhere in the history of the world been granted them, seems to have entirely escaped observation. If these records are, as they are confidently believed to be, substantially accurate in all their details, the capabilities of the colored race to rise to superior mental and social elevation, and that too under the most appalling disabilities and discouragements, is illustrated on a conspicuous theatre, and with a completeness that cannot be shaken by any cavil or conjecture.

There is a colored woman in Washington, known and respected for her sterling goodness and remarkable sense, more than half a century a resident of the city, who relates that she used often to see Jefferson during his presidency, in the family of Monroe, in which she was brought up, near Charlottesville, Virginia; that on one occasion, while attending the children in the hall, she heard Jefferson say to Monroe that "he believed *the colored race had as much native sense as the whites*, that they ought to be educated and freed at the age of 21, and that if some plan of this kind should not be adopted, they would in time become self-enlightened, in spite of every oppression assert their liberties, and deluge the south in blood;" to which Mr. Monroe, rising from his seat, with both hands uplifted, exclaimed, "My God, Mr. Jefferson, how can you believe such things?" This declaration imputed to Jefferson is well substantiated, as it not only comes from a truthful witness, but is in full accordance with the views that he has amply left on record in his writings. In his celebrated letter to Banneker, the black mathematician and astronomer of Maryland, in elevated and feeling language he expressed to this wonderful, self-taught negro his deep thankfulness for the indisputable evidence which the productions of his genius had furnished, "*that nature has given to our black brethren talents equal to those of the other colors of men;*" and, in apology for the liberty he had taken in transmitting to the President of the French Academy of Sciences the manuscript copy of his first almanac he had sent to the philanthropic statesman as a testimony to the capabilities of his enslaved race, Jefferson went on to say that he had forwarded the remarkable production to that great representative body in the world of letters as an evidence of the intellectual powers of the black man, to which the whole colored race had "a right for their justification against the doubts which have been raised against them." With like ideas may this simple story of patient endurance and of triumph in calamities be submitted to the American people and mankind in vindication of the faith reposed by many good men in the capacity for self-government of a long down-trodden and despised portion of the human family.

The history of these schools, subsequent to the breaking out of the rebellion, records the most remarkable efforts of disinterested contributions, both in money and in labor, which are to be found in the annals of Christian and patriotic beneficence. The duty of providing for the moral and intellectual enlightenment of a class of people who had been kept hitherto in profound ignorance, directly or indirectly, by the laws and prejudices of the country, pervaded the entire northern mind and heart.

No pains have been spared to ascertain the fields of labor occupied by different associations, and the schools taught by different individuals; but no record can fully describe the self-sacrifice and zeal of that band of noble, refined, and cultivated women who devoted themselves to the education of this neglected class, many of whom fell, as truly martyrs to their patriotic labors as those who perished on the battle field; and not a few of whom are still suffering in their own homes as great a deprivation from the loss of health in this service, as those who will bear to their graves bodies mutilated by the missiles of war.

All of which, with many thanks for your personal and official co-operation in this investigation, is respectfully submitted.

M. B. GOODWIN.

To Hon. HENRY BARNARD,
Commissioner of Education.

To this exhaustive account of the past and present condition of schools for the colored race in the District of Columbia, by Mr. Goodwin, we add a comprehensive survey of the legal status of this portion of the population in respect to schools and education in the several States.—H. B.

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CIRCULAR RESPECTING ELEMENTARY EDUCATION.

U. S. DEPARTMENT OF EDUCATION,
Washington, D. C., 1867.

IN reply to your inquiry "for a single document which shall set forth the characteristic features of different systems of public elementary instruction at home and abroad," the undersigned would say, that he knows of no such volume; and interesting as such a volume in some respects would be, he is not sure that it would answer your immediate purpose, "the preparation of an efficient system of common schools for a community which has not yet accepted the cardinal idea of popular education as it is understood in the Northern and Western States." Any system, to be thoroughly understood, must be studied in its details, and in reference to its historical development, and the peculiar conditions of society where it is in operation. Social life with you is peculiar, and the distribution of population has not been governed by the same laws which have effected it in other sections of the country. Your institutions of education have grown up under these conditions.

Under these and other circumstances, will it not be best first to secure the appointment of a School Board, or a single officer; or rather of a Board representing in its members different local, political and ecclesiastical interests, (but all united in the general desire to inaugurate an efficient public system,) with a Secretary, who shall devote his whole time, under their directions,

1, To ascertain the number, locality, and character of such schools as do exist, and the places where schools are needed.

2, To interest and inform parents, and the public generally, by the voice and press, as to existing wants, and the practicable remedy, in a system of public schools, (both elementary and secondary,) which shall be cheap enough for the poorest, and good enough for the richest.

3, To frame a law adapted to sparsely populated districts, as well as villages, which shall at once go into operation, where the way is prepared for it, and induce the reluctant and inimical sections to adopt it, on the ground of pecuniary interest, and after a certain period, embrace every section in its operations.

In this kind of work, the experience of the Commissioner may enable him to make suggestions of practical value, and at least to point out sources of information which will greatly help the officer charged with these duties, in the details of his labors. In the mean time, he is preparing a series of documents, which will answer your and similar questions more fully than can be done in any one general summary. Any information as to the systems referred to in the accompanying Index, (Chapters V and VI,) will be promptly and freely given.

As for European systems, there is not one of them which can not be studied with advantage, and some of the toughest problems which are now up for solution with you and in other States, have been discussed and to some extent solved under them. You will find much to interest you in that of Zurich, herewith sent, together with the views of eminent men on the relations of the State to Education.

HENRY BARNARD,
Commissioner of Education.

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OF

COMMISSIONER OF EDUCATION

ON

STATE SYSTEMS OF PUBLIC INSTRUCTION.

PART I. EUROPEAN STATES.

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NOTE.—The special report, to which the above index belongs, embraces only such chapters in a comprehensive survey of national education in different countries as were prepared in the office of the Commissioner of Education subsequent to his annual report in 1868 to supplement and complete the work begun by him before his connection with the office, the details of which, when ready for publication, will be seen in the following analysis of subjects. The closing part relating to American States will embrace a comparative view of these systems in reference to the condition and improvement of our several State and city systems.

CIRCULAR RESPECTING EDUCATIONAL TRACTS.

U. S. DEPARTMENT OF EDUCATION,
Washington, D. C., 1868.

IN reply to your inquiry for copies of the Documents and other publications of this Department, and especially of any Educational Tracts on the fundamental principles of Education, the Relations of the State to schools of any kind, and particularly of a Republican government to elementary schools, the Economical and Social Arguments in favor of Public Schools, and exhaustive and practical expositions of the Organization, Studies, Management, and Internal Work generally of Elementary Schools—for general distribution, and for reproduction in still more popular form in public addresses and newspaper articles, in States where these subjects have not yet been discussed, and are not understood and appreciated, the undersigned will state:

1. The only Documents of the Department which have yet been printed are the Special Circulars, asking for information, or explaining the policy of the Department, and the Monthly Official Circulars, which, owing to the small clerical force at his command, has not yet assumed the form which the Commissioner designed, and each of which is more in the nature of a preliminary Report on the subject presented in the Special Circulars issued for the purpose of collecting information as the basis of a more elaborate treatment.

2. As the Plan of Publication projected by him, and set forth in Special Circular, No. 2, has not been presented in a formal way to secure as yet the consideration of Congress, the Commissioner has assumed the entire expense of printing these Monthly Official Circulars, except Nos. III, IV, and V, but has distributed them freely to such persons as expressed a desire to receive them, and to such as have applied for information respecting the subject of the Special Circular to which the number was devoted. Copies, both of the Monthly Circular, and of the Special Circulars, will be forwarded to you, and your coöperation in obtaining the information sought is respectfully solicited.

3. Articles, more or less exhaustive, on the several subjects specified in your letter, have been published by the undersigned, in the prosecution of his educational labors, as you will see by the Classified Index, (Chapters I, II, III,) in Monthly Circular, Number Two, any of which, so far as they can be furnished detached from bound volumes, will be sent to you without charge.

4. The publication of a series of Educational Tracts, made up partly from articles which have appeared, or which may hereafter appear in the American Journal of Education, or in the Monthly Circular, has been begun—which, as soon as arrangements can be made, will be supplied in orders for general distribution, at the cost of press-work and paper. It so happens that the first of this series is devoted to answers, by the highest authorities, to the question, *What is Education?* and the second is devoted mainly to an exposition of the American idea of Public Schools. Copies of these will be mailed to your address.

5. Many of the articles in the successive numbers of the American Journal of Education, have been struck off in pamphlet form, for wider distribution. The Commissioner has no pecuniary interest in this publication, except to guarantee the Publisher against loss.

HENRY BARNARD, *Commissioner.*

PLAN OF THE AMERICAN JOURNAL OF EDUCATION.

The *American Journal of Education* will be found, on examination, to embrace:

1. A CATALOGUE of the best publications on the organization, instruction and discipline of schools, of every grade, and on the principles of education, in the English, French, and German languages.
2. A HISTORY OF EDUCATION, ancient and modern.
3. AN ACCOUNT OF ELEMENTARY INSTRUCTION IN EUROPE, based on the reports of Basbe, Stowe, Mann, and others.
4. NATIONAL EDUCATION IN THE UNITED STATES; or contributions to the history and improvement of common or public schools, and other institutions, means and agencies of popular education in the several States
5. SCHOOL ARCHITECTURE; or the principles of construction, ventilation, warming, acoustics, seating, &c., applied to school rooms, lecture halls, and class rooms, with illustrations.
6. NORMAL SCHOOLS, and other institutions, means and agencies for the professional training and improvement of teachers.
7. SYSTEM OF PUBLIC EDUCATION FOR LARGE CITIES AND VILLAGES, with an account of the schools and other means of popular education and recreation in the principal cities of Europe and in this country.
8. SYSTEM OF POPULAR EDUCATION FOR SPARSELY POPULATED DISTRICTS with an account of the schools in Norway and the agricultural portions of other countries.
9. SCHOOLS OF AGRICULTURE, and other means of advancing agricultural improvement.
10. SCHOOLS OF SCIENCE applied to the mechanic arts, civil engineering, &c.
11. SCHOOLS OF TRADE, NAVIGATION, COMMERCE, &c.
12. FEMALE EDUCATION, with an account of the best seminaries for females in this country and in Europe.
13. INSTITUTIONS FOR ORPHANS.
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17. SECONDARY EDUCATION, including 1. institutions preparatory to college, and 2. institutions preparatory to special schools of agriculture, engineering, trade, navigation, &c.
18. COLLEGES AND UNIVERSITIES.
19. SCHOOLS OF THEOLOGY, LAW, AND MEDICINE.
20. MILITARY AND NAVAL SCHOOLS.
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23. INSTITUTIONS FOR THE DEAF AND DUMB, BLIND, AND IDIOTS.
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27. EDUCATIONAL TRACTS, or a series of short essays on topics of immediate practical importance to teachers and school officers.
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29. EDUCATIONAL BENEFACTORS, or an account of the founders and benefactors of educational and scientific institutions.
30. SELF-EDUCATION; or hints for self-formation, with examples of the pursuit of knowledge under difficulties.
31. HOME EDUCATION; with illustrations drawn from the Family Training of different countries.
32. EDUCATIONAL NOMENCLATURE AND INDEX; or an explanation of words and terms used in describing the systems and institutions of education in different countries, with reference to the books where the subjects are discussed and treated of.

The Series, when complete, will constitute an ENCYCLOPEDIA OF EDUCATION.

{SPECIAL CIRCULAR, No. 2.

CIRCULAR RESPECTING PLAN OF PUBLICATION.

U. S. DEPARTMENT OF EDUCATION,
Washington, D. C., May, 1867.

As at present advised, the following plan of publication will be pursued:

I. OFFICIAL CIRCULAR.

To be issued monthly—each number to be devoted to such special subject as the correspondence or investigations of the Department may require; and if the requisite clerical labor can be devoted to its preparation, to a monthly summary of Educational Intelligence and Statistics in different States and Countries.

These Circulars will not be printed for general distribution, and as a general rule will be mailed, in answer or inquiry, to correspondents, or to persons known to be or who may write that they are specially interested in the subject.

The matter contained in them will not always be new, but such articles will be introduced from former publications of the Commissioner, as he may think illustrative of the special subject to which the Circular is devoted.

II. A QUARTERLY PUBLICATION.

It is proposed to begin a National Series of the American Journal of Education, with a view of completing the encyclopediac view of Education—its History, System, Institutions, Principles, Methods and Statistics—begun several years since, and prosecuted thus far with a special reference to the condition and wants of our own schools, and with a studious avoidance of all matters foreign to the main object. The range and exhaustive treatment of subjects can be seen by the Classified Index, which will be forwarded if desired.

Although the Journal will be for the present under the editorial supervision of the Commissioner, it will be entirely the private enterprise of its publisher, who will soon announce his plan and terms.

The Department will be in no way responsible for the matter or the expense, but will avail itself of this mode of printing documents prepared at the request of the Commissioner, which it may be desirable to issue in advance or aside of any other form of publication.

The Numbers will be sent only to subscribers, or to special orders addressed to the Publisher, Hartford, Conn.

III. EDUCATIONAL DOCUMENTS.

The Commissioner, with such coöperation as he can enlist, will at once begin the preparation or rather the revision and completion of a series of Educational Documents (A) begun several years ago, after consultation with several of the most eminent educators of the country—each of which will be devoted to an exhaustive treatment of a particular subject. The plan of publication will be set forth in his first Annual Report.

IV. AN ANNUAL REPORT.

As is provided for in the Act establishing this Department, a Report will be submitted to Congress annually, in which the progress and condition of Education in different States and countries during the year will be set forth.

HENRY BARNARD,
Commissioner.



Wm. T. Harris



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☞ *Specimen copy of Number for March sent on reception of* 50 *cents.*

FROEBEL'S EDUCATIONAL VIEWS.

THE CHILD AND CHILD-NURTURE.

We continue in this number the Baroness Marenholtz-Bulow's exposition of Froebel's views of Child Nature, and the principles which are fundamental in the proper treatment of the Human Being in the earliest stages of growth. In the course of the year (1880) the special treatment of Froebel, and his Educational Work, as Teacher and Author, will embrace the following particulars:

I. MEMOIR AND EDUCATIONAL WORK,....
1. PRINCIPAL EVENTS IN THE LIFE OF FROEBEL,....
2. EARLY LIFE IN LETTER TO PRINCE OF MEININGEN,....
3. EXPERIENCE IN TEACHING—AS ASSISTANT AND PRINCIPAL,....
4. THE GENESIS OF THE KINDERGARTEN—NAME,....
5. REMINISCENCES OF FROEBEL IN KINDERGARTEN WORK,....
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III. PUBLICATIONS IN ELUCIDATION OF FROEBELISM,....
THE CHILD AND CHILD-NATURE, by Baroness Marenholtz-Bulow,....
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1. THE CHILD—RELATIONS TO NATURE, HUMANITY, AND GOD,....
2. EARLIEST DEVELOPMENT,....
3. GENERAL REQUISITES—FROEBEL'S THEORY OF EDUCATION,....
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5. FROEBEL'S METHOD—NOVELTY AND VALUE,....
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12. PRINCIPAL POINTS IN FROEBEL'S SYSTEM,....
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Frœbel's Law of Opposites and their Reconcilement.

What, then, is the process of the human mind in reflection? The *systematic* process, as it is the same for all minds.

Every thought must relate to something that we know, and first of all to visible objects; we must have an *object* of thought. This object of thought must not only be taken in by the senses as a whole, so that a general idea of it is gained, as of a foreign plant that has been seen superficially in a picture, without the details of leaves, blossoms, stamens, etc. It must be observed and studied in all its parts and details. If we want to acquire a thorough knowledge of a foreign plant we must compare all its properties with those of plants known to us. When the properties or qualities of different objects are all exactly the same we cannot compare them; if there is to be comparison, there must be a certain amount of difference—but difference, side-by-side with similarity. The qualities which are similar will be the universal ones, which everything possesses, as form, size, color, material, etc., for there is nothing that does not possess these qualities. The different, or contrasting qualities, will consist in variations of the universal ones of form, size, etc., as, for instance, round and square, great and little, hard and soft, etc. Such differences in properties that have a general resemblance are called opposites.

All such opposites, however, are at the same time connected and bound together. The greatest size that we can imagine to ourselves is connected with the smallest by all the different sizes that lie between; the darkest color with all the lightest by all the intermediate shades; from an angular shape one can gradually go over to a round one through a series of modifications of form; and from hard to soft through all the different gradations. Not that one and the same object can ever be both hard or soft, dark or light, great or little, but the collective qualities of all existing objects go over from their superlative on the one side to their superlative on the other, hardest to softest, darkest to lightest, and so on.

The gradations of great and little, hard and soft, etc., which lie between the opposites, are the connecting links, or, as Fröbel puts it, "the means of reconciliation of opposites" (and Fröbel's system cannot be rightly understood unless this principle, which forms the basis of it, be acknowledged). This "reconciliation" is effected through affinity of qualities. Black and white are not alike, but opposite; the darkest red, however, is in affinity with black, as the lightest red is with white, and all the different gradations of red connect together the opposites, black and white.

Now any one who has compared an unknown plant with known ones, in all the details of its different parts—leaf, flower, fruit, etc., is in a position to pass judgment on it, and to draw a conclusion as to whether it belongs to this or that known genus of plants, and what is its species. Thus the natural process of thought is as follows: perception, observation, comparison, judgment and conclusion.

Without this series of preliminary steps no thought can be worked out, and the ruling principle is the law of the reconciliation of opposites, or the finding out the like and unlike qualities of things.

It matters not how far the thinker be conscious or unconscious of the process going on in his mind. The child is entirely unconscious of it, and therefore takes longer to reach from one stage to another. At first it receives only general impressions; then perception comes in; gradually ideas begin to shape themselves in its mind, and it then learns to compare and distinguish; but judging and concluding do not begin till the third or fourth year, and then only vaguely and dimly. Nevertheless, the same systematic process is at work as in the conscious thought of the adult.

Pestalozzi's Fundamental Law.

Any system of instruction which is to be effectual must therefore take into account this law of thought (or logic); it must apply the fundamental principle of *connecting the known with the unknown by means of comparison.* This principle is, however, everlastingly sinned against, and people talk to children about things and communicate to them opinions and thoughts concerning them, of which children have no conception and can form none. And this is done even after Pestalozzi by his "*method of observation and its practical application*" has placed instruction on a true basis.

Of the manner in which Fröbel has built upon this foundation we shall speak later. We have here to deal first with *education*, to show how far it differs from *instruction*, and, whether a systematic or methodical process is applicable to it, as Fröbel considers it to be.

When Pestalozzi was endeavoring to construct his "Fundamental Method of Instruction" ("Urform des Lehrens") according to some definite principle, he recognized the truth that the problem of education cannot be fully solved by any merely instructional system however much in accordance with the laws of nature. He saw that the moral forces of the human soul, feeling and will, require to be dealt with in a manner analogous to the cultivation of the intellectual faculties, that any merely instructional method is inadequate to the task, and that a training-school of another sort is needed for the moral side of cultivation—one in which the power of moral action may be acquired. While searching for some such "psychological basis" to his method he exclaimed, "I am still as the voice of one crying in the wilderness."

As a means to this end he requires an A B C of the science and a system of moral exercises, and he says: "The culture of the moral faculties rests on the same organic laws which are the foundation of our intellectual culture."

Fichte (in his "Discourses") insists on an "A B C of perception," which is to precede Pestalozzi's "A B C of observation," and speaks as follows: "The new method must be able to shape and determine its pupil's course of life according to fixed and infallible rules."

"There must be a definite system of rules by which always, without exception, a firm will may be produced."

The development of children into men and women must be brought under the laws of a well-considered system, which shall never fail to accomplish its end, viz., the cultivation in them of a firm and invariably right will.

This moral activity, which has to be developed in the pupil, is without doubt based on laws, which laws the agent finds out for himself by direct personal experience, and the same holds good of the voluntary development carried on later, which cannot be fruitful of good results unless based on the fundamental laws of nature.

Thus Pestalozzi and Fichte—like all thinkers on the question of education—searched for the laws of human nature, in order to apply these laws in the cultivation of human nature.

Fröbel strove to refer back all these manifold laws to one fundamental law which he called the "reconciliation of opposites" (of relative opposites).

In order to arrive at a clear and comprehensive conception, where there is plurality and variety, we seek a point of unity, in which all the different parts or laws may center, and to which they may be referred. For the undeveloped mind of the child this is an absolute necessity. The method, which is to be the rule of his activity, must be as simple and as single as possible. This necessity will be made plain when we come to the application of Fröbel's theory in practice.

Fröbel's observations of the human soul are in accord with the general results of modern psychology, in spite of small deviations which cannot be considered important. Science has not by a long way arrived at final conclusions on this subject, and must, therefore, give its due weight to every reasonable assumption; it would be most unprofitable to drag Fröbel's system into the judgment hall of scientific schools, in order to decide how far it agreed with these schools or not. Its importance lies for the moment chiefly in its practical side. In order to preserve this part of it from becoming mechanical, and to maintain its vitality, its connection with the theoretical side must be understood and expounded more and more thoroughly. With the advance of science Fröbel's philosophy of the universe must in course of time have its proper place assigned to it, and, his educational system, which is grounded on his philosophy, will be brought into the necessary connection with other scientific discoveries.

The great endeavor of modern educationalists is to replace the artificiality and restraint in which the purely conventional educational systems of earlier times have resulted by something more corresponding to human nature. To this end it was necessary to go back to the ground motives of all education whatsoever: the laws of development of the human being. It was necessary at the same time to determine the reason of educational measures in order to elevate them into con-

scious, purposeful action. Former conventional systems of education worked only unconsciously, according to established custom, without any deep knowledge of human nature or fundamental relation to it.

The science of humanity was then in its infancy, and, although it has since made great progress, the knowledge of child nature is still very meager.

The services rendered by Rousseau, as the first pioneer of modern educational theories, and the many errors and eccentricities mixed up with his great truths, must here be assumed to be known.*

Insufficiency of Pestalozzi's Doctrine of Form.

Pestalozzi, who carried on the work in the same track, fixed the elements of his "*Urform des Lehrens*" in form, number, and words, as the fundamental conditions of human mental activity, and which can only be acquired and gained by observation.

For instance, every visible and every thinkable thing has a *form* which makes it what it is. There are things of like and things of different form, and there is a plurality of things which stands in opposition to every single thing. Through the division of things arises *number*, and the proportions and relations of things to one another. In order to express these different proportions of form and number, we have need of *words*.

Thus in these three elements we have the most primitive facts on which thought is based. In every form, every number, and every word there exist two connected or united opposites. In every form, for instance, we find the two opposites, beginning and end, right and left, upper and under, inner and outer, and so forth.

With regard to number, unity and plurality, as well as odd and even numbers, constitute opposites. Then form and number are in themselves opposites, for form has to do with the whole, number with the separate parts. But the word by which they are described reconciles these opposites by comprehending them both in one expression.

Pestalozzi has begun the work of basing instruction systematically on the most primitive facts and workings of the human mind. To carry on this work, and also to find the equally necessary basis for moral and practical culture, with which must be combined exercises for the intellectual powers before the period allotted to *instruction*, is the task that remains to be accomplished. Pestalozzi's plan and practical methods are not altogether sufficient for the first years of life.

It is a false use of language which separates education from instruction. The word education, in its full meaning of human culture, as a whole, includes instruction as a part, and comprises in itself mental, moral, and physical development; but in its narrower use it signifies, more especially, moral culture.

*An elaborate exposition of Rousseau's system, principles and methods will be found in Barnard's Journal of Education, v. pp. 459-486; also in Barnard's French Pedagogy.

One of the reasons why instruction has been so much more considered and systematized than the moral side of education is, undoubtedly, that the former is in the hands of educational and school authorities who possess the mental training and capacity necessary for their vocation. No one is allowed to be a professional teacher who has not proved himself to possess a certain degree of proficiency for the task. Moral education, on the other hand, falls to the supervision of the family, as the first and natural guardians of its children, and here neither the father nor the mother, nor any of the other sharers in the work, are really fitted for it; not one of them has received a special preparation, and it depends entirely upon the higher or lower degree of general culture of the parents, and their natural capacity or non-capacity for their educational calling, how far the moral culture of the children will extend.

But over and above the preparatory training of parents and other natural guardians—which was already insisted on and striven after by Pestalozzi—moral education will only then be placed on a par with intellectual instruction when a real foundation has been given to it by the application of a fixed system of rules, such a foundation as the laws of thought afford for instruction.

The human soul is *one*, all its powers and functions have a like aim, and, therefore, feeling and willing—as factors of moral life—cannot be developed in any other way than thought. The parts which make up the whole of education must be subject to the same laws as the whole, and conversely the whole must be developed in like manner as the parts.

The moral world is concerned with two aspects of things—the good and the beautiful—while the understanding has the discovery of truth for its object.

Both the good and the beautiful have their roots in the heart or the feelings, and belong thus to the inner part of man—to his spiritual world. The power and habit of feeling rightly and beautifully constitute moral inclination, which influences the will, but does not yet necessarily lead it to action.

In its connection with the outer world morality appears in the form of action. Through action, or the carrying out of the good that is willed, the character is formed. The practice of the beautiful, on the other hand, leads to art and artistic creation.

Thus education, in its essentially moral aspect, has to do with the cultivation of the feelings and the will. It need hardly be said that the element of instruction cannot be altogether dispensed with, even in this department, any more than the cultivation of the intellect can be carried on without a certain amount of moral development. In earliest childhood the three different natures of the human being are fused in one and must be dealt with accordingly.

The good and the beautiful, like all other qualities, are known through their opposites. Only by contrast with the *not* good, or bad,

the *not* beautiful, or ugly, are the good and the beautiful apprehended by our consciousness.

As mental *conceptions*, the good and the bad, the beautiful and the ugly, the true and the untrue, are irreconcilable (absolute) opposites. Pure thought, however, has to deal with the absolute. In all the manifestations of the actual world everything that exists is only relatively good and bad, ugly and beautiful, true and untrue; all opposites exist here only relatively. No human being is perfectly good or perfectly bad, just as nobody is completely developed or completely undeveloped. So, too, no work of art is in an absolute sense perfectly beautiful, or perfectly ugly—whether as a whole or in its parts.

As, therefore, in all and everything belonging to the human world opposites are found existing together, so, also, do they pass over into one another and are "reconciled." Thus everything is connected together, and constitutes an immense chain of different members.

We do not mean to say that already in the actual world all opposites are reconciled, all discords solved, and the great world-harmony complete; but it is going on to completion. This is the aim and end of all movements, all life, and all endeavor, and an end which is only fully attainable to human beings by the cessation of all self-seeking (as in Christ), the absorption of all individuals into humanity; and this by means of the highest individual development and self-existence; not by transforming the individual into the universal.

In the most fundamental bases of good and evil we find again two new opposites.

In whatever form evil manifests itself, it is always at bottom self-seeking of some sort; or else it is error or madness. Ambition, pride, avarice, envy, dishonesty, murder, hatred, etc., may always be traced back to self-seeking, even though it be disguised in the form of extravagant affection for others, or for one other. So, too, what we call diabolical is, in reality, self-seeking.

And whatever shape good may take it must be essentially the expression of love to others. A solitary individual in no way connected with fellow-creatures would have as little opportunity for good as tor evil.

All the impulses and passions of a human being have for their object the procurance of personal happiness and well-being and the avoidance of personal annoyance. And as long as the happiness and well-being of others is not disturbed, nor the individual himself injured, there is nothing to be said. The conflict between good and evil begins when the happiness of an individual is procured at the cost of others or of the community.

True goodness consists, with rare exceptions, in preferring the welfare of the many or of the whole of human society, to personal, egotistical advantage; in striving after an ideal which, without self-sacrificing love, would be unthinkable. Love towards God, moreover, compels love towards mankind.

The moral battle-field is always between the two extremities of personal and universal interest, and the reconciliation of the two is the result aimed at. There also where the battle goes on in the inner world of the human soul it is a question of personal against general interest, or of the opposition between the sensual and the spiritual natures of the individual. The object of man's earthly existence is to reconcile the rights of personality, self-preservation and independence with the duties of necessary devotion and self-sacrifice to society. The personal services rendered to the *whole*, in any circle of life, determine the worth of the individual to society, and moral greatness consists in the love which, going out beyond the personal, seeks to embrace the whole of God's world—and therewith God himself. For God has herein placed the destiny of man, viz., to expand from the circle of individual existence, through all intermediate circles, to the great circle of humanity.

In the world of the beautiful we meet with the same law, viz., "the reconciliation of opposites."

What do we mean by the beautiful? That which is harmonious or rhythmical. Harmony is the co-operation of all the parts of a whole towards the object of the whole. If the innermost nature of beauty baffles our attempts at full definition, harmony is, nevertheless, its fundamental condition.

But a necessary condition of harmony is the balance of parts tending in opposite directions.

Beauty of form (plastic art) depends on the opposites, height and breadth, for instance, being rightly proportioned or balanced; on the contrasting horizontal and perpendicular lines being kept in balance by their connecting lines. In the circle we have the perfect balance of all opposite parts, and the circular line is, therefore, the line of beauty. In architecture the triangle is the fundamental shape—that is to say, two lines starting from one point and running in opposite directions are connected together by a third line. And so forth.

Beauty in the world of color is the harmonious blending together of the opposites, light and shade, by means of the scale of color—this at least is the primary condition. The mixing of colors, too, consists in the right fusion of the elementary colors—red, blue, yellow, which in themselves form opposites.

In the world of sound beauty is in like manner conditioned by the harmony of single tones amongst each other. The basis of musical harmony is the simple chord, *i. e.*, the opposites, which the key-note and the fifth constitute, are reconciled by the third.

In poetry rhythm is obtained by the regular connection of long and short syllables. And so forth.

The ugly, the imperfect, in all arts, is on the other hand the inharmonious—or the result of want of proportion and correspondence in opposites—or the absence of transitions to connect them together.

And we come again across these same laws, which we have summed up as the basis of thought, in the moral world also, as well in that side of it which is known as "the good" (ethics), as in that which is called "the beautiful" (æsthetics).

Law of Balance—Universal and Beneficial.

Whether this universal principle (*Welt gesetz—world law*, as Fröbel calls it) be formulated as "the reconciliation of opposites" or in any other way, is here, as has been already said, of little importance. The most comprehensive formula would perhaps be *law of balance.*

Science expresses itself very differently in this matter. Newton calls the law in question the "law of gravitation" (the connection of attraction and repulsion). Naturalists designate it as the law of "universal exchange of matter" (giving out and taking in, connected by assimulation), etc.

This law, in which Fröbel sees the foundation of all development, and, therefore, also of human development—it is his desire to establish and apply as the "universal law of education." It is with the application of the law, which will be demonstrated in the practices of his Kindergarten method, that we are chiefly concerned here, but in order to a clear understanding of this the foregoing introduction was indispensable. Not till one all-prevading principle of development, which shall comprise in itself every variety of law, has been discovered and applied to practical education in its minutest detail will there be anything approaching to a veritable and complete method. It remains, therefore, now to prove that this principle of Fröbel's is identical in the spiritual and material world, and, if this be established, the connection or unity of all law will follow of itself.

Fröbel has over and over again told us how deeply his whole development was influenced by the fact that from his earliest childhood he was out of harmony with his immediate surroundings. The early death of his mother, the unloving treatment of his step-mother, and the small amount of attention and sympathy bestowed on him by his father, partly owing to the professional duties of the latter, which left him little time, and partly to an uncommunicative and somewhat stern nature, deprived the child of fostering love in the morning of his life, and initiated him early into the sorrows of existence.

Fröbel's Personal Experience.

The yearning of his soul for love, the thirst of his mind for knowledge, were never really satisfied, and he was forever finding himself driven back anew on the inmost depths of his nature, left to stand by himself alone. Up to the years of early manhood the gulf between his outer surroundings and his inner world became greater and greater, and his young spirit suffered deeply in consequence. The pain that he experienced incited him to search out the cause of it, and this he found in the sharp contrast that existed between his inner and his outer world.

This discovery of "opposites," this want of the concord and harmony that his whole soul was unconsciously yearning after, forms the first great and lasting impression of his life. The feelings which met with no response in the world of humanity, all the warmth and ardor of his soul, now turned to the world of nature. In the contemplation of this world, in devotion to its invisible spirit, in which he soon learned to recognize the Divine Spirit, he found the consolation, and also in part the instruction which had been denied him by his human surroundings.

Already as a boy he would lose himself in profound meditation on the laws of the universe, on the cause of organic life in nature.

"From star-shaped blossoms," he says, "I first learned to understand the law of all formation, and it is no other than the 'reconciliation of opposites.'"

For instance: Each of the petals which form the corolla round the calyx of the flower has another petal opposite it, and between these opposite petals there are others which connect them together.

"A humble little flower taught me dimly to suspect the secrets of existence, the mysterious laws of development, which I afterwards learned clearly," so writes Fröbel.

Continuing his observations, he perceived that every single petal is in itself a whole leaf, or a whole, but at the same time only a part of the whole of the floral star. Thus a whole and a part at the same time, or a *glied ganzes*, as Fröbel expresses it. Then again, the flower is a whole in itself, but also only a part of the whole plant. The plant is a whole, and at the same time a part of the plant family to which it belongs, and this again is a part of the genus. In such manner did the child Fröbel perceive the membership in all natural objects, and he remarked at the same time how one part is always sub-related or super-related or co-related to another; the flower is super-related to the root, the root is sub-related to the flower, the petals are co-related to each other.

These divisions into members, which are found in all organic and systematic formations, are now taught to children at school by means of books; it is a question, however, whether in this way they can grasp them as easily and understand them as clearly as did the child Fröbel, through his own observation. The first apprehension of things comes long before school instruction, and what is taught with words must be based on that which has been taken in through the senses. If this first apprehension through observation is wanting, the foundation for the understanding of what is *taught* will also be wanting,

In the progressive course of his childish observations, Fröbel further remarked that it is not only in individual organisms that the different parts, by means of connecting transitions (or the reconciliation of opposites) make up the harmony of the whole, but that also between all and the most different organisms there are everywhere to be found like points of transition, which connect together the most opposite things by a series of intermediate points growing more and more similar.

Thus through a countless series of intermediate plants he saw grasses connected with trees. The connection in the vegetable kingdom became apparent to him through the fact that all plants, how great soever their differences, have something in common; all have roots, stems, leaves, crowns, stamens, etc., the characteristics of the vegetable world. Thus unity in spite of infinite variety.

But it was not in the vegetable world alone that organic life manifested itself to him as the result of systematic working, of division into parts, of a series of events, of sub and super ordination, of connection through transitions, of variety in similarity, in short, of harmony and concord accomplished through the reconciliation of opposites; he saw the self-same truth pervading other kingdoms of nature. In the organism of animal bodies, indeed, in the whole animal kingdom, he found his law at work again.

As the sap of plants ascends and descends from the root to the crown, and conversely, and through this movement connects together the opposite forces, expansion and contraction through which the leaf-buds are formed in the stem, so is the circulation of blood in the animal body. The blood streams out from the heart, and back to it again by opposite movements; the lungs expand and contract together in the process of breathing, etc. As the corresponding petals of a flower stand opposite one another, so do the limbs of animal bodies; the corresponding feet, hands, ears, or eyes, are placed opposite to one another. Fröbel calls this *entgegengesetztgleiche* (like things set opposite to each other), and he finds analogous occurrences in the spiritual world.

And further, he perceives that not only throughout each of the three kingdoms of nature—the inorganic mineral kingdom not excepted—there exist common characteristics by which the members of the separate kingdoms are united, but that these three kingdoms, taken as wholes, have points of similarity through which they pass over into one another, and are connected together. He saw that the vegetable world is fed by the mineral world, which is contained both in the bosom of the earth and in the atmosphere; that the vegetable and mineral worlds together feed the animal world, which also feeds upon itself; and that man, by the food he eats, by the air he breathes in, etc., lives on all the three kingdoms of nature, and is thus united and connected with them.

Here, too, in the chemical process of fusion, which is known as "interchange of matter," he found his favorite law again. For this process of interchange goes on as follows:—Every organism takes or sucks in nourishment, air, etc., and then gives out again part of what it has taken in. Here, therefore, we have the opposites, *taking in and giving out*. The reconciliation of these opposites is accomplished by appropriation or assimulation, for every organic body converts a portion of what it has taken in in the shape of food, air etc., into flesh and blood; and thus there is a constant mutual exchange of substance going on between all organisms. And this process of exchange, by which

everything that exists is connected together organically and materially, is not thinkable without the adjusting of opposites, or, as Fröbel calls it, "the reconciliation of opposites."

But this was not all. Besides the continuous connection, the *unity* which he discovered to exist in everything on earth, from the lowest to the highest, from the nearest object to the most distant, the same truth was borne in upon him concerning the solar system. There was not the tiniest herb on earth that did not drink in and feed on the sunlight. Without the continuous action of the sun's rays on all that exists on earth, all life must perish; the earth would be a dead body without the light and warmth of the sun. And as everything on our earth is kept alive by the action of the sun, so is it with all the heavenly bodies on which the sun shines, every single planet of our solar system.

And further still, our solar system itself is not isolated, alone and unconnected with the other solar systems of the universe. Arguing from the known (or that which was nearest to him) to the unknown (or that which was furthest), from the visible to the invisible, Fröbel concluded that the law of membership, which he had found to exist in the least as well as the greatest organisms, and in all organisms on the earth, must in a like or analogous manner pervade the whole universe.

The works of a Creator must be in connection one with another, and all, without exception, bear the stamp of their Creator. Not necessarily in exactly the same degree, but in gradations from lowest to highest, and not in outward appearance either, but by one and the same system of law, according to which each and all are developed, must this stamp of God show itself.

"There is but one fundamental law of the universe out of which all other laws in the world of outward phenomena spring." Thus did A. von Humboldt also express the truth which is the fundamental thought on which Fröbel's method of observation rests.*

Fröbel has certainly about as good a right to argue from the visible and known things of earth to the invisible unknown things of the universe, as has the naturalist from a given vertebræ to undertake to construct the whole organism of an animal. In a letter to his elder brother,† written in his twenty-fifth year, Fröbel sketches out a plan for his future life. A passage in this letter, alluding to his childhood and early youth, plainly shows how from his childhood up he busied himself with the attempt to reconcile the workings of nature with his own inner world, and to find the points of unity between the two. To understand the connection of all phenomena of the outward world, and the way in which these harmonized with the spiritual world, was his constant endeavor.

Speaking of things in Nature, he says:—"I felt that something

* Fröbel searched after and discovered the "unity of all development," a theory which is universally occupying modern scientific enquiry.

† In vol. I. of "Fröbel's Schriften," edited by W. Lange.

simple informed them all, that they all had their origin from something which was *one*, the same, identical; that they must all unite together in some one point; for they all existed collectively in Nature! My own inner world was inspired by one thought, one idea—the suspicion of something higher in man than humanity, of a higher end than this life. By means of this continual searching and finding in the depths of my inner being, this constant going down into self, I soon discovered that a better knowledge of myself helped me better to understand the outer world. I was driven to explore my little inner world, that through it I might learn to know the great outer world surrounding me. I learned from the teacher experience, without suspecting, without even knowing clearly, what I was learning. In this way I arrived at an ideal knowledge of myself, of the world, and of humanity, such as few men possess in youth. For every fresh discovery that I made in the outward world I felt always compelled to find a corresponding point in myself, to which I could fasten it," etc.

Fröbel was then seeking for what he later designated by the expression *Lebenseinigung* (unity of life). In the life of the human soul he saw a repetition of the continual adjustment of opposites, which went on in the life of nature. As the opposites of day and night were connected by twilight, of summer and winter by spring and autumn, so in the human soul do the day and night of conscious and unconscious life, the light and darkness of good and evil, alternate with one another. So, too, activity and rest, happiness and sorrow, etc.

As the buds which burst open in the spring have developed out of the invisible germ hidden under the hard crust of winter, so do the opposites, life and death, alternate. And these are only seemingly irreconcilable opposites. All earthly life contains within itself the germ of death (of future change), all death carries new life within it. "How can any one," Fröbel exclaims, "believe in real death, in annihilation? Nothing dies; everything only becomes changed in order to pass into a new and higher life. This is true of every little herb, for its essential inherent qualities are indestructible. Everything retains in each of its parts the individual character assigned to it, *i. e.*, its essence, to all eternity. How, then, should the most marked characteristic of a human being, the consciousness of his own individual personality, be lost, even though he should pass through millions of new existences? What you people call death is nowhere to be found in creation, but only expansion, life ascending higher and higher, always nearer to God. If you only knew how to read the book of nature rightly you would find everywhere in it the confirmation of the revelation of the soul's immortality. Throughout the whole of nature there is nothing but continually repeated resurrection! . . . The universal and the individual are opposites, which presuppose one another. Without individual human beings there would be no humanity, and without humanity there would be no individuals. The race only continues because the personal units

continue. Humanity comprises not only mankind of to-day, but mankind of the past and of the future; all the human beings that have ever existed on earth make up humanity, and humanity presupposes conscious existence, both general and personal."

The above quotations from Fröbel's own words will be sufficient proof that his theory of the unity of life (*Lebenseinigung*) did not, as has been asserted, rest on a pantheistic conception of the universe. The immense unbroken whole of the universe comprises, according to him, God, nature, and man, as an inseparably connected whole, though not as finished and at rest, but on the contrary, in a state of eternal "becoming"—of having become and being about to become, at the same time. He had always in view the progressive development of all things—that is to say, the continual movement of forces; he saw nowhere repose—or at any rate only passing repose—never lasting completion, for every apparently finished form of development was always succeeded by a new one.

In his "*Menschen-Erziehung*" (Human Education), he says, for instance: "The theory which regards development as capable of standing still and being finished, or only repeating itself in greater universality, is, beyond all expression, a degrading one, etc. Neither man nor mankind should be regarded as an already finished, perfected, stereotyped being; but as everlastingly growing, developing, living; moving onwards to the goal which is hidden in eternity. Man, although in the closest connection with God and nature, stands, nevertheless, as a person in the relation of an opposite to nature (or plurality) and to God (or unity). (Nature and God are opposites in their character of plurality and unity.) Man (as humanity) is the representative of the law of reconciliation, for he stands in the universe as the connecting link between God and creation." (For unconscious existence and absolute conscious existence are connected by personal, or limited conscious existence.)

"As the branch is a member of the tree, and at the same time a whole, so is the individual man a member of humanity, and therefore a member of a whole. But each one is a member in an entirely special individual, personal manner; the destiny of humanity—that is 'to be a child of God'—manifests itself differently in each individual.

"One and the same law rules throughout everything, but expresses itself outwardly (in the physical world), and inwardly (in the spiritual world), in endless different forms."

"At the bottom of this all-pervading law there must, of necessity, lie an all-working unity, conscious of its existence, and therefore existing eternally."

"This unity is God."

"God manifests himself as *life* in nature, in the universe; as *love* in humanity; and as *light* (wisdom). He makes himself known to the soul. As life, love, and light does the nature of man also manifest itself.

"As the child of nature, man is an imprisoned, fettered being, without self-mastery, under the dominion of his passions. As the child of God he becomes a free agent, destined to self-mastery, of his own free will a hearing, conforming spiritual being. As the child of humanity, he is a being struggling out of his fettered condition into freedom, out of isolation into union, yearning for love and existing to find it.

"The unity in the nature of all things is the in-dwelling spirit of their Creator, 'the mind of God' which expresses itself as law." The destiny of man as a child of God and of nature is to represent the being of God and of nature: as the destiny of a child, as the member of a family, is to represent the nature of the family, its mental and spiritual capabilities, so the vocation of man, as a member of humanity, is to represent and to cultivate the nature, the powers, and faculties of humanity.

Fröbel defines life, in whatever form it may express itself, as progressive development from lower to higher grades, from unconscious existence to a conscious existence, which ascends higher and higher till it reaches the consciousness of God. But all development is movement. It ascends from beneath to above, from lesser to greater, from the germ to its completion. It is also, at the same time, a constant means of reconciliation of opposites, and itself a product of that universal law, which we have just acknowledged as the law of human thought, the law of moral life, and the law of the physical or organic world. Movement, whether free or compulsory movement, which has an object, is activity.

From which it follows that the law of the reconciliation of opposites is also the law of all activity, of all human action, and all human development which is based on activity and is the result of it. And how could it be otherwise? Human beings belong, on their physical side also, to nature; the whole process of their physical life is an interchange with the products of nature; therefore man, as a physical being, is subject to the laws of nature. But the soul is inseparable from the body, and can only express itself and act through the bodily organs. It follows, therefore that the soul cannot be subject to conditions opposed to the bodily ones, but must obey laws analogous to those which govern the other organisms of the universe, though of a higher order than the laws of unconscious life.

Every utterance or manifestation of the human spirit necessitates action of the senses; and we know that such action is based on law, and, moreover, on the same law which governs all action in the universe: the reconciliation, connection, or adjustment of opposites.

If, then, the full development of human nature rests on this universal law of activity there can be no other rule for the guidance of this development in childhood and youth, or, in one word, for education. Nature follows this law in her dealings with children, and if education is to be in accordance with nature it must do the same; and then only

when this fundamental principle is recognized and followed, and applied in the development of human nature, with full understanding of its aim and object, will education be raised to the level of art or science.

Fröbel is the first person who has hitherto fully recognized this principle and rendered its application possible, and his educational method is nothing more or less than constant obedience to it at every stage of the pupil's development. Which means to say that all the free spontaneous activity of children is systematically regulated in the same manner as the whole natural world unconsciously is, and as the world of human nature would always be also were it not for the disturbing element of consciousness which awakens the personal will, and incites it to arbitrary action (*i. e.*, free choice without regard to right or wrong), thus coming in contact with the laws of nature and hindering the direct accomplishment of her purpose.

But there can be no real freedom in human action, unless it follows in the path, recognizes the limits, and subjects itself to the necessity of Law. The treatment of matter, substances, the physical in short, which is the point of departure of all human thought and action, can only accomplish the desired end when it is carried on according to systematic rules. Arbitrary capricious action never reaches its end, or only by accident.

Thus, then, Fröbel's system consists in regulating the natural spontaneous activity of the child according to its own inherent law, in order that the purpose of nature, the complete development of all the natural faculties, may be fulfilled.

This system aims at teaching the child from the beginning of its existence to apply for itself the universal principle which we have been considering.

The order of the children's performances is so planned, that the application of this principle becomes continually wider, and by this means there is gradually awakened in the children the consciousness that all systematic working is based on it.

The above indications will, we hope, be sufficient, so far, to explain Fröbel's theory of the universe as is necessary to show its connection with his system of education. A full exposition of his philosophy is not contemplated here.

A true understanding of these generalities can only be arrived at through their practical application, and the knowledge of their results. And conversely the practical application only gains meaning through knowledge of the fundamental idea.

The reason why Fröbel was so much condemned and run down, and even derided, during his lifetime, is that his ideas, owing to their novelty and apparent opposition to old-established methods, met, of necessity, with little comprehension.

Fröbel's philosophy and educational theories have certainly their "mystic" side, inasmuch as they are not at once apprehensible to every one, and in their entire scope.

VI. THE KINDERGARTEN.

FREDERIC FROEBEL has succeeded in realizing what the educational geniuses who preceded him only strove after. But he has done more than simply embody their ideas in reality—whereas they concerned themselves only with methods of *instruction*, he has given to the world a true and complete method of *education*.

Fröbel gives to children experience instead of instruction, he puts action in the place of abstract learning. In the Kindergarten the child finds itself surrounded by a miniature world adapted to its requirements at different stages of growth, and through action in which it can develop itself according to the laws of its nature.

Let us first glance at the Kindergarten from outside, as it strikes the eye of the casual looker on, before we proceed to a comprehensive summary of Fröbel's educational system as a whole.

The pleasant sound of children's voices singing falls on the ear of the visitor as he enters the Kindergarten, and in an open-air space shaded with trees (or in a large heated room in winter) he sees a ring of little children from two to four or five years old, led by the Kindergarten teacher, and moving in rhythmic measures round one of their little comrades who is going through an energetic course of gymnastic exercises, which the others imitate: after a time the young instructor is relieved by another of the children, and so on. To the gymnastic exercises succeed other (*Bewegungsspiele*) movement games representing incidents of husbandry and harvesting; or the way in which birds build their nests in woods, fly out and return home again, or phases of professional life, scenes from the market, and the shop, and so forth. All the games are accompanied by explanatory songs.

In the first period of childhood words and actions must always accompany each other; the child's nature requires this. Body and mind must not yet be occupied separately, but the gymnastics of the limbs should at the same time exercise the mental powers and dispositions. Fröbel's "movement games" develop the limbs and muscles, while the accompanying music works on the feelings and imagination, and the words and action rouse the mind to observation, and finally the will to imitation of what has been observed. The promotion of physical health and strength is the main object of education in the Kindergarten.

A little further on in the garden, under a linen awning, will be seen three tables surrounded by benches with leaning backs, at each of which are seated ten children from four to seven years of age, working away busily and attentively. At one of the tables strips of different colored papers, straw or leather, are being plaited into all sorts of pretty patterns, to make letter-cases, mats, baskets, boxes, etc. The patterns of the elder children are of their own invention, and their little productions are destined for presents to parents, brothers and sisters, and friends.

At the second table building with cubes has been going on. Before each child stands an architectural structure of its own planning, and all are listening attentively to the narrative of the teacher, in which each of the objects built up is made to play a part.

At the third table paper is being folded into all sorts of shapes, representing tools of different kinds, or flowers. All the various forms which the children produce are arrived at by gradual transitions from one fundamental mathematical form, and thus the elements of geometry are acquired in the Kindergarten, not through abstract instruction, but by observation and original construction.

In playful work and workful play the child finds a relief for, and the satisfaction of, his active impulses and receives an elementary grounding for all later work, whether artistic or professional. His physical senses as well as his mental faculties are all exercised in proportion to his age.

But the half-hour is at an end, and there must be no more sitting still. Spades, rakes, and watering-pots are now brought out to work in the flower-beds, of which each child has one for its own. Flowers, vegetables and fruits are cultivated by the children in these little patches of ground, but in the general garden, which is the common charge of all the children, are grown all sorts of corn, field-products, and useful plants, and these serve as materials for an elementary course of botanical observation and experiment, when the children cannot be taken into the open fields and woods to study nature in her own workshops, to learn singing from the birds, and to watch the habits of the insects. In this garden, too, all kinds of animals are kept; chickens, doves, rabbits, hares, dogs, goats, and birds in cages, which have to be looked after and cared for.

Thus the child grows up under the influences of nature. He learns gradually to perceive the regularity of all organic formations; by the loving care which he is encouraged to bestow on animals and plants, his heart and sympathies are enlarged, and he becomes capable of love and sympathy for his fellow creatures; and in imitating the works of nature he is led to discover and to love the Creator of nature, and to acknowledge Him as his own Creator also, and he becomes imbued with the divine peace of nature before the turmoil of the world and of sin find their way into his heart.

But to return to the Kindergarten. The little ones whom we first saw engaged in gymnastics now come running and laughing up to the table deserted by the elder children, and in their turn take their seats for half an hour's work (for the quite little ones the time is limited to a quarter of an hour), and begin laying together and interlacing little laths or sticks in symmetrical shapes. "Forms of beauty," or systematic constructions without any special object; "forms of knowledge," or mathematical figures; "forms of practical life," or tools, buildings, etc.; or else one of the many occupations of which the results may be

seen in the glass cupboard of the play-room, is carried on. In this cupboard are a variety of articles modeled in clay, lace-like arabesques cut out of fine white paper and pasted on blue paper; ingenious devices of plaited straw, riband, and leather; all manner of drawings and paintings, too, according to Fröbel's new linear method; artistic little houses, churches, furniture, etc., constructed of little sticks fastened together by means of moistened peas, into which the ends of the sticks are stuck; in short, an art and industrial exhibition of the works of little manufacturers under eight years old.

But these pretty things are not all intended for birthday or Christmas presents in the children's families. At the end of the year most of them are put into a lottery through which each of the children receives a little sum of money for its own work, and the joint proceeds are spent in dressing a Christmas tree for the poor children of the neighborhood, and the pleasure which the little donors derive from this tree is far greater than that which their own more costly one affords them.

By the side of the glass cupboard, in which the children's productions are kept, stands another containing dried plants, mosses, insects, shells, stones, crystals, and other wonders of nature, which have either been collected on different excursions, or are presents from relations and friends. This is the children's museum, and into it the little collectors often carry the commonest stones and weeds, for to children everything that they notice for the first time seems wonderful.

Work, which is at the same time fulfillment of duty, is the only true basis of moral culture, but it is necessary that such work should also satisfy the child's instinct of love, and the object of it must, therefore, be to give pleasure to others. With this end in view difficulties will be overcome with courage and cheerfulness, and the only effectual barrier will thus be opposed to selfishness. Only let children's earliest work and duties be made easy to them and they will infallibly learn to love them, and in later years they will not shrink from the sacrifices demanded by love. A true system of national education, such as the reforms of modern times render necessary, can only be established by making work, such work as shall connect artistic dexterity with the cultivation of intelligence, the basis of education. The Kindergarten meets this want during the period of early childhood; the *Jugend*, or *Schulgarten** (Youth, or school-garden) with workshop, studio, camp, gymnastics, etc., must carry on the work afterwards on the same foundation.

And now the working hours are ended, and a choral melody resounds in our Kindergarten. The little ones with their teacher and her assistants† form into a circle and sing with childish reverence a short song,

**See* "*Die Arbeit und die neue Erziehung.*" Second edition, published by G. Wigand of Kasset.

†Young girls who help in the work of teaching, and are thus trained to be themselves Kindergarten teachers.

the words of which express gratitude to God for the blessings enjoyed, and a promise to live according to His will and that of their parents. The Kindergarten always opens and closes in this way with religious worship.

The work of religious development must begin by directing the child's imagination towards higher things, and there is no better means to this end than sacred song which arouses the devotional instincts. The influence of nature, in which the spirit of God breathes, combines with the sacred melodies to awaken in the mind its first dim perception of the organic connection of the universe, which has its ultimate origin in God.

Through association with its fellows, *i. e.*, with other children of its own age, the child learns to love beyond the narrow range of self; and the love of human beings leads to the love of God. *Religion* means binding together, union (between God and man), and without loving fellowship religion cannot exist. Fröbel defines religion as "union with God," which can only grow out of union with mankind, or the love of human beings for one another.

To the above influence is added religious narrative, which in the case of the younger children is connected with facts experienced by themselves, and for the elder ones refers to Bible history.

Four hours of the day thus pass quickly by for the little people, and then they hurry off to join the fathers, mothers or nurses, who have come to fetch them, delighted at seeing them again, and eager to tell of all the pleasures and labors of the day, and to carry on by themselves at home the arts they have learned—and there is never any room for the disagreeable guest, *ennui.*

Such is more or less what the visitor to a Kindergarten will see going on, and he will very likely think to himself, "This is all very nice and delightful, the children must certainly flourish better here, both physically and mentally, than in the close atmosphere of rooms, under the supervision of nurses and nursemaids (by whom the mother must at any rate be relieved during some hours of the day), or else left entirely without supervision. It is also better than the formal out door walks in which children are generally led stiffly by the hand, instead of being allowed to run and jump about freely. Certainly these Kindergartens must be a great benefit to children, but do they deserve all the fuss that is made about them, all the expectations founded on them? And, even if a salutary reform has been effected in school education during its earliest stages, what has been done for the improvement of education in the home, which must always form the starting point, the kernel, of all human culture?"

No, the Kindergarten is not all that is wanted, and Fröbel has not forgotten the important share which a family, above all the mother, has in the work of education. The cultivation of the female sex, through which the spiritual mother of humanity, its educator in the

highest sense of the word, is to be realized, is essentially the starting-point of his educational method. The Kindergarten begins on the mother's lap. It is to the mother that Fröbel presents his "play-gifts;" on her preparatory training does the efficacy of the system depend; by her frequent presence at the Kindergarten it is hoped that she will take a personal part in the proceedings, and during the greater part of the day, when the child falls to her charge, she can herself guide its occupations on the same plan. All mothers will one day, we hope, be equal to this task. We look forward to a time when Fröbel's method shall be taught in all girls' schools, and when it will have become universally acknowedged that all who have to do with children, fathers and mothers, nurses and governesses, should be versed in the science of education, in order that they may be able to satisfy the higher demands of the present stage of human culture.

Fröbel's general principles of education may be summed up under the three following heads: "freedom for development," "work for development," and "unity of development."

1. In nature, where everything works freely, unrestrainedly and unartificially, there is scope for *freedom of development.* Freedom of growth among plants is only possible where this systematic development is not disturbed, and the necessary conditions of their growth are attended to. If they are to attain to full development, they must have proper care and attention. Plants shut up in dark cellars degenerate and die, and human nature, which lacks care and attention, especially in its earliest stages, degenerates and dies also. Children, if brought up among the wild animals of a forest, would become themselves almost animals, and bear scarcely any resemblance to human beings. It is only by applying the eternal principles of all organic development in the higher scale of human nature, that the clue will be found to freedom of development in the human being, as Fröbel understands it. Only there, where order and morality reign, where love and discipline are the guiding powers, can there be any question of freedom of development for the human soul. A wild up-shooting of untrained natural forces, the unfolding of the young human plant given over to chance, these are the very opposites of free development. Whatever also is contrary to Nature's laws for man hinders his development. His destiny, which is to become a morally reasonable being, makes a morally reasonable education indispensable. Development is emancipation: emancipation from the bands of rude unspiritualized matter; emancipation of the limbs and senses, of all the mental powers and faculties —this is it that makes freedom. But freedom of development is not sufficient without exercises for development.

2. Fröbel says: "Man is destined to rise out of himself by means of his own activity, to attain to a continually higher stage of self-knowledge." Thus it is only through its own exertions, its own work, through personal action, that the child can so develop itself, in accord-

ance with its human nature, as to realize its true self, to express, as it were, the *thought of God* which dwells in every being. According to Fröbel, man is born into the world more weak and helpless than any animal, in order that, by the resistance which the things of the outward world oppose to his weakness, he may be incited to the exertion of inward strength. A child cannot learn to walk without trouble and effort; and it is only after thousands of times repeated attempts that it learns to make itself understood, that is to say, to talk.

But if the child's efforts and exertions be left to themselves, they will fall very far short of their natural end, and, therefore, education must come to their assistance and guidance, and establish discipline and control where otherwise caprice would step in, and confusion of ungoverned forces reign. There is, however, a kind of discipline which is contrary to nature, as well as one in accordance with it, and this unnatural discipline leads to artificiality, and the suppression of individual personality, which, indeed, it rather aims at doing away with and replacing by something conventional.

What may be called *new* in Fröbel's Kindergarten plan is the practical means which he has discovered and applied for disciplining and developing body, soul, and mind, will, feelings, and understanding, in accordance with the laws of Nature. All the materials which he sets before children, all their playthings, are so contrived as to meet their innate impulse to activity, and that in a rightly ordered sequence corresponding to every stage of the soul's progressive development. The child is thus led on by easy simple stages to modeling, production, and creation. Only by original creation can it fully express its inner self, its individual being; and this it must do if it is to attain to worthy existence.

Action, i. e., the application of knowledge, the carrying out of ideas, is what our age calls for more and more loudly, and what the young generation must be trained for; and in view of this Fröbel would have children learn even in their earliest games to act and to create; he would have work and action precede abstract study, and be made the means and educator to prepare for the later acquisition of knowledge. In order to produce strength and greatness of character (and what is more needed at the present time?), it is necessary to awaken will and energy, resolution and a sense of duty; this is done in the Kindergarten by means of personal activity in an atmosphere of happiness and contentment. To train pupils in the great workshops of the Creator to be themselves one day creators, to bring human beings nearer and nearer to the likeness of God, this is the purpose of the "Development exercises," which are carried on in the Kindergarten.

3. All organic development is continuous, unbroken, and, progressing from stage to stage, forms a closely interconnected whole. In Nature this continuity, or connectedness, exists unconsciously, but in the world of human life it must be the result of deliberate conscious voli-

tion, and must lead up to the apprehension of the highest cosmic unity, *i. e.*, to the knowledge of God.

Education to be worthy of a human being must, therefore, be continuous, must proceed upon the same plan from the beginning, though in a progressive sequence, according to the natural stages of development. The first playthings must stand in proper social relation to the last, the first elementary lessons must be in connection with the topmost pinnacle of later knowledge; the moral culture especially depends on harmony in the whole treatment of the child. Human existence begins in unconsciousness, and has to pass through all the successive stages of growing consciousness, until it reaches complete self-knowledge. Fröbel says: "The clearer the thread which runs through our lives backward—back to our childhood—the clearer will be our onward glance to the goal."

Such continuity in education is as yet nowhere aimed at; fathers and mothers, nurses and governesses, servants and friends, all influence the child in different, too often in quite opposite, directions. There is no such thing as transition in education—no point of connection between the first period, which is the sport of caprice and chance, and the following lesson—and school-time, between the first years of mere idle amusement, and the beginnings of practical activity and exercise of duty; nowhere, in short, is continuity in the lessons, occupations, and lives of children so much as thought of.

The relations of the human being to the surrounding world, to Nature and his fellow-creatures—with which latter relations is bound up the highest of all, that of the creature to its Creator—begin with his birth. The most important relation at the commencement of life is that between child and mother, and it is in the mother's hand accordingly that Fröbel places the first end of the Ariadne thread, which is to lead the child through the labyrinth of life. The mother's play and caresses (*see* Fröbel's *Mutter und Koselieder*) form the first foundation on which the Kindergarten and the after-training of school and life are built up. The logical continuity, the strict order of sequence in its games and occupations, which hang together like the links of a chain, so that the one always prepares for the other; the unbroken series of transitions; the close connection between childish conceptions and ideas and their realization—all this can only be fully appreciated after a close study of the details, both theoretical and practical, of Fröbel's system. But no one, having once made the study, can doubt that the complete and universal carrying out of the Kindergarten theory, the first, though imperfect, steps towards which have already been taken in many countries of Europe, and in the United States of America, would contribute enormously towards the production of men and women whose lives, actions, and thoughts shall make up a complete whole, whose personality and individual characteristics shall stand out strongly and who shall have the courage to be always themselves, and not to lower themselves to the condition of conventional puppets.

It is only a more harmonious development of the special characteristics of individuals that can lead to the concord and unity of masses, whether of families, communities, or nations, and thence to the unity of mankind—the goal towards which the strongest impulse of our age is tending, and the next step to which is union with God. Fröbel sums up the various syntheses which humanity has to work out under the title of *Lebenseinigung* (unity of life), and calls to his contemporaries to work in the field of education towards the fulfillment of this idea with the motto:

"Come, let us live for our children."

In his book for mothers he says:

"Parents, let your home a children's garden be,
Where with watchful love the young plant's growth you see;
A shelter let it be to them from all
The dangers which their bodies may befall;
And still more a soil in which will grow,
The inward forces that from God do flow;
Which with a father's love He unto men has given,
That by their use they may upraise themselves to Heaven."

NOTE.—It is not difficult to see why the hitherto imperfect organization of existing Kindergartens is only now beginning to approximate to something corresponding to the original idea. The greatest obstacle to the perfect realization of this idea (especially as regards national Kindergartens) arises from the insufficient means of localization, and the scarcity of teachers, which necessitate taking in too many children at a time. The crowding together of herds of children, which must result in confusion and prevent the teacher from giving sufficient individual attention to her pupils, is by no means what Fröbel contemplated. He wished the number of children in national Kindergartens to be limited to thirty, or at the outside forty; or else a larger number to be broken up into groups of thirty, under one teacher. This, as well as many others points, which have hitherto been overlooked, will meet with proper consideration, as the matter becomes more fully understood, and its development progresses. At present the chief thing to be considered, is how to make the establishment of Kindergartens as general as possible.

VII. THE MOTHER AND HER NURSERY SONGS.

FRÖBEL himself says of this "*Mutter und Koselieder*" book: "I have here laid down the most important part of my educational method; this book is the starting point of a natural system of education for the first years of life, for it teaches the way in which the germs of human dispositions must be nourished and fostered, if they are to attain complete and healthy development."

But over and over again we hear people exclaim after a superficial glance through the book: "What wretched poetry, what lame rhymes, what unintelligible illustrations, and, above all, what absurdity! the idea of regulating a mother's caressing and fondling of her child!"

And such a judgment would not be incorrect as far as the many imperfect verses and the style of the book generally is concerned. But at the same time many successful rhymes, and much true poetry will be found side by side with the philosophic thoughts thus embodied in the form of verse; and what is of greater importance, there is a fund of child-like simplicity and *naïveté* which seems to come straight from the child's soul, and must meet with response there. But above all it must not be forgotten that the mottoes contained in this book are intended for grown-up people, *i. e.* for mothers, and only the songs for children—and of these the greater number are fully adapted to infant comprehension.

Notwithstanding, however, that the form of the book is quite a secondary consideration, it is capable of being improved when its substance has come to be understood. And this substance is not only new and important, but it is in the highest degree the production of genius. It reveals the process of development of the inner, instinctive life of childhood, and converts the intuitive, purposeless action of mothers into an intelligent plan, in a way which has never before been even attempted. The key-note of the book is the analogy between the development of humanity from its earliest infancy, and that of the individual. The fact that the germs of all human faculties and dispositions, as they show themselves in the life of humanity, in its passions, its efforts after culture, its whole manner of existence, are traceable in the nature of children as manifested in their instinctive utterances,—must be taken into account, in order that the games of children may be turned to their natural purpose, viz., the assistance of the child's development.

So long as the analogy between the course of the development of humanity and that of individual man is only recognized outwardly, and treated more or less as a fact in science, so long will little practical use be made of it. But it acquires an immense degree of importance, when once it is made the means of supplying education with an infallible guide, childhood with a regulator for its blind impulses, its uncertain groping and fumbling, and the maternal instinct with a safe channel.

The practical hints contained in this book of Fröbel's consist, it is true, of mere disconnected fragments, too often couched in obscure lan-

guage. But experience proves that the mother's instinct is equal to the task of piecing the fragments together and rightly applying them.

All ideas assume at starting a crude, unbeautiful shape, which for a time serves rather to hide and disfigure the inner meaning; but when this meaning has at last made itself felt, the outward form becomes gradually remodeled and brought into accordance with it. And so it has been with the play of children. Its high significance had first to be discovered and made known before it could be embodied in a form corresponding to its object and to the degree of culture reached by civilized humanity.

And even Fröbel in the book in question has only taken the first step towards the attainment of this purpose, has done no more than point out in what manner it is possible. The filling up of gaps in the system, greater perfection of arrangement, and improvement in the outward form will not be difficult when, through more universal practical application, Fröbel's great educational theory meets with more and more thorough understanding. Genius gives utterance to its thoughts, which will in due time become embodied in appropriate forms.

Fröbel rightly calls this book a *family book*, for only by its use in the family, in the hands of mothers, can it fulfill its purpose, and contribute towards raising the family to a level of human culture corresponding to the advanced civilization of the day, and preparing mothers for their vocation in the highest sense.

Fröbel made his "*Mutter und Koselieder*" the foundation of his lectures to Kindergarten teachers on his theory, and over and over again repeated: "I have here laid down the fundamental ideas of my educational theory; whoever has grasped the pivot idea of this book understands what I am aiming at. But how many do understand it? Learned men have too great a contempt for the book to give it more than cursory attention; and the majority of mothers only see in it an ordinary picture-book with little songs. No doubt there are finer pictures and better verses to be had than mine, but of what use are they if wanting in any educational power? Only a small minority of people get from my book a real understanding of my educational theory in all its fullness, but, if only mothers and teachers would follow its guidance they would at last see, in spite of all opposition, that I am right."

I once replied to a similar outburst: "It is not always easy to trace the connection between the examples you give and the idea you wish to illustrate; many of these are of such a kind that one must search long before one sees the reason of their being cited, and those who do not take this trouble will never find it out. This is the reason why so many people reject great part of the substance of the book; they say it is so far-fetched, so unnatural, it is thought out artificially instead of being taken from observation of child-nature. You yourself have had experience of such objections, and so have I in the course of my exposition of the system. If you would only draw the conclusions of your ideas yourself and collect them together in a commentary they would

be much easier to understand, and the book which you consider of so great importance would at least be recognized by the thinking world."

To which Fröbel answered: "You do not know what you are asking: I should then be obliged to say everything, and I should be still less understood. None but the children who are brought up in Kindergartens will ever understand my philosophy in its breadth and depth. Let the world laugh at me now as much as it likes for my ordering and arranging of children's play, and it will one day acknowledge that I am right, for the children will understand me and know that I understood them and fathomed the depths of their nature. If you are not afraid of being laughed at with me, do you write what you think is desirable for a better understanding of the system."

It was Fröbel's misfortune that he had not the gift of expressing himself clearly and attractively in words; indeed, it was a long time before he even realized that this was necessary, and that the concrete practical form in which he had so completely embodied his educational ideas, and which was to him the most natural form of expression, was not universally intelligible. Had it not been for the repeated experience that his system was not understood by the general public, or even by the thinking world, he would, perhaps, never have attempted to translate his practical language into words. That neither his written nor his spoken explanations contributed to make Kindergartens more popular must be attributed to this want in his own nature, and not to any fault in his method of education.

The following very imperfect attempt to throw some light on the contents of "*Mutter und Koselieder*" would have been given to the public sooner, but for the repeated experience that in no way is so much opposition to Fröbel's system excited, as by any endeavor to propagate this book. Yet, at the same time, there is no book that gives more pleasure, to mothers especially, than this one. It will not be unprofitable to communicate my experiences on this point.

In all the towns of different countries in which I delivered lectures on Fröbel's system (which lectures were almost always followed by the introduction of the system), in Paris, Brussels, London, Geneva, Lausanne, Neuchatel, Amsterdam, the Hague, Rotterdam, etc., as also in many German towns, I found pretty generally that the ideas most difficult to make intelligible, both to the learned and the unlearned, both to men and women, were the following:—

1. That the first mental development of the child goes on in its play, and that this play needs, consequently, to be as much systematized as the instruction imparted at a later age.

2. That by rightly meeting and assisting the natural force which vents itself in play, or by faulty and mistaken treatment of it, it may be directed either to good (its true use)—or to evil (its abuse); and

3. That the examples given in the "*Mutter und Koselieder*" are psychologically based on the instinctive life of the child, even though they are not always expressed in the most perfect form.

Many profound thinkers, as well among psychologists as natural philosophers, were beyond measure astonished at Fröbel's theory, and gave their hearty agreement to it. Women of simple minds, but true motherly hearts, added their approval with tears in their eyes. They were struck by so much truth as "by lightning," as one of them expressed it, and they felt the force of the book without yet thoroughly understanding it. Indeed, the contents of this book never failed to touch the hearts of mothers. It was only dry intellectual natures that exercised their powers of criticism on it without ever grasping its spirit. And such criticism, we must own, is not unfair as regards the choice of many of the examples. A complete understanding of the theory will make a new and faultless selection possible.

The nature of babies and young children is still much less considered by scientific observers than is that of plants and animals, and there is consequently in this field an infinite number of discoveries and experiences to be collected together, which in their importance for the well-being of human society are second to no science whatever. What Rousseau, Pestalozzi, Jean Paul, Burdach, Schleiermacher, and others have effected in this direction is still very little compared with what has yet to be done in order that education may really bear good fruit, and the secret workings of the child's mind and spirit be fully revealed. The side of the question which Fröbel specially illustrated, and for which he devised his practical method of application had, before his time, been almost wholly neglected. It is true that he was generally in agreement with Burdach's theories concerning the meaning of the first utterances of children, and when reading his works in the company of friends his face would beam with pleasure when he came to a passage that specially pleased him, and he would exclaim,—"See, I am right after all; he has found it out too!" But at the same time he was fully aware that in his fundamental idea he had discovered a new point of departure which had been overlooked by all his predecessors.

However much or little the nature of children may have been studied, no one has come up to Fröbel in his searching analysis of every phase and detail of their development. Following the example of modern natural science, which has descended from the study of the greatest phenomena to that of the least, and is making its most important discoveries through microscopic investigations, Fröbel, in the field of human nature, goes back to the smallest beginnings, and finds thus the first link in the chain which connects one moment of human development with all the others. He finds the law which lies at the bottom of all systematic development, and discovers the means for the application of this law. In the growth of the child he sees the same system of law as in organic growth generally, and he points out the complete analogy between the development of the child and that of the organisms of nature and of humanity as an organic whole.

A new basis has thus been given to education, and it remains for us to build up upon it. But we must be content to wait patiently.

VIII. EARLIEST DEVELOPMENT OF THE LIMBS.

DURING the first years of life the physical development is the most marked and prominent, but the growth of the soul, though unperceived, goes on, nevertheless, all the while; for in infancy body and soul are still completely in union, and can only be developed through mutual interaction. It is on this principle that Fröbel has compiled his "*Mutter und Koselieder.*" The games introduced in this book are adapted both to cultivating the limbs and senses, and guiding and assisting the mind in its first awakening stage.

Gymnastic exercises have come to be regarded as essential to bodily health, and their use in later childhood and youth is consequently gaining more and more ground in the present day. But bodily discipline is essential also to the moral well-being of humanity. By developing muscular force the will is strengthened, and grace of mind and spirit increases in proportion to physical grace.

Now, if children require systematic muscular exercises when they can already walk and run and jump, they need them still more beforehand. Circus-riders and tight-rope dancers are taken at the tenderest age to be trained for their professions, because it is known that the pliability of the limbs decreases with every additional year.

For centuries past the maternal instinct, following its playful bent, has devised all manner of little games which tend to exercise children's limbs; but these, like everything else that human beings do merely from instinct, fall far short of what they should be.

The popular nursery-games that have been handed down by tradition are very much alike in all civilized countries, for they are the product of the natural instinct of mothers, which is the same all over the world and in all ages. Of these Fröbel collected together all that were suitable for his purpose. During the greater part of his life it was his habit to go about familiarly among the homes of the people, in order to observe the ways of mothers with their babies; and in this way he accumulated a whole store of national nursery and cradle songs, which he adapted for his own use, taking care always to eliminate from them all the course expressions, unchildlike ideas, or utter nonsense, which too often disfigured and spoilt them. Mothers never play with their children in perfect silence; they invariably talk or sing to them all the while, and those among us, who can still recall, with inward emotion, the first songs with which their mother's voice lulled them to sleep in their infancy, will not wonder at Fröbel's connecting the earliest awakening of feeling with the songs that accompany his games.

The object of ordinary gymnastic exercises is to produce the completest possible development of all the muscles. This, however, would be fatiguing for young children, who, during the first years of their

life, require to be equally stimulated on all sides of their nature. Every branch, too, of their training must be carried on by the most gradual process. Both these essentials are fully considered in Fröbel's "Gymnastic Games." The gymnastics of the body serve, at the same time, to promote the growth of the mental and spiritual organs, and the first playful activity of the child is made the starting-point, and the preparation for all later development, both in the Kindergarten and the school, so that there may be sequence and continuity in the whole course of education.

Life may be defined as activity, and all activity, which is in proportion to the natural strength, and not over-straining, is enjoyment. This truth is exemplified in the gambols of young animals, and in the case of little children who derive the greatest enjoyment from kicking their feet against some object which offers resistance, or against the hands of their mothers, who should encourage them to repeat the exercise, for it strengthens the muscles of their backs and legs. But the principal gymnastic exercises in Fröbel's book have reference to the hand, which is the most important member of the human body. The increased use of machinery in the present day tends more and more to relieve human beings from all the rougher kind of manual labor, but there is, on the other hand, in all branches of industry a growing demand for artistic work, and it is, therefore, of the greatest importance that care should be bestowed on cultivating manual dexterity. We have but to look at the children of the working-classes to see how stiff and awkward are usually those limbs which will one day be called upon to work for their bread. Unless the hand be exercised at the beginning of life a great measure of its pliability is lost, and the muscles do not acquire sufficient strength to be able to satisfy the modern technical demands of all kinds. Pianoforte players, sculptors, and other artists, know that it is only by practice, carried on from their earliest childhood, that they can attain perfect mastery in the technicalities of their arts. Education should, therefore, begin with teaching the *management* of material, or manual work, then go on to the *transformation* of material, which constitutes art or industry, and finally lead up to the *spiritualization* of material. Not time only, but much tedious discipline also would be saved in late years if children acquired a certain amount of mechanical dexterity by means of their early games.

All things whatsoever that surround a child are either products of Nature or of human culture, and have their ultimate origin in God. Now, the child's relation to these things should be conveyed to him with the utmost possible clearness and definiteness, while, at the same time, the impression of unity and continuity, in which, as yet, everything appears to him, must be preserved as much as possible.

Let us examine a few specimens from the "*Mutter und Koselieder*," and see how Fröbel carries out his ideas.

IX. THE CHILD'S FIRST RELATIONS TO NATURE.

We must here, of course, take for granted that the essential conditions of true education are at hand, and also teachers who understand how to make use of these conditions. In the streets of great cities, where many a child grows up to the age of ten years or more without making any acquaintance with nature, without seeing anything of the life of fields and forests, of the animal and the vegetable universe, Fröbel's system of education cannot possibly be applied (unless there are Kindergartens within reach to supply the life of nature), and the human being must go without the most essential and natural elements of its development. The Kindergartens should supply to children the atmosphere of country life which is of such vital importance to them, and we feel assured that the day will come when it will be considered disgraceful for a human being to grow up without coming into contact with the glorious world of nature, where the breath of nature's God breathes with life-giving power.

When a child of about a year old is taken out of doors, the things that first attract its notice are those that move. Movement signifies to children *life*, and is what they first become aware of. Hence the child's glance will at once be arrested by a weather-cock, or any other object moved by the wind.

THE WEATHER-COCK

is the name given to one of the first games for hand-gymnastics.

The hand stretched out sideways with the thumb held upright represents the weather-cock, and the movement from one side to the other forms an exercise for the muscles which connect the arm and the hand, and are the most important in all handiwork.

But, in order that it may fulfill the purpose of strengthening the muscles, the movement must be uniform and regular. This is not generally the case with ordinary nursery hand-games.

Children only really understand what comes into immediate contact with them, and is, so to speak, part of their lives. No amount of vague staring at weather-cocks, or any other object swayed by the wind, will produce in them anything like a true impression of a force which causes the movement; but, if they imitate it themselves by the voluntary action of their hands, they will, after frequent repetition of the exercise, begin dimly to realize the idea of an invisible force at work behind the visible manifestation.

The motto of this game, addressed to the mother, is as follows:

> "Wouldst thou give thy child of outward things a notion,
> Let it learn early to imitate their motion.
> Thus in these things deeply ground it,
> It will learn
> To discern,
> And to copy things around it."—*Amelia Gurney.*

SONG.

"As the weather-cock on the tower
Turns about in wind and shower,
Baby moves its hands with pleasure,
Round and round in merry measure."—*Amelia Gurney.*

If the action were not accompanied by explanatory words, the child's intelligence and power of speech would not be called out.

The next important step, viz., to connect the visible phenomena of which the child has been made conscious, with an invisible cause, is easily taken. The mother, for instance, says: "The wind moves the trees, the mill, the kite, etc.," and then asks, "Where is the wind?" and when the child begins to look about in search of the wind, she says: "The wind does all this, but we cannot see the wind."

Another game is called

THE SUN-BIRD,

and consists in reflecting the sun's rays through a bit of glass, and letting them play on the wall. The mother or teacher says to the child, "Catch the bird," and after he has made two or three vain attempts to do so, she adds, "We can see the bird, but it will not let us catch it." The child thus learns at an early age that it is not only material possession that gives pleasure, that beauty has the power to penetrate to the soul, and to produce greater happiness than mere enjoyment of the senses can afford.

The knowledge impressed on its mind in various ways that material things cannot be laid hold of with all the senses, and that their ultimate cause cannot be grasped at all, leads the child, at the very beginning of its observations, from the idea of matter to something higher than matter, and accustoms it to reason from the visible world to a higher invisible one, and to a higher power ruling in everything. It must be well understood, of course, that at first children are only capable of receiving a more or less distinct impression of this truth.

But not the phenomena of the earth only, those of the heavens also, the sun, the moon, and the stars, are made use of by Fröbel to convey to the child's mind a sense of the relationship of man to the universe. And here he adopts the only possible means, viz., awakening in the child a perception of the living bond of union which connects everything together as a whole, the power of sympathy and love. The child suspects as yet no divisions and contradictions in the world; his nearest surroundings, which speak to him as love, are for him the measure and pattern of everything else. Neither has he any conception of distance, but snatches at the far-off moon as at the flower close to him. And this sense of the unity and continuity of the outward world, which is the result of his own inward harmony or innocence, it must be our endeavor to preserve for him, and not let the knowledge of conflicting forces open his eyes any sooner to divisions and discords than growing self-consciousness will sooner or later unavoidably do for him. The

intuitive perception in the child's soul of the oneness and unity of God is after all the eternal truth, and all the warring and strife in the more conscious lives of men and women only a passing phenomenon of spiritual growth.

THE CHILD AND THE MOON

is an example of the only intelligible way in which the great universal harmony and concord of all created things can be communicated to the child's mind, viz., through the idea of love to himself.

SONG.

(*To be said or sung by the mother.*)

"See, my child, the moon's sweet light,
Up in heaven shining bright.
Moon come down, come quickly here
To my little child so dear."
"Gladly would I come and play
With you, but too far away
I live, and from my home above
I cannot come to those I love.
But I send my shining light
To make the earth you live on bright,
Just to please you, little child,
I look down with my glance so mild;
And, although I'm far away,
I watch with love your merry play.
You must promise me to be
Good and kind, and then you'll see,
I shall often, often come,
And look in at your happy home;
And when my shining light you see,
You must wave a kiss to me."
"Good-bye, good-bye, dear moon,
Come back again right soon!"

Thus Fröbel would have the natural phenomena of the universe made use of as stepping-stones to higher knowledge, and, above all things, by leading the child's observations in gradual stages from created things up to the Creator, he would make these phenomena the means of conveying to the child's soul a conception of the highest Being. "My system of education is based on religion, and intended to lead up to religion."

The child's relation also to the world of plants and animals will only become real and vivid to him if he has to do with them himself, if from his cradle he has grown up among flowers, and has not lacked animal playfellows, "his brothers beneath him," as Michelet says.

Fröbel would have liked to see hung up before the cradle of every infant a bird in a cage, the movements and twitterings of which would occupy the child's attention immediately on its awaking, and prevent that idle brooding by which the weight of the material world smothers the feeble spark of the spirit. Even young babies should be brought into contact with all the elementary forces of nature—which are those most closely related to its own nature—and for this purpose they should spend the greater part of the day, when the weather and season allow

it, in the open air, where the voices of wind and water, color, form, and sounds of thousand-fold kinds, will be their first instructors. Thus the senses will be trained and fitted for conveying to the soul its earliest nourishment. Without cultivation of the senses cultivation of the soul is impossible. Too little distinction, however, is still made between disciplined and undisciplined enjoyment of the senses. Real, elevated, mental enjoyment can only be realized through cultivated senses, and such enjoyment will overcome that delight in the coarse gratification of the senses which is incompatible with human dignity.

Children should be encouraged, also, to call around them the chickens, pigeons, or other domestic animals at hand, and, whilst they are scattering food before them, little songs may be sung in which the modes of life of these animals may be described. Children are not capable of intelligent observation of human life, and can only understand the actions of human beings in so far as they have any relation to themselves. The life of animals, on the other hand, supplies them with hundreds of scenes in which the rude primitive existence out of which humanity has developed itself is reflected, as in

THE FARM-YARD GATE.

What can this be? A gate I see!
Oh! come into the court with me;
The horses are springing,
The pigeons are flying,
The geese are chattering,
The ducks are quacking,
The hens are cackling,
The cock is crowing,
The cow is lowing,
The calf is sporting,
The lamb is baaing,
The sheep is bleating,
The pig is grunting;
Closely shut the gate must be,
That none may run away,
But all in peace together stay.—*Amelia Gurney.*

It is generally the sight of animals that first awakens in children a desire for knowledge. With a little encouragement and direction they will easily learn their names and chief characteristics, and be led to observe their movements, habits, manner of life, etc.; they will learn how to manage and look after them, and so get to love them, and know their value to mankind. And all this knowledge will be a preparation for life and intercourse in the world of human beings. If children have early learned to observe the endless differences that exist in the conditions of animals, how all the separate species, varying in their ways and requirements, live and flourish in different elements and surroundings, they will not be so liable to fall into the Philistine habit of criticising and condemning everything in which their fellow-creatures differ from themselves—the seeds of wide-hearted toleration and love of justice will have been planted in them.

All the different images and influences of nature produce corresponding moods in the human mind. A landscape, smiling in the sunshine, impresses the mind very differently from a hurricane by the seashore, and the song of the nightingale produces a different effect from the croaking of owls. The young child perceives at first only individual objects in nature; the thing which is occupying him at the moment is all that will excite his attention or influence his mind.

To grown people and children alike impressions produced by nature seem, more or less, the creation of their own souls, and for this reason, that there is everywhere harmony between the outward world and the inner nature of man, everywhere analogies may be traced between the material and the spiritual world; and how should it be otherwise when the Spirit which pervades both these inter-dependent worlds is one?

To a song called "The Little Fishes," which is accompanied by a finger exercise imitating the swimming undulating movement of fish, Frœbel has affixed the following motto (which, indeed, may be considered the key to all the songs in the book),—

"Where there's movement, where there's action,
For the child's eye there's attraction!
Where brightness, melody, and measure,
Its little heart will throb with pleasure,
Oh! Mothers, strive to keep these young souls fresh and clear,
That order, truth, and beauty, always may be dear!"

Cleanliness and order in everything that relates to a child's bodily wants will also influence the purity of its soul, just as the delight in clear sparkling water, and all that is bright and transparent, has more to do with the spiritual nature than the bodily senses. "All things are parables" (*Alles ist Gleichniss*), said Goethe, when he wanted to express the analogy between the world of outward phenomena and the world of thought and ideas. The time will come when the whole symbolic language of nature will be clear and intelligible to mankind.

It is not mere infantine curiosity which is at work when children peer with eager eyes into a nest full of young birds. The snug little home, in which the parent-birds nestle out of sight with their young ones, is to the child a picture of its own home life, which he cannot form a distinct objective conception of until he has seen it, as it were, placed at a distance from himself. His own parents are too closely united with him, too much part of his own life, for him to be able to form a right idea of his relations to them.

A child of two or three years old, who tries hard to round his little hands into the shape of a bird's-nest, singing all the while the little "bird-song," will be sure to think of his own dear mother.

Two pretty birds built a soft warm nest,
In which together they may rest;
Three round eggs in the nest they lay,
And hatch three young birds one fine day!
"Twit, twit, twit," the young ones call,
"Mother, thou art so dear to us all."—*Amelia Gurney.*

Fröbel uses this example, of the visible providence of parents, to lead the mind up to the invisible providence of the all-protecting Heavenly Father. The child is then taught to observe either in real life, or in the pictures of the "*Mutter und Koselieder*," how every little bird is taken care of in a special way, how it builds its nest where it is safe from danger, and where the food it requires is within reach, and that it builds this nest, and hatches its young ones, at the time of year when the unfledged little creatures will be protected by the warmth of the spring sun, and so forth. And then the mother, drawing the child's attention to the fearlessness with which the little birds lie quietly in their nest, waiting for the return of *their* mother, who has gone to fetch them food, repeats these words:

"The heavenly Father's glorious sun
Warms thy home too and makes it bright,
He shines on thee and every one,
Look up and thank him for his light."

And many other verses of the book point in like manner to God's all-ruling Providence.

The child, who, at the age of two years, has imitated the watering of flowers, in the hand-game called the "watering-pot," when it is a year or two older, will delight in carrying water to real flowers, and somewhat later on will tend its patch of ground diligently, for its senses will, from the very first, have been awakened to the fact that all living things require care and love, and that love must show itself in action. Whatever children have to take care of they learn to love, and, through the care and attention bestowed on plants and animals, their feelings will be so enlarged and cultivated that in after-life they will be capable of making sacrifices for the human beings whom they love.

As every human instinct has its analogy in nature, so has that instinct of which conscience is in time developed. If the order and regularity of nature be rightly understood, and the evil recognized which follows neglect or violation of natural laws, the order of the moral world, transgression against which constitutes sin, will be easily grasped. Just as every breach of the laws of nature speaks distinctly in the outward visible world, so does the voice of conscience make itself loudly heard within, when, by something unworthy of its higher destiny, the laws of human nature are violated.

None but those who do not understand or observe the nature and character of children, who have forgotten their own childhood, and have no feeling or love for nature, will consider it a piece of far-fetched absurdity, thus to interpret the earliest games of children as the starting-point of the life of the soul, and the beginning of mental development. If the first play and laughter of the infant had no connection with the last deeds of the old man, how could we pretend to believe in anything like continuity in human life, and man's inward development? Only when the idea of this continuity has been fully grasped,

when education shall succeed in preserving unbroken the thread which connects the child with the youth, will the man live and act to the end of his days up to the ideal of his youth. And then only shall we see real men and women truly great and worthy characters.

In an age like ours, when fresh advances must be made in order, as far as possible, to heal the breach which has hitherto existed between man and nature—and which was necessary for the growth of human understanding and consciousness—and to bring humanity and nature, by the conquest and spiritualization of the latter, into a new bond of union, in an age when natural science places itself at the head of all science, and subdues to itself one department of life after another, a new generation must not be allowed to grow up without receiving its initiation in this temple of Divine revelation, and being fitted to exercise wisely the sovereignty assigned to man over the kingdom of nature. And this initiation must take place at the very commencement of life, through the teaching of the symbolic language of nature, which children's eyes can read better than others. As humanity in the dawn of its existence apprehended clearly the language of nature, and heard in it distinctly the voice of God, so in the thousand voices of nature does the child hear God speaking to it, and lofty truths are the first impressions made on its soul. The rippling brook tells him the loveliest fairy tales; the vine-leaves swayed by the summer breeze reveal to him the first secrets of beauty; the flowers greet him as brothers and sisters, and exchange smiling glances with him; the wind-chased clouds, painted by the evening sun, shape themselves to his fancy into magic pictures of an ideal world; butterflies and insects speak to him in a familiar language, and the birds gladden with poetry that is ever new.

In such a world of beauty and divine peace, the young heart will so expand and strengthen as to be able later to endure the turmoil and strife of the human world, will acquire force sufficient to overcome all adverse powers, and gain an indomitable belief in the Divine Spirit, and an immutable trust in the fatherly love of God.

"What God has joined together, let not man separate!" says Fröbel with regard to man's "union with nature."

X. THE CHILD'S FIRST RELATIONS TO MANKIND.

THE child awakens to life in its mother's arms, its mother is, so to say, its own wider life. Without her care, without her looks of love, existence would offer a sorry prospect to the young new-comer. The mother must be her child's first mediator with the world and mankind.

The physical union between mother and child, which still continues for some time after birth, becomes gradually loosened, and that first by the child learning to walk, which is the first stage of physical independence. But even in this earliest period of the child's life a certain degree of spiritual union, between mother and child, must have been gained, if, with the growing freedom and independence of body, there is to be an increase of the mental union from which the mother derives her chief educational power. Woe to the child who learns to run without ever, during its first exercise of this new freedom, hurrying back in terror to his mother's loving arms! To the end of his life there will be a void in his soul, for the first love-bond in his life was not knit closely and securely enough. But if the hearts of mother and child are rightly fused together, during the period of bodily union and earliest nurture, then the physical emancipation of the child will work in the opposite direction as regards mind and spirit; spiritual union will increase with the child's consciousness of its physical independence of its mother, with the development of its personality.

The first utterance through which the child expresses its love relationship to human beings, to its mother, is *smiling*. The human heart alone is capable of laughter and tears, and for the newborn infant this is the only language at command to express its wants and feelings.

All relationships start from one point, one object, and they must first be firmly knit round this point before they can bear to have their limits widened. Thus the mother should be the central point round which the child's being revolves at first; she should not allow any one else to have so much to do with him as herself, in order that his heart may learn to concentrate itself. A great deal of harm is still done in this respect by nurses and other servants. The children of wealthy parents, who are surrounded by numbers of attendants, and handed over first to one and then another, frequently grow up with weak, unstable affections.

The natural sequence of human relationship for the child is from the mother to the father, the brothers and sisters, the grandparents, the more distant members of the family, and the servants of the house; and after these come its own playfellows and the friends of its parents. Very young children are apt to cry, or, at any rate, put on a look of alarm, if taken amongst a large company of strangers, and this is simply because they cannot yet feel any connection between themselves and people outside their own family, and are therefore frightened by them. Everything strange and unknown, unless it be led up to by

gradual transitions, gives a shock to the system. If the harmony of the soul is to be complete in the future, the child's feelings must not be overstrained at first, but be allowed to expand gradually.

Hence it must always have a pernicious effect to take young children out of the family circle, and set them in the midst of a larger community, where no natural bonds of affection can be knit.* Children who have been placed at an early age in orphanages, or who have spent the first part of their lives in a foundling hospital, will generally be found to have a melancholy, listless expression of countenance; they always look as if something was wanting to them, however good the arrangements of these institutions may be. Nothing can fully take the place of the natural atmosphere of family-life which has been divinely ordained for children, though at the same time it is fair to acknowledge that orphan asylums do, to an immense extent, compensate the little ones received in them for the want of a mother's care and love.

"Father, mother, and child make up at first the whole human being," says Fröbel. The family is the first link in the organism of humanity, the first social community. And if this first link be imperfect, how can the others hang together properly?

If, on the other hand, this small circle, in which the starting point of morality may be said to lie, does not in course of time extend its horizon, exclusive family love would degenerate into family egotism, of which there is already quite enough in the world. In the Middle-Ages such exclusiveness was to a certain extent necessary; it had its justifications and its good results. But in the present day the conditions of life are different; and family egotism, such particularly as exists among the aristocracy and in the seclusion of country life, must be rooted out as a remnant of feudalism if the love of humanity is to increase and spread.

Hence children, when once they have become thoroughly at home in the family circle—have embraced all its members in their affections—must be introduced to a larger circle, which should consist chiefly of children of their own age. The face of the youngest child will brighten with delight when it meets another of the same size or age. An instinctive feeling of sympathy arises where there is a similar degree of development, just as in later life people of kindred minds become attached to one another. The Kindergarten affords the best possible playground for infants, even before their second year; but it is essential that they should be accompanied by their mothers or nurses.

The hand-games in the "*Mutter und Koselieder*" furnish also the first introduction to the family relationships.

Almost everything that comes under a child's notice will suggest to it these relationships, because they are the only ones known to it. Its

*It is quite another thing, to take young children (even during their two first years) for part of the day to Kindergartens, for they will there be thrown only with children, and will have companions of their own age.

dolls are made to represent father, or mother and children; it plays at being father or mother with its little companions. A child of two years old or so will cry out: "Father and mother stars!" while gazing at two large shining orbs in the heavens (*see "Mutter und Koselieder"*). These and a hundred other examples teach us what a prominent place this most natural of relations occupies in the minds of children.

In one of the finger-games the child's fingers are made to represent its parents, brothers, and sisters.

For instance:

This is the mother, dear and good;
This is the father, of merry mood;
This is the brother, strong and tall;
This is the sister, beloved of all;
This is the baby, still tender and small;
And this the whole family we call.
Count them—one, two, three, four, five,
To be happy and good they always strive.

In another game the fingers are counted and doubled down one after the other into the palm of the hand, while at the same time the names of the brothers and sisters and of the child itself are enumerated:

To thumb now I say one;
To index finger, two;
To middle finger, three;
To ring finger, four;
At little finger five I number.
Now I've put them all to bed,
Pillowed is each sleepy head;
Let them rest in peaceful slumber.—*Amelia Gurney.*

Counting is an inexhaustible source of amusement to little children, as, indeed, may be everything that is of importance for their development, if only it be presented to them in a suitable form; and it is extremely easy to make the importance of number intelligible to them by degrees, either with the measure of music, or the rhythm of verse, or by giving them a number of things to count. This little game also affords opportunity for exercising children's power of self-control. Nothing is more difficult to them than to stand perfectly still without making a sound or movement; it is in vain that they are bidden to be silent unless they are made to feel that there is a reason for silence. But here is a game of which they understand the meaning, and they will remain perfectly motionless, with an expression of the greatest importance, for whole minutes, and even a quarter of an hour, under the impression that they must not wake the sleeping little ones.

From young children only very little must be expected, and only a little at a time can be taken in by them. The smallest efforts increased by degrees will lead up at last to the greatest ones.

In another of the finger-games the fingers represent a flower-basket in which the child carries flowers to its father, and thus opportunity is afforded to the tiniest human being of expressing its love in action.

The motto to this is:

"Seek your children's hearts to hold,
By all the means you can devise;
Even *their* love for you may grow cold,
A plant that is not watered dies."

Further on in the book we find two grandmothers visiting each other with their grandchildren: this is an expansion of family relations. The story connected with this game strings together all the various objects which have hitherto served the child as playthings in order to produce on its mind an impression of the continuity and connection of all things.

Fröbel says:

"The child should grow into a full harmonious whole,
This is, while yet on earth, the destiny of his soul."

It is one of Fröbel's leading ideas, and one which recurs again and again, to impress the unity and continuity of the universe and of humanity on the child's mind in all sorts of different ways.

If the modern mania for associations would extend itself to associations of families, for the combined purpose of improving education and of introducing greater community into it, more good would be done than by all the associations for material and industrial ends. The Kindergarten furnishes the best means for this purpose by placing the beginnings of education among a community of friendly families, each member of which has the opportunity of using his endowments for the greatest good of the young generation.

As in the case of adult individuals, of nations, and of humanity, there are great and critical periods of development which have a decisive influence on their careers or histories—so is it with the growth of children. It is such periods as these that Fröbel endeavours to point out and explain to mothers in order that they may turn them to their destined use. The greater the child's unconsciousness at the time, the stronger will be the effect on its moral development of all impressions it may receive. If these critical periods of growth were judiciously dealt with, not too roughly interfered with, while at the same time sufficiently watched and helped to make their work lasting, the whole development of the character would receive a different and a better bias. The most trifling incidents are of importance in childhood; for the whole future life is influenced by the impressions made then.

For instance, Fröbel looks upon the child's first fall as an important event in his early development, and one of which the full impression should not be disturbed. The child's confidence in running arises from his being still ignorant of danger—he is like virtue which has not yet been tried! He falls, and is for the first time frightened out of the repose of unconsciousness. The wise plan then would be to leave him to himself, not to lift him up at once and overwhelm him with pity and lamentations, even though he should have hurt himself a little and

begun to cry. This first fright and pain will thus produce their full impression on him, and foresight will be awakened in him; his self-confidence will no longer be a blind instinct, and the necessity of acquiring strength and skill will become gradually recognized.

Nothing makes people so superficial as being subject to constant rapid successions of impressions, the one effacing the other, and no lasting mark being left on the mind or character. The present generation, in the rich and fashionable world especially, affords ample proof of this. Rapid reading, rapid traveling, enjoyments of every kind (even the noble pleasures of art and nature) crowded one on the other, the hurry and bustle of modern life generally, tend more than anything else to produce superficiality, emptiness, and dullness.

So little thought has hitherto been given to the signification of children's earliest play, that we cannot too often remind our readers not to look for this meaning in the outward form of their games, but in the fact that the utterances of children, being the natural expression of their human nature, reveal this nature in its earliest beginnings. A considerable number of examples from the series in the "*Mutter und Koselieder*" is necessary to make Fröbel's theories quite intelligible.

One of the well-known games often played with little children, and which always causes them great enjoyment, is Bo-Peep. Now it is Fröbel's theory that whatever invariably calls forth expressions of delight from the little beings, and has become a tolerably universal practice, has always a deep significance for their development; and he explains the never-ending delight afforded by the game of Bo-Peep in this manner: that the child through the momentary separation from its mother (viz., when she is hidden by the handkerchief) becomes more conscious of its dependence on her, and for this reason that nothing can be realized, or made objective to the mind, except by contrast with its opposite. But if the mother should neglect to evince her joy at seeing her child again after being hidden from him, or should allow the child to remain hidden too long without looking for him and rejoicing at finding him again, a love of hiding for its own sake may gradually be acquired, and thus the first step taken towards the habit of concealment, from which falsehood and deceit are not far removed.

Who could pretend to decide exactly where the first imperceptible germs of evil in the human soul originate, and how they show themselves? The faintest gleam that promises to light up the darkness of early psychology is not to be despised by the educationalist, and Fröbel has certainly penetrated deeper than any one else into the earliest beginnings of the soul's life. Good and evil lie always close together, but Divine Providence can make good come even out of evil; and education should do its utmost to use the impulses which might lead to evil for the promotion of good. With regard to the danger of the game of Bo-Peep exciting in the child a love of concealment Fröbel says:

"From the very point whence danger threatens to come, help may come also—as it always is in God's world—if only you, the mother, rightly understand how to turn to a right account every impulse of your child's nature. Through the outward separation, rightly used, the sense of inward union will be strengthened in the child. The great end everywhere to be kept in view is the attainment of unity, and every separation should be made to conduce to this end."

What is most essential for the later educational influence of the mother is that in the very earliest period of her child's development she should have succeeded in gaining its confidence, so that, when the moment of the first fault (or "fall") comes, the child should not think of hiding itself from her. But this confidence can only be won by the mother's living in the child's life, that is to say, playing with it, entering into everything that occupies its little mind; in short, understanding and rightly directing its earliest utterances. If the first fault has been committed, loving sympathy with the child's inward suffering, while at the same time he is made to feel that it is to a certain extent brought on by himself, will have more effect than any scolding or punishment. That these cannot be entirely dispensed with as the child grows older is of course understood; but the natural consequences of a fault are always its most effectual punishment. The youngest child can tell at once whether praise or blame is intended in a look, and if the mother possess true educational tact she can do much in this way.

This occasion of the child's first fault is of the greatest importance, because it brings with it the first awakening of conscience.

In order that he may learn to listen to this inward voice, to catch by degrees its faintest whispers, and follow them obediently, the child must first have been accustomed to pay attention to a call addressed to himself. Fröbel associates the first attention to the mother's call with

THE CUCKOO GAME.

The child is hidden in its mother's arms or close to her, does not see her, but hears her call, and is delighted by the sound of her voice. If the child be constantly kept up to following obediently the voice of his mother directing him to what is good and right, he will also listen to the voice within him, and not let it speak in vain. If the mother has made her call dear to him by never requiring of him anything in opposition to his childish nature or to his particular character, then he will also love the call of conscience as the voice of God, and this voice will accompany him through life as a guardian angel and bind him to God. The same relation which exists between the child and mother after the former has learned to distinguish his own will, and therewith his own personality from that of his mother, will exist later between his individual inclinations and the judicial or warning voice of universal reason speaking to him through conscience. If love, loving obedience, and trusting confidence prevail between mother and child instead of fear

of severity and punishments, there will be a possibility in later life of that true virtue which follows the dictates of conscience, not from cowardice and fear of compulsion (inward or outward), but from free choice and out of love of right, and of God. Whether a human being becomes a moral *freedman* (within the given limits) or a slave to his own and others' caprices, depends to a great extent on the foundation laid in the earliest days of his development. It is not how often or how seldom he fails, but how he lifts himself up from his falls and atones for sins committed, that determines the moral worth of a man.

In our days, when obedience to personal authority is growing less and less, it is certainly of the utmost importance that education should do all in its power to encourage obedience to law. The child should be made to feel at an early age that his parents and teachers are, like himself, subject to a higher power, in order that there may be early awakened in his mind the conception of a moral order, to whose authority he will in time have to submit. All the qualities of a child may, if not carefully watched, pass over into their opposites and degenerate into faults.

The first characteristic with which education has to contend is self-will. Without a certain amount of self-will the character would never develop itself; for it is precisely out of self-will, *i. e.*, one's own will, that the resolution, the assertion of one's own personality and opinion, in short, all that makes of human beings morally responsible men and women, is developed.

The child's self-will is the perverted expression of his growing feeling of personality. This feeling is roused when something contrary happens to it, or something that it wants is denied to it. Now if this *something* be a thing that he is justified in wanting, something that has to do with a necessity of his preservation or development, the child is in the right; but if he simply will not submit to some justifiable demand of his elders, then he is in the wrong, and must not be listened to. For instance, a child cries in its cradle for food, or from an instinct of cleanliness, or any other justifiable prompting of its nature, and is not attended to, and this neglect excites him to anger, and his screaming is set down to self-will. In such a case the mother or nurse is to blame. But if a child simply cries whenever it wants to be taken out of its cradle, it must not always be humored; so that its will or determination may not degenerate into obstinacy or willfulness. True, the child may be said to be justified in requiring that which is agreeable to it, and wishing to get rid of what is disagreeable; as, for instance, lying alone and unoccupied in its cradle. But then some occupation should be provided for it in its cradle, and thus the reasonable part of its demand be satisfied.

It is most essential that children should learn from the very beginning to submit to the conditions of life, and even sometimes to do without what they are justified in wishing for, and to bear what is

unpleasant to them for the sake of others; they must be trained from their cradles to subordinate the individual will to the community, and to sacrifice self out of love to others. But these exercises in self-denial must not at first extend to giving up anything really necessary to them, and must never last too long.

There is no more difficult task in education than to strike the right balance in this matter, on which the whole struggle of human life turns; avoidance of all that is disagreeable, of all pain and sorrow, and striving after well-being and happiness, are the two opposite forces by means of which Providence works out our whole development. Here, too, love, the highest principle of morality, is the only one that can lead in the right direction. Let children learn through love to give up their own will to others; this is the only right sort of obedience and that which arouses energy for good, whereas obedience from fear produces cowardice. The obedience of love begets reverence, the noble desire not to grieve parents or others who are beloved, and from it there will spring later a holy fear and reverence of God.

In training children to obey, very little distinction is made between right and wrong obedience. The child's will is too often cowed instead of being guided and directed towards right; and this is the reason why so few human beings attain that true moral independence without which the highest kind of freedom, that of self-government, is impossible, and the inner kernel of the character can never fully unfold itself.

Fröbel lays down the following general rules: To satisfy the child's demands as much as possible; to be wisely indulgent; not to command and forbid unreasonably; and to allow the child, as far as it can do so without injury, to teach itself by its own experiences.

It would not be nearly so difficult to make children obedient if people began in earliest childhood, and set to work in the right way. Before egotistic inclinations, selfish impulses and passions have yet been aroused and become obstacles in the way, submission to law, which presents itself in the guise of parental authority, is not difficult to the child if only he has been inspired with a sense that nothing but his welfare and happiness are thought of.

This applies also to animals, who know at once whether harm or good is meant them. One glance at the human eye is enough to inspire the animal and the little child with confidence or distrust. It is only by patience and love that animals can be trained, not by commanding and forbidding; and yet this latter plan is the one chiefly adopted with young children, in spite of the proverb which says, "*Das verbot nur reizt.*" These then are the chief things to be remembered: That love begets confidence; that only what is right and wholesome should be required of children; that all compulsion should be avoided from the beginning; that they should never be taxed beyond their strength, and that everything that is disagreeable to them should as far as possible be averted from them.

As they grow older, more and more may by degrees be exacted from them, and sometimes even that which for the moment is difficult and disagreeable, for love and trust will submit blindly and conquer the individual will.

And as it is only in childhood that a firm basis of true obedience can be laid, so it is with all virtues which depend chiefly on the formation of good habits and experience of their beneficial consequences. It is therefore of the greatest importance that this first period of childhood should be understood in its minutest details and treated accordingly.

Another critical moment in the development of children, and one which the "*Mutter und Koselieder*" takes note of, is when they first begin to observe that people are talking about them and criticising them. Without the desire to gain the love and approval of others, the human being would be deprived of his strongest stimulus in his endeavors after the good and the beautiful. This desire kindles in the child as soon as he arrives at a distinct perception of his own personality. He then begins to wish to be loved and praised by others, and it depends on the right or wrong guidance of this instinct whether it will develop into proper love and reverence, or into vanity and ambition.

In the games "The Riders and the Good Child," and "The Riders and the Sulky Child," Fröbel endeavors to teach mothers the right way of dealing in this respect, by making the riders delighted with the good child, while they leave the sulky one behind. Children must be made to feel that they are loved for their good qualities, and not for their outward appearance. They are too apt to hear themselves praised as the "pretty child," the "beautiful child;" to have their clothes admired, etc. The attention of many mothers is exclusively taken up with their children's dress. "What will people say if you make your frock dirty, crumple your hat?" and so forth, is the ordinary talk of nurses. Thus the child grows up with the idea that people pay more attention to its outward person, and value it more for this than for its real merits. Outward appearance is, indeed, the standard of the many. Whatever the children see their parents value or despise, they will value or despise themselves.

If ever a time is to come when appearance shall no longer rule the world, or at any rate when reality shall have a humble place by its side, children must be supplied with a proper standard at the beginning of life. Pride, vanity and bragging, which beget folly and crimes of every kind, originate in the early perversion of noble impulses which were implanted by the Creator for the purpose of striving after good. And as succeeding generations inherit from each other sins and iniquities, so the virtues that have been cultivated in humanity, and whose germs lie in the first motions of the child's soul, may also be transmitted. The whole problem of the development of humanity consists in passing from semblance to reality.

THE

NEW ENGLAND PRIMER.

"Saying the Catechism."

What the Catechism has not Done.

Now, *per contra*. You, gentlemen, are all well versed in history, and therefore let me ask you,—

Have you ever read of any man who was made a *blatant politician* by the Catechism? I fancy I hear you all answer, No.

Did you ever read of a *wily demagogue* who was made such by the Catechism? No.

Did you ever know any man who was brought up on the Catechism, who *did not vote on rainy days, and vote right, too?* No.

Did you ever know a *defaulter*, or a *communist*, or a *profane swearer*, or a *bull dozer*, who was brought up on the Catechism? No.

Have you ever heard that the Catechism has made men *mean*, or *trickish*, or *given to low cunning?* No.

But does not all history affirm, that such teaching tends to make men *honorable*, and *large-hearted*, and *magnanimous*, and *patriotic*, as well as *Christian?* Yes, yes.

And what Christianity did for Westhampton, it can do for Boston and New York, for Paris and Peking, for Timbuctoo and Louisiana.

POSTSCRIPT BY THE EDITOR.

Surely a Book which has produced such Results—and is still capable of producing such Results—general, educational, and preventive, ought not to pass not only out of use, but out of the knowledge of this generation; and the little we can do to perpetuate that knowledge among the students of our educational history, we will do, by transferring its contents *verbatim* from the very plates from which Ira Webster printed in 1843 his edition of the issue of 1777, for the enlightenment and salvation of the generation of his day. We are very far from thinking that the *Shorter Catechism* was the only, or the main factor in the problem of Westhampton civilization, such as it was and is. At best, her sons and daughters have found it to their interest to go out hence, and complete their education in the great university of life and affairs. The practical efficiency of the old fashioned New England rural training was not in such school manuals as the Primer, the Psalter, and the Testament—Old or New, but in the true Froebelian and Pestalozzian principle, and the ever varied round of Object-Teaching—the necessity and habit of doing something from morning to night in the mutual help and chores of the household and farm. If this can be only a little better systematized and adapted, with good religious training, clearly understood, and good examples in school and at home, it will be a glorious return to first principles.

Be this as it may, we give the Primer *verbatim, et literatim, et punctuatim* from 'the only genuine and correct edition' since John Hancock was made President of the American Congress, May 24, 1775. We cannot present it to our readers in the same square form, and blue paper cover, and strap binding, but with Dr. Clarke they will find it good enough as it contains the Shorter Catechism.

SAYING THE CATECHISM.*

I hold in my hand a very small book, which perhaps some of you, in all your researches through the large libraries in this country and in Europe, have never discovered. I know not who compiled it, *but it has done more to form the New England character* than any book except the Bible. Allow me, then, to introduce you to the "NEW ENGLAND PRIMER." Here we have, among many other things, this important information:

"In Adam's fall
We sinnèd all."

"The cat doth play,
And after slay."

"The dog doth bite
The thief at night;"

and so on. Here is also a picture of John Rogers, burning at the stake in Smithfield, in 1554, and "his wife and nine small children, and one at the breast," looking on. Does that mean that he had nine children or ten? I have stumbled, then, upon two unsettled historical questions: one is, *Who compiled the New England Primer?* and the other is, *How many children did John Rogers have?* We are in the habit of settling such questions here, but we have not time to settle these now.

The "Primer" which was used in Westhampton was a square book. It was not in this oblong, modern form. This book, therefore, does not look to me quite orthodox outside; but I have no doubt it is orthodox *inside*, for it contains the Catechism. The Catechism, as we studied and recited it, was divided into three parts. The first part comprehended all between, "What is the chief end of man?" and "the First Commandment." The second embraced all the "Commandments," together with "What is required?" and "What is forbidden?" in them all, and "The reasons annexed for observing them." The third included all from the question, "Is any man able perfectly to keep the commandments of God?" to the end. The Catechism was required, by the public sentiment of the town, to be perfectly committed to memory, and recited in the meeting-house by all the children and youth between the ages of eight and fifteen. These public recitations were held on three different Sabbaths in the summer of every year, with perhaps a fortnight intervening between each of them, to allow sufficient time for the children to commit to memory the division assigned.

When the time arrived for commencing the exercise, the excitement was tremendous. As the great battle of Trafalgar was about to begin between the immense armadas of England and France, Lord Nelson displayed at the masthead of his flag-ship, "The Victory," the exciting proclamation, streaming in the wind, "ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY!" That proclamation woke all the national enthusiasm of his officers and men, and strung every nerve for the awful conflict. Scarcely less imperative and exciting was the annual announcement by

* From an Address before the New England Historic Genealogical Society, on the town of Westhampton, Dec. 4, 1878. By Dorus Clarke, D. D.

Father Hale: "*Sabbath after next, the first division of the Catechism will be recited here.*" It sent a thrill through the town.

There was "no discharge in that war." Public sentiment demanded the most implicit obedience by all concerned. The old Primers were looked up, new ones bought, and the parents set their children to the work at once and in earnest. Every question and every answer must be most thoroughly committed to memory, *verbatim et literatim et punctuatim.* The time for recitation was at the close of the afternoon service. All the children in the town, dressed in their "Sabba-day clothes," were arranged shoulder to shoulder,—the boys on the one side and the girls on the other of the broad aisle, beginning at the "deacon's seat" beneath the pulpit, and extending down that aisle, and round through the side aisles as far as was necessary. The parents—"children of a larger growth"—crowded the pews and galleries, tremblingly anxious that their little ones might acquit themselves well. Many a mother bent over that scene with solemn interest, handkerchief in hand, the tears of joy ready to fall if their children should succeed, and tears of sorrow if they should happen to fail. It was a spectacle worthy of a painter.

Father Hale, standing in the pulpit, put out the questions to the children in order; and each one, when the question came to him, was expected to wheel out of the line, *à la militaire*, into the broad aisle, and face the minister, and make his very best obeisance, and answer the question put to him without the slightest mistake. To be *told*, that is, to be prompted or corrected by the minister, was not a thing to be permitted by any child who expected thereafter to have any reputation in that town for good scholarship. In this manner the three divisions of the Catechism were successively recited, while many were the "knees which smote one against another:" and many are the persons who recollect, and will long recollect, the palpitating heart, the tremulous voice, the quivering frame, with which for several years they went through that terrible ordeal. But, if the nervous effects of that exercise were appalling, the moral influence was most salutary; and I desire, in this presence, to acknowledge my deep obligations to my parents, who long since, as I trust, "passed into the skies," for their fidelity in requiring me, much against my will, to commit to memory the Assembly's Catechism, and to "say" it six or seven years in succession in the old meeting-house in Westhampton, amid tremblings and agitations I can never cease to remember.

But this was not all. The Catechism formed a part of the *curriculum* of all the common schools in that town for half a century, and was as thoroughly taught and as regularly recited there as Webster's Spelling-book or Murray's English Grammar. It was as truly a classic as any other book. It was taught everywhere,—in the family, in the school, and in the church,—indeed, it was the principal intellectual and religious *pabulum* of the people. We had it for breakfast, and we had it for dinner, and we had it for supper. The entire town was *saturated* with its doctrines, and it is almost as much so at the present day. The people could not, of course, descend into the profound depths of the metaphysics of theology, but they thoroughly understood the *system* which was held by the fathers in New England. They were not indeed prepared to

"Reason high
of Providence, foreknowledge, will, and fate,

but they so clearly apprehended what they believed to be the truths of the Bible,

> "That to the height of this great argument
> They could assert Eternal Providence,
> And justify the ways of God to men."

The practice of instructing the children thoroughly in the Catechism, was very general throughout New England for a century and a half after the arrival of "The Mayflower." Judge Sewall, in the first volume of his "Diary," just published by the Massachusetts Historical Society, speaks of a certain Sabbath, which, in the Old South Church in this city, was called "*The Catechising Day*," and of his wearing a new article of clothing in honor of that specially important custom. But I believe that that excellent practice was nowhere so thoroughly carried out as it was in Western Massachusetts. That was largely owing to the transcendent influence of *Jonathan Edwards,—clarum et venerabile nomen,*—who was looked up to by the ministers in Boston and Scotland as the oracle in all metaphysical and theological matters. His influence in Northampton and Stockbridge, and in the regions round about, is visible to-day in the peculiar moral and religious *grain* of the people.*

This, ladies and gentlemen, *was the way the New England character was formed.* Professor James Russell Lowell, in "The Biglow Papers," has given us a very seasonable caution in relation to this matter. He says, with only a slight alteration, if his serio-comic style and orthography be admissible,

> "Young folks are smart, but all ain't good thet's new;
> I guess the gran'thers they knowed sunthin', tu.
> They toiled an' prayed, built sure in the beginnin',
> *An' never let us tech the underpinnin'.*"

General Result.

The general *result* was, and still is, that sobriety, large intelligence, sound morality, and unfeigned piety exist there to a wider extent than in any other community of equal size within the limits of my acquaintance. Revivals of religion have been of great frequency, purity, and power; and to-day more than *one-third* of the population, all told, are members of that Congregational church. *Nine-tenths* of the inhabitants are regular attendants on public worship. *Thirty-eight* of the young men have graduated from college, have entered the learned professions, and especially the Christian ministry, and several of them have risen to positions of the highest usefulness and honor. These, I believe, are much larger percentages of educated men, of Christian men, of useful men, than can be found in any other town in this or any other commonwealth.

I have resided in that town sixteen years, in Williamstown four years, in Andover three years, in Blandford twelve years, in Springfield six years, and in Boston and its vicinity thirty-seven years, and have therefore had some opportunities to form an intelligent judgment of the relative condition, moral and religious, of different parts of this

* For the *other* side of Jonathan Edwards' theology and influence, see article in International Review for July 1880, by Oliver Wendell Holmes.

Commonwealth; and I say it "without fear or favor, or hope of reward;" I say it with no invidious spirit whatever; I say it simply because historic verity peremptorily requires that it *should* be said,—that I have nowhere found, in these communities generally, such profound reference for the name of JEHOVAH, the Infinite and Personal GOD; such unquestioning faith in the divine authority of the Holy Scriptures; such devout and conscientious observance of the Sabbath; such habitual practice of family prayers; such respect for an oath in a court of justice; such anxiety for revivals of religion; such serious determination to enter into the kingdom of heaven; and such deep conviction that it never can be reached, except by repentance for sin, and faith in a crucified Redeemer, as I have seen in that town.

The cause of this superior Christian tone of society, so far as I am able to trace effects back to their causes,—can be found, not in the local position of that town, not in its scenery, not in its peculiarly favorable situation for the prosecution of any of the arts of life, not in the wealth created by great manufacturing industries, for all the manufactories of which it can boast, I believe, are a gristmill and a sawmill; but that cause is its more thorough indoctrination, from its settlement down to the present day, in the great truths of the Bible, creating public sentiment, permeating domestic life, giving vigor to conscience, converting men to Christ, and impregnating society, through all its ramifications, with a profounder sense of moral obligation. During my boyhood and youth, I never knew my father's house locked by any mechanical contrivance by day or night; but it was locked with a lock of very peculiar construction and strength. The Bible and the Catechism were the "combination lock" which thoroughly protected every man's house.

Educational Results.

The *educational* results of that method of learning and "Saying the Catechism" were also of the greatest importance. Committing so thoroughly to memory such a long series of questions and answers, and doing it for so many years, could not fail to exert a most marked influence upon the intellectual powers. It has long been a question among educators how much the memory should be taxed. Some hold that it cannot be overloaded; and others say that to charge it highly weakens its ability, and injures mental discipline. What is the memory? It is the power of storing up for future use the knowledge we have already acquired, and of recalling it at pleasure. Direct efforts to do this are doubtless unwise; but it can be sufficiently done in the ordinary processes of education without direct effort. To form a good memory, an idea must be deeply impressed upon the mind, and sometimes it must be repeated again and again to make a deep impression. That remarkable practice of committing to memory the catechism, through so many years and with such punctilious accuracy, met precisely these requirements, and was observed to be a most important factor in the education of the people.

Archbishop Whateley says that "*the knowledge of man's ignorance* is the much neglected friend of human knowledge." But that practice of "Saying the Catechism" made the children of Westhampton *pay special*

attention to that "friend of human knowledge,"—"the knowledge of man's ignorance." If any thing can teach us our "ignorance," it is a "knowledge" of the great truths taught in the Catechism. Those truths have depths which the longest finite line can never sound, and heights to which the boldest angelic wing can never soar. They teach us, too, that, though men may be highly intelligent on other subjects, they may be profoundly unacquainted with their relations to their Creator, Redeemer, and Judge.

And, besides, the sharp definitions in the Catechism had the same educating effect. A good definition is said to be more than half the argument. Daniel Webster had the remarkable faculty of stating his case so clearly to the court, the jury, and the senate, that the statement virtually argued the case. It is very much so with the definitions of the Catechism. The statement is the argument. For instance, take the following:

"What is the chief end of man? Man's chief end is to glorify God, and to enjoy Him forever." This definition is so obviously accurate, and is so thoroughly corroborated by all our moral instincts, that it has been the inspiration of many a noble life.

"What is God? God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." Can any thing be more comprehensive and exact?

"What is sin? Sin is any want of conformity unto, or transgression of, the law of God." Here we have both the negative and positive sides of sin,—*the not doing, and the doing.* There is nothing deficient, and nothing redundant. The definition covers the whole ground, and no more.

"What are the decrees of God? The decrees of God are His eternal purpose, according to the counsel of His own will, whereby, for His glory, He hath fore-ordained whatsoever comes to pass." Against this rock of truth the waves of criticism have dashed for more than two centuries, and have made no impression.

"Did all mankind fall in Adam's first transgression? The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression." That the fall of Adam somehow or other affects "his posterity," all history affirms; the *modus* is infinitesimally unimportant, but the representative or corporate theory of the Catechism has been, historically, more generally accepted than any other.

The Westminster Assembly of Divines were men of great intelligence, breadth of mind, and comprehensive knowledge of the Scriptures; and their definitions are wonderful specimens of clear and exact thought,—as nearly mathematical as the case would admit. And then, too, such was their high sense of responsibility, that they took ample time to complete their work with the most scrupulous care. In the formation of their Confession of Faith, and the Larger and Shorter Catechisms, they sat more than five years, and held one thousand one hundred and sixty-three sessions. They considered, reconsid-

ered, and considered over and over again every point, so as to reproduce the very mind and will of the Great Inspirer of the Scriptures, and make their work echo what they believed to be the real meaning of that Book. Now, such thorough drilling in the Catechism, in its clear definitions and exact statements,—in the family, in the school, in the church,—could not but exert a most potent influence upon the susceptible minds of the children and youth. It strengthened their memories: it enlarged their views; it gave power to conscience; it awakened deep solicitude about the Eternal Future; it formed the habit of clear thought, of close reasoning, and of logical deduction; and if I may be forgiven the egotism of referring for a moment to my own experience, by way of illustration, I would say, that I have been through the process of calculating eclipses of the sun which required the most sustained attention for several days in succession; I have followed Butler in his profound discussions in "The Analogy;" and Leibnitz in his herculean effort to wrestle in his "Theodicæa," with the tremendous problem of moral evil, and sought to settle that vexed question, yes, that *vexatissima quæstio* of theologians, *How could a Holy God permit sin to enter the universe?*—but I have never discovered that all these calculations and discussions exerted a better influence upon my own mind, than my early familiarity with the Assembly's Shorter Catechism. That is nearly as much a treatise on logic as it is on theology; and it is a very martinet in mental discipline.

Results upon the World drawn from the Experience of Westhampton.

But what have been the *results* of this system of thorough religious training *upon the world*, through the influence of the children of Westhampton? "*Conduct*," says Matthew Arnold, "is at least three-quarters of human life." What, then, has been the "conduct" of the children of Westhampton? Let history answer; and I wish to hold your minds to a true historical perspective.

As already stated, *thirty-eight* of her young men have obtained a liberal education, and several others have gone into professional life, and into other useful vocations, without the benefit of a collegiate course of study. But let me be more specific. Twenty-three of these young men have become *clergymen*. One of them has been pastor of an important church in this city, and President of the Andover Theological Seminary. Others have been settled in churches of other cities and towns in this Commonwealth; and others still, in Connecticut, New York, New Jersey, Ohio, Indiana, Michigan, Wisconsin, and California. One has lived eighteen years in the kraals of Southern Africa, teaching the benighted Hottentots the way to heaven; and another, for twenty-eight years has performed missionary labor in Western Asia, through the exactions of the Turkish Government and the horrors of the recent war with Russia. One of them devised the famous "pledge" which is working out the temperance reformation; and published a volume of statistics, collected from experience in Europe and America, showing that men, in the long run, can perform more labor and contribute more to the material prosperity of the country, by resting one day in seven and keeping the Sabbath holy, than by laboring continuously seven days in the week. Two farmers in West-

hampton had two sons each who went to college, graduated with honor, became clergymen, and rose to such eminence that the colleges made them all Doctors of Divinity,—whether that title be worth little or much.

Take next the *legal* profession. Westhampton has raised but few lawyers. When Peter the Great was in London, he saw the Lords with their bag wigs coming out of Westminster Hall; and he asked, "Who are those fellows yonder?" He was told that they were lawyers. "What!" he exclaimed,—"lawyers, lawyers; what do they want so many lawyers here for? There are only two of them in Russia, and those I intend to hang as soon as I get home." I do not know that Westhampton people ever hung a lawyer, but I know that they have starved them all out of that town. Though Westhampton has only about as much use for lawyers as Russia had in the days of that autocrat,—who was himself the maker, the expounder, and the executor of all the laws,—she has sent two to this city who have risen to distinction, and a few others to Ohio and other parts of the country; and the mantles of Coke and Webster set gracefully on her sons.

Take the *medical* profession. Westhampton has sent one physician to Boston, and one of the most eminent this city ever had; another, of equal eminence, to the city of Cambridge; another, to Pawtucket, R. I., who became so distinguished that he was made the President of the Rhode Island Medical society; and another still to Cincinnati, O., who is in a most successful practice.

Take, now, a few cases *outside* of the learned professions. In the dark days of 1776, that town was a wilderness; but, at the call of patriotism, one of her sons left his young wife and infant child in a small house he had built in the woods, to struggle along as best they might, and hastened to Crown Point and Ticonderoga to defend his imperilled country, lost his health, and yet did much to effect the surrender of Burgoyne at Saratoga. In the war of 1812, another came here, as a member of a company of militia, to defend Boston against an expected attack by the British. When the civil war broke out in the spring of 1861, several of the young men, at the call of the government, left their ploughs in the furrows, joined the army and aspired to the very van of the conflict with the hosts of rebellion; and those who were not killed or wounded in battle, stood manfully by their colors till the surrender of Lee at Appomattox.

Again: several of them, by their editorial labors, have molded the religious and the political opinions of the times, and the multitude did not know where the influence came from which molded them. One of them founded "The Boston Daily Advertiser," and conducted it several years with distinguished ability. The same gentleman, by his skill as an engineer, did more than any other man to effect the construction of the Boston and Worcester Railroad, and was the first President of that important corporation. It was principally, too, through his agency that the Cochituate water—that great public necessity and luxury—was brought into this city. Another has been a member of the Common Council, and another a member of the School Committee of Boston. Another wrote "Margaret," and other works of fiction, of great popularity. Another has written several volumes upon denominational and theological science,

which have commanded the attention of some of the best thinkers on both sides of the Atlantic. Another accumulated materials for a history of several towns in Hampshire County, and the MSS. he left behind him ought to be in the hands of this Society. I see before me a Westhampton boy—whose head, by the way, is very white for a boy—who was for many years a collector of the revenues of the United States in this city; and an honest publican he was, for none of the revenues "stuck to his fingers." That gentleman has also been quite largely connected with the civil and eleemosynary concerns of Boston. And I observe here another Westhampton boy,—whose head is equally venerable,—an eminent member of the Boston bar, and, besides, he holds an important relation to the Boston and Maine Railroad. I also see a Westhampton girl, only eighty-one years of age,—the youngest daughter of the Rev. Enoch Hale. That lady and myself were classmates in the center school in that town, and we had many a friendly contest to see which would be at "the head." Being the minister's daughter, she was, of course, thought to be a little better than anybody else, and a better scholar than anybody else; and if any boys or girls intended to beat her in reading or spelling, or in any other exercise, they would be obliged to "get up early in the morning." I am profoundly thankful that the good Providence of God has spared her useful life so long, and has permitted her to come from her residence in the Hotel Berkeley, and honor us by her presence here to-day. One of the sons of Westhampton is now the Treasurer of the Union Theological Seminary in the city of New York, has the management of the large endowments of that Institution, resides in a splendid mansion on the heights of Sing Sing, which overlook the beautiful scenery of the Hudson River; and I will guarantee that he will never be sent to the State Prison at Sing Sing as a defaulter. Another has done business in Ohio, at the rate of five hundred thousand dollars a year, and the orders of her merchants have been sought for in London. Many of her sons and daughters have gone East, West, North, and South, as school-teachers. One of them penetrated into the wilds of Ohio,—her last day's journey of forty miles was performed on horseback, though she was quite unused to that mode of traveling,—established a school under almost every possible discouragement, which, nevertheless, she taught several years with much success; married a lawyer, who afterwards became a member of Congress; and with his aid collected the means to build two churches,—one of wood, which was soon outgrown, and another of brick, which was an ornament of the place. At her solicitation, her friends in Massachusetts gave her a bell for the church; and finally she died, and was followed to her tomb by a weeping village she had done so much to bless. I have sat in her seat in the church which she labored so indefatigably to erect, and where she ripened for heaven. And, last and least, one of the sons of Westhampton has within fifteen years done something for this Society as its Historiographer, by writing and reading here one hundred and twenty-seven Memoirs of its departed members.

NOTE BY THE EDITOR.

Of this Book, so highly prized by Dr Clarke, and so vividly remembered by thousands of graduates of the District School of New England, we print a fresh edition from the identical plates used by Ira Webster in his reprint of the Edition of 1777. H. B.

THE

NEW-ENGLAND

PRIMER

IMPROVED

For the more eaſy attaining the true reading of Engliſh.

TO WHICH IS ADDED

The Aſſembly of Divines, and Mr. COTTON's *Catechiſm.*

BOSTON:

Printed by EDWARD DRAPER, *at* his Printing-Office, in *Newbury*-Street, and *Sold* by JOHN BOYLE in *Marlborough-Street.* 1777.

The earliest information the publisher is *yet* able to obtain of the origin of the New England Primer, is contained in an ADVERTISEMENT, found in the extract below, copied from an Almanac now in the Massachusetts Historical Society's Library, in Boston.

IRA WEBSTER.

Boston, August 9th, 1844.

"*AN*

ALMANACK

Containing an Account of the *Cæleſtial Motions*, Aſpects, &c. For the year of the Chriſtian Empire, 1691.

By *Henry Newman*, Philomath.

Printed by *R. Pierce* for *Benjamin Harris* at the *London Coffee-Houſe in Boston*, 1691.

ADVERTISEMENT.

There is now in the Preſſ, and will ſuddenly be extant, a Second Impreſſion of *the New England Primer enlarged*, to which is added, more *Directions for Spelling*; the *Prayer of* K. *Edward* the *6th*, and *Verſes made by Mr.* Rogers *the Martyr, left as a Legacy to his Children*.

Sold by *Benjamin Harris*, at the *London Coffee-House in Boſton*."

INTRODUCTION

TO THE PRESENT EDITION.

THE pious Baxter, who knew well the greater part of the Westminster Assembly of Divines says, that the Christian world, since the days of the Apostles, never had a Synod of more excellent divines. The Assembly was convened in 1643, and was composed of *one hundred and twenty-one* divines, or presbyters, *thirty* lay assessors, and *five* commissioners from Scotland. It sat more than *five years and a half*.

Our Puritan Fathers brought the Shorter Catechism with them across the ocean, and laid it on the same shelf with the family Bible. They taught it diligently to their children, every Sabbath. And while a few of their descendants, now in the *evening* of life, *remember* every question and answer; many, not yet advanced to life's *meridian*, can never *forget* when every Saturday *forenoon* they had to take a regular catechising in the common school, commencing with the a, b, c, *oaken-bench class*, "What is the chief end of man?"

If in this Catechism, the true and fundamental doctrines of the Gospel are expressed in fewer and better words and definitions than in any other summary, why ought we not *now* to *train up a child in the way he should go?*—why not *now* put him in possession of the richest treasure that ever human wisdom and industry accumulated, to draw from?

HARTFORD, CONN.

PUBLISHED AND SOLD BY IRA WEBSTER. 1843.

Price Four Dollars a Hundred.

The same rate of price for any larger number.

ADVERTISEMENT.

A Society of ladies was formed in Boston, in the time Whitefield, for improvement in personal piety, and to the extension of the Redeemer's Kingdom. The Soci weekly for prayer, "reading some sound and serious singing, and other exercises adapted to "spiritual edific "We also agree," say they, "once a quarter, to spend in prayer and other duties of religion, our special errand throne of grace to ask for the outpouring of the Spirit on us, our families, and the world of mankind." "Once ter, the exercises shall be so shortened, as to have reas ourselves the Assembly's Shorter Catechism, that we keep in our minds that excellent form of sound words" edition of the New England Primer, is a reprint and fac of one of those owned and used by that Society.

A community of Boston ladies of "the olden time," ing the bright names and embodying the choice influences mothers of this Israel—the Masons and the Waterm lowed memory—assembled quarterly to refresh their from this Primer. The fact needs no comment.*

N. B. This statement is from a lady who was a mem the above Society, and from the documents of the Soci her possession.

CERTIFICATES.

At the request of the publisher, the following certificat been furnished by a gentleman who has given much att to the subject of early School Books and Catechisms i country.

"The edition of the New England Primer, put forth in 1843 by I Webster, of Hartford, is a correct reprint of the oldest copy of a markable work, of which I have any knowledge; perhaps the olde now extant. All other reprints which I have seen, have been consid altered—*modernized*—from the original.

Cambridge, Oct. 20, 1849. GEORGE LIVERMOR

* "*Most valuable of every thing, to the education and pro drawn from the mother's knee.*"—UPHAM.

CERTIFICATES.

Communicated by Rev. Thomas Williams:—

"The edition of the New England Primer, which has been publish Mr. Ira Webster, of Hartford, in the year 1843, is the only genuine correct edition of that valuable and wonderful book that has been obtained for many years. It is probably more than fifty years since has been printed a complete and correct edition of the Primer, exactly one printed by Mr. Webster. His edition is an exact copy of the P that was used by families and schools in my youth, six years ago I suppose it had been used for fifty or a hundred years before that time. genuine copy of the Primer, on account of its antiquity, and its great usefulness in former years, has now become an object of interesting beneficial curiosity. THOMAS WILLIAM

Plymouth, Massachusetts, June 23, *A. D.* 1844.

We, the subscribers, concur in the preceding statements

THOMAS ROBBINS,
JOEL HAWES,
Hartford, Oct, 20, 1849. T. H. GALLAUDET,
Bangor. ENOCH POND,
HEMAN HUMPHRE

"Mr. Ira Webster has published a correct reprint of the [illegible] the *New England Primer*, of which we have any knowledge. thank Mr. Webster for this reprint and fac-simile of that remarkable and commend it most heartily to our readers and friends."—*New Or Presbyterian, Jan.* 1850.

"The New England Primer: IRA WEBSTER, Hartford.—The exact reprint from one of the earliest copies of this priceless little volume, which, for three quarters of a century, has been to almost every born in New England the *first* book in religion, and to thousands has in the same office in literature. We are glad, in a new edition, to hold the old face."—*New York Journal of Commerce, Sept.* 9*th*, 184

From Rev. Dr. Pond, Bangor, Me.:—

"I need not say that I admire the *Assembly's Catechism*. I learn when a child, and can repeat it, verbatim, to this day. I have taught my family every Sabbath, ever since I had a family. Perhaps no uninspired work, unless it be Watts' Psalms and Hymns, in the Christian language, so much indebted, as to the Assembly's Catechism. ENOCH POND

The publisher of this edition, from one of [illegible], (which obtain information of still older copies,) would say that



The Honorable JOHN HANCOCK, Eſq; Preſident of the *American* CONGRESS.

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A Divine Song of Praiſe to GOD, for a Child, by the Rev. Dr. WATTS.

HOW glorious is our heavenly King,
Who reigns above the Sky!
How ſhall a Child preſume to ſing
His dreadful Majeſty!

How great his Power is none can tell,
Nor think how large his Grace:
Nor men below, nor Saints that dwell
On high before his Face.

Nor Angels that ſtand round the Lord,
Can ſearch his ſecret will:
But they perform his heav'nly Word,
And ſing his Praiſes ſtill.

Then let me join this holy Train,
And my firſt Off'rings bring;
The eternal GOD will not diſdain
To hear an Infant ſing.

My Heart reſolves, my Tongue obeys,
And Angels ſhall rejoice,
To hear their mighty Maker's Praiſe,
Sound from a feeble Voice.

The young INFANT's or CHILD's morning Prayer. *From* Dr. WATTS.

ALMIGHTY God the Maker of every Thing in Heaven and Earth; the Darkneſs goes away, and the Day light comes at thy Command. Thou art good and doeſt good continually.

I thank thee that thou haſt taken ſuch Care of me this Night, and that I am alive and well this Morning.

Save me, O God, from Evil, all this Day long, and let me love and ſerve thee forever, for the Sake of Jeſus Chriſt thy Son. AMEN.

The INFANT's or young CHILD's Evening Prayer. *From* Dr. WATTS.

O LORD God who knoweſt all Things, thou ſeeſt me by Night as well as by Day.

I pray thee for Chriſt's Sake, forgive me whatſoever I have done amiſs this Day, and keep me all this Night, while I am aſleep.

I deſire to lie down under thy Care, and to abide forever under thy Bleſſing, for thou art a God of all Power and everlaſting Mercy. AMEN.

a b c d e f g h i j k l m
n o p q r ſ s t u v
w x y z &.

Vowels.

a e i o u y.

Conſonants.

b c d f g h j k l m n p q r ſ s t v w x z

Double Letters.

ct ff fi fl ffi ffl ſh ſi ſſi ſl ſſ ſt

Italick Letters.

Aa Bb Cc Dd Ee Ff Gg Hh
Ii Jj Kk Ll Mm Nn Oo Pp Qq
Rr Sſs Tt Uu Vv Ww Xx Yy Zz

Italick Double Letters.

ct ff fi ffi fl ffl ſh ſi ſſ ſſi ſl ſt.

Great Letters.

A B C D E F G H I J K L M N O
P Q R S T U W X Y Z.

Ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug
aj	ej	ij	oj	uj
ak	ek	ik	ok	uk
al	el	il	ol	ul
am	em	im	om	um
an	en	in	on	un
ap	ep	ip	op	up
ar	er	ir	or	ur
as	es	is	os	us
at	et	it	ot	ut
av	ev	iv	ov	uv
ax	ex	ix	ox	ux
az	ez	iz	oz	uz

Eaſy Syllables, &c.

Ba	be	bi	bo
ca	ce	ci	co
da	de	di	do
fa	fe	fi	fo
ga	ge	gi	go
ha	he	hi	ho
ja	je	ji	jo
ka	ke	ki	ko
la	le	li	lo
ma	me	mi	mo
na	ne	ni	no
pa	pe	pi	po
ra	re	ri	ro
ſa	ſe	ſi	ſo
ta	te	ti	to
va	ve	vi	vo
wa	we	wi	wo
ya	ye	yi	yo
za	ze	zi	zo

Words of one Syllable.

Age	all	ape	a
Babe	beef	beſt	b
Cat	cake	crown	c
Deaf	dead	dry	d

Words of one Syllable

Eat	ear	eggs	ey
Face	feet	fiſh	fo
Gate	good	graſs	gr
Hand	hat	head	ha
Ice	ink	iſle	jo
Kick	kind	kneel	ki
Lamb	lame	land	la
Made	mole	moon	m
Name	night	noiſe	n
Oak	once	one	o
Pain	pair	pence	p
Quart	queen	quick	q
Rain	raiſe	roſe	r
Saint	ſage	ſalt	ſa
Take	talk	time	t
Vain	vice	vile	v
Way	wait	waſte	w

Words of two Syllables.

Ab-ſent	ab-hor	a-pron	ax-th
Ba-bel	be-came	be-guile	bold-l
Ca-pon	cel-lar	con-ſtant	cub-b
Dai-ly	de-pend	di-vers	du-ty
Ea-gle	ea-ger	ea-ſiness	e-v
Fa-ther	fa-mous	fe-male	fa
Ga-ther	gar-den	gra-vy	g

Eaſy

Words of two Syllables.

ıous	hate-ful	hu-mane	hus-band
nt	in-deed	in-cence	i-ſland
b	jeal-ous	juſ-tice	ju-lep
ɔur	la-den	la-dy	la-zy
ıy	ma-ry	mo-tive	mu-ſick

Words of three Syllables.

-ſing	a-mend-ing	ar-gu-ment
ɔa-rous	be-ne-fit	beg-gar-ly
:u-late	can-dle-ſtick	con-ſoun-ded
-ni-fy	dif-fi-cult	drow-ſi-neſs
er-ly	em-ploy-ing	evi-dence
ıl-ty	fa-mi-ly	fu-ne-ral
le-ner	glo-ri-ous	gra-ti-tude
pi-ness	har-mo-ny	ho-li-neſs

Words of four Syllables.

li-ty	ac-com-pa-ny	af-fec-ti-on
e-fi-ted	be-a-ti-tude	be-ne-vo-lent
ı-mi-ty	ca-pa-ci-ty	ce-re-mo-ny
-ca-cy	di-li-gent-ly	du-ti-ful-ly
-fy-ing	e-ver-laſt-ing	e-vi-dent-ly
ru-a-ry	fi-de-li-ty	for-mi-da-bly
e-ral-ly	glo-ri-fy-ing	gra-ci-ous-ly

Words of five Syllables.

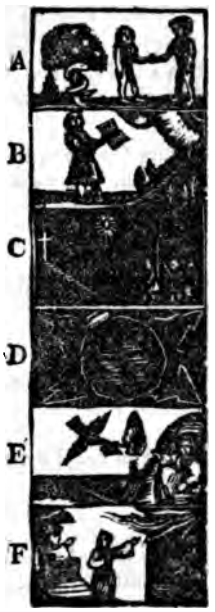
mi-na-ble	ad-mi-ra-ti-on
-dic-ti-on	be-ne-fi-ci-al
-bra-ti-on	con-ſo-la-ti-on
a-ra-ti-on	de-di-ca-ti-on
ca-ti-on	ex-hor-ta-ti-on
i-ca-ti-on	fer-men-ta-ti-on
ı-ra-ti-on	ge-ne-ro-ſi-ty

Words of ſix Syllables.

mi-na-ti-on	Gra-ti-fi-ca-ti-on
-fi-ci-al-ly	Hu-mi-li-a-ti-on
i-nu-a-ti-on	I-ma-gi-na-ti-on
ı-ni-na-ti-on	Mor-ti-fi-ca-ti-on
fi-ca-ti-on	Pu-ri-fi-ca-ti-on
i-li-a-ri-ty	Qua-li-fi-ca-ti-on

A Leſſon for Children.

to God. Call no ill names.
God. Uſe no ill words.
God. Tell no lies.
God. Hate Lies.
not God's Speak the Truth.
me in vain. Spend your Time well
ɔt Swear. Love your School.
ɔt Steal. Mind your Book.
t not in *your play. Strive to learn.*
ot with bad boys. Be not a Dunce.



A In ADAM's Fall
We ſinned all.

B Heaven to find,
The Bible Mind.

C Chriſt crucify'd
For ſinners dy'd.

D The Deluge drown'd
The Earth around.

E ELIJAH hid
By Ravens fed.

F The judgment made
FELIX afraid.



G As runs the Glaſs,
Our Life doth paſs.

H My Book and Heart
Muſt never part.

I JOB feels the Rod,—
Yet bleſſes GOD.

K Proud Korah's troop
Was ſwallowed up

L LOT fled to *Zoar*,
Saw fiery Shower
On *Sodom* pour.

M MOSES was he
Who *Iſrael's* Hoſt
Led thro' the Sea.



N NOAH did view
The old world & new

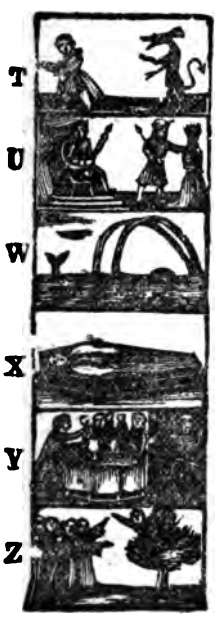
O Young OBADIAS,
DAVID, JOSIAS
All were pious.

P PETER deny'd
His Lord and cry'd.

Q Queen ESTHER ſues
And ſaves the *Jews*.

R Young pious RUTH,
Left all for Truth.

S Young SAM'L dear
The Lord did fear.



T Young TIMOTHY
Learnt ſin to fly.

U VASTHI for Pride,
Was ſet aſide.

W Whales in the Sea,
GOD's Voice obey.

X XERXES did die,
And ſo muſt I.

Y While youth do chear
Death may be near.

Z ZACCHEUS he
Did climb the Tree
Our Lord to ſee.

WHO was the firſt man? *Adam*
Who was the firſt woman! *Eve*
Who was the firſt Murderer? *Cain*
Who was the firſt Martyr? *Abel*
Who was the firſt Tranſlated? *Enoch*
Who was the oldeſt Man? *Methuſelah*
Who built the Ark? *Noah*
Who was the Patienteſt Man? *Job*
Who was the Meekeſt Man? *Moſes*
Who led *Iſrael* into *Canaan?* *Joſhua*
Who was the ſtrongeſt Man? *Samſon*
Who killed *Goliah?* *David*
Who was the wiſeſt Man? *Solomon*
Who was in the Whale's Belly? *Jonah*
Who ſaves loſt Men? *Jeſus Chriſt*
Who is *Jeſus Chriſt?* *The Son of God*
Who was the Mother of *Chriſt?* *Mary*
Who betrayed his Maſter? *Judas*
Who denied his Maſter? *Peter*
Who was the firſt Chriſtian Martyr? *Stephen*
Who was chief Apoſtle of the *Gentiles?* *Paul*

The Infant's Grace before and after Meat.

BLESS me, O Lord, and let my food ſtrengthen me to ſerve thee, for Jeſus Chriſt's ſake. AMEN.

I Deſire to thank God who gives me food to eat every day of my life. AMEN.

WHAT's right and good now ſhew me Lord, and lead me by thy grace and word. Thus ſhall I be a child of God, and love and fear thy hand and rod.

An Alphabet of Leſſons for Youth.

A Wiſe ſon maketh a glad father, but a fooliſh ſon is the heavineſs of his mother.

B Etter is a little with the fear of the Lord, than great treaſure & trouble therewith.

C Ome unto Chriſt all ye that labor and are heavy laden and he will give you reſt.

D O not the abominable thing which I hate ſaith the Lord.

E Xcept a man be born again, he cannot ſee the kingdom of God.

F Ooliſhneſs is bound up in the heart of a child, but the rod of correction ſhall drive it far from him.

G ODLINESS is profitable unto all things, having the promiſe of the life that now is, and that which is to come.

H OLINESS becomes G O D's houſe for ever.

I T is good for me to draw near unto GOD.

EEP thy heart with all diligence, for out of it are the iſſues of life.
ARS ſhall have their part in the lake which burns with fire and brimſtone.
ANY are the afflictions of the righteous, but the LORD delivereth them them all.
OW is the accepted time, now is the day of ſalvation.
UT of the abundance of the heart the mouth ſpeaketh.
AY to thy Father which is in ſecret; and thy Father which ſees in ſecret reward thee openly.
UIT you like men, be ſtrong, ſtand faſt in the faith.
REMEMBER thy Creator in the days of thy youth.
eſt thou a man wiſe in his own conceit, there is more hope of a fool than of him.
UST in God at all times, ye people, pour out your hearts before him.
ON the wicked, God ſhall rain an horrible tempeſt.
O to the wicked, it ſhall be ill with him, for the reward of his hands be given him.

HORT one another daily while it is called to day, leſt any of you be led thro' the deceitfulneſs of ſin.
UNG men ye have overcome the wicked one.
al hath conſumed me, becauſe thy enemies have forgotten the word of God.

The LORD's Prayer.

OUR Father which art in heaven, hallowed be thy name. Thy kingdom come. Will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. Lead us not into temptation. But deliver us from evil. For thine is the kingdom, the power and the glory, forever. AMEN.

The CREED.

I BELIEVE in God the Father Almighty Maker of heaven and earth, and in Jeſus Chriſt his only Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried. He deſcended into hell; *The third day he aroſe again from the dead, and aſcended into heaven, and ſitteth on the right hand of God, the Father Almighty. From thence he ſhall come to judge both the quick and the dead.* I believe in the Holy Ghoſt, the Holy Catholic Church, the communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. AMEN.

Dr. WATTS's *Cradle Hymn.*

HUSH my dear, lie ſtill and ſlumber,
holy angels guard thy bed,
Heavenly bleſſings without number,
gently falling on thy head.
Sleep my babe, thy food and raiment
houſe and home thy friends provide,
All without thy care or payment,
all thy wants are well ſupply'd.
How much better thou'rt attended,
than the Son of God could be,
When from heaven he deſcended,
and became a child like thee.
Soft and eaſy is thy cradle,
coarſe and hard thy Saviour lay,
When his birth-place was a ſtable,
and his ſofteſt bed was hay.
Bleſſed Babe! what glorious features,
ſpotleſs fair, divinely bright!!
Muſt he dwell with brutal creatures,
how could angels bear the ſight!
Was there nothing but a manger,
curſed ſinners could afford,
To receive the heavenly ſtranger;
did they thus affront their Lord.
Soft my child I did not chide thee,
tho' my ſong may ſound too hard;
'Tis thy mother ſits beſide thee,
and her arms ſhall be thy guard.
Yet to read the ſhameful ſtory,
how the Jews abus'd their King,
How they ſerv'd the Lord of glory,
makes me angry while I ſing.
See the kinder ſhepherds round him,
telling wonders from the ſky;
There they ſought him, there they found him,
with his Virgin Mother by.
See the lovely Babe a dreſſing;
lovely Infant how he ſmil'd!
When he wept, the Mother's bleſſing
ſooth'd and huſh'd the holy child.
Lo! he ſlumbers in his manger,
where the horned oxen fed;
Peace my darling here's no danger,
here's no Ox a near thy bed.
'Twas to ſave thee, child from dying,
ſave my dear from burning flame,

Bitter groans and endleſs crying,
that thy bleſt Redeemer came.
May'ſt thou live to know and fear him,
truſt and love him all thy days!
Then go dwell for ever near him,
ſee his face and ſing his praiſe.
I could give thee thouſand kiſſes,
hoping what I moſt deſire:
Not a mother's fondeſt wiſhes,
can to greater joys aſpire.

VERSES *for Children.*

THOUGH I am young a little one,
If I can ſpeak and go alone,
Then I muſt learn to know the Lord,
And learn to read his holy word.
'Tis time to ſeek to God and pray
For what I want for every day:
I have a precious ſoul to ſave,
And I a mortal body have,
Tho' I am young yet I may die,
And haſten to eternity:
There is a dreadful fiery hell,
Where wicked ones must always dwell:
There is a heaven full of joy,
Where godly ones must always ſtay:
To one of theſe my ſoul must fly,
As in a moment when I die:
I muſt obey them in the Lord.
Nor ſteal, nor lie, nor ſpend my days,
In idle tales and fooliſh plays,
I muſt obey my Lord's commands,
Do ſomething with my little hands:
Remember my creator now,
In youth while time will it allow.
Young SAMUEL that little child,
He ſerv'd the Lord, liv'd undefil'd;
Him in his ſervice God employ'd,
While ELI's wicked children dy'd:
When wicked children mocking ſaid,
To a good man, *Go up bald head*,
God was diſpleas'd with them and ſent
Two bears which them in pieces rent,
I muſt not like theſe children vile,
Diſpleaſe my God, myſelf defile.
Like young ABIJAH, I muſt ſee,
That good things may be found in me,
Young King JOSIAH, that bleſſed youth,
He ſought the Lord and lov'd the truth;
He like a King did act his part,
And follow'd God with all his heart.
The little children they did ſing,
Hoſannahs to their heavenly King.
That bleſſed child young TIMOTHY,
Did learn God's word moſt heedfully.

When God that made me, calls me home,
I muſt not ſtay I muſt be gone.
He gave me life, and gives me breath,
And he can ſave my ſoul from death,
By JESUS CHRIST my only Lord,
According to his holy word.
He clothes my back and makes me warm:
He ſaves my fleſh and bones from harm.
He gives me bread and milk and meat
And all I have that's good to eat.
When I am ſick, he if he pleaſe,
Can make me well and give me eaſe:
He gives me ſleep and quiet reſt,
Whereby my body is refreſh'd
The Lord is good and kind to me,
And very thankful I muſt be:
I muſt obey and love and fear him,
By faith in Chriſt I muſt draw near him.
I muſt not ſin as others do,
Leſt I lie down in ſorrow too:
For God is angry every day,
With wicked ones who go aſtray,
All ſinful words I must reſtrain:
I muſt not take God's name in vain.
I muſt not work, I muſt not play,
It ſeem'd to be his recreation,
Which made him wiſe unto ſalvation:
By faith in Chriſt which he had gain'd
With prayers and tears that faith unfeign'd.
Theſe good examples were for me;
Like theſe good children I must be.
Give me true faith in Chriſt my Lord,
Obedience to his holy word,
No word is in the world like thine,
There's none ſo pure, ſweet and divine.
From thence let me thy will behold,
And love thy word above fine gold.
Make my heart in thy ſtatutes ſound,
And make my faith and love abound.
Lord circumciſe my heart to love thee:
And nothing in this world above thee:
Let me behold thy pleaſed face,
And make my ſoul to grow in grace,
And in the knowledge of my Lord
And Saviour Chriſt, and of his word.

Another.

AWAKE, ariſe, behold thou haſt,
Thy life a leaf, thy breath a blaſt,
At night lay down prepar'd to have
Thy ſleep, thy death, thy bed, thy grave.

I may lengthen out thy praise,
never turn aſide from thee.
in my end I ſhall rejoice,
y ſalvation joyful be;
oul ſhall say with loud glad voice,
OVAH who is like to thee?
ho takeſt the lambs into thy arms,
gently leadeſt thoſe with young,
ſaveſt children from all harms,
, I will praiſe thee with my ſong.
id when my days on earth ſhall end,
I go hence and be here no more,
me eternity to ſpend,
GOD to praiſe forever more.

Another.

Good children muſt,

God all day, Love Chriſt alway,
nts obey, In ſecret pray,
alſe thing ſay, Mind little play,
o ſin ſtray, Make no delay,
In doing good.

Another.

n the burying place may ſee
raves ſhorter there than I.
n death's arreſt no age is free
oung children too muſt die.
God may ſuch an awful ſight,

wakening be to me!
that by early grace I might
r death prepared be.

Another.

OW I lay me down to take my ſleep,
I pray the Lord my ſoul to keep,
ſhould die before I wake,
y the Lord my ſoul to take.

Another.

rſt in the morning when thou doſt awake,
To God for his grace thy petition make,
heavenly petition uſe daily to ſay,
the God of heaven may bleſs thee alway.

Duty to God and our neighbour.

OVE God with all your ſoul & ſtrength,
With all your heart and mind;
love your neighbour as yourſelf,
faithful, juſt and kind.
with another as you'd have
other deal with you:
you're unwilling to receive,
ſure you never do.

Our Saviour's Golden Rule.

you to others kind and true,
As you'd have others be to you:
either do nor ſay to men,
we'er you would not take again.

The Sum of the ten Commandments.

WITH all thy ſoul love God above,
And as thyſelf thy neighbour love.

Advice to Youth. Eccle. xii.

NOW in the heat of youthful blood,
Remember your Creator God;
Behold the months come haſt'ning on,
When you ſhall ſay, *My joys are gone.*
Behold the aged ſinner goes
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endleſs curſes on his head.
The duſt returns to duſt again,
The ſoul in agonies of pain,
Aſcends to God not there to dwell,
But hears her doom and ſinks to hell.
Eternal King I fear thy name,
Teach me to know how frail I am,
And when my ſoul muſt hence remove,
Give me a manſion in thy love.

Remember thy Creator in the days of thy youth.

CHILDREN your great Creator fear,
To him your homage pay,
While vain employments fire your blood,
And lead your thoughts aſtray.
The due remembrance of his name
Your firſt regard requires:

Till your breaſt glows with ſacred love,
Indulge no meaner fires.
Secure his favour, and be wiſe,
Before theſe cheerleſs days,
When age comes on, when mirth's no more
And health and ſtrength decays.

Some proper Names of MEN *and* WOMEN, *to teach Children to ſpell their own.*

Men's Names.

ADam, Abel,
Abraham,
Amos, Aaron,
Abijah, Andrew,
Alexander, Anthony,
Bartholomew,
Benjamin, Barnabas,
Benoni, Barzillai,
Caleb, Cæſar,
Charles, Chriſtopher,
Clement, Cornelius,
David, Daniel,
Ephraim, Edward,
Edmund, Ebenezer,
Elijah, Eliphalet,
Eliſha, Eleazer,
Elihu, Ezekiel,
Elias, Elizur,
Frederick, Francis,
Gilbert, Giles,
George, Gamalial,
Gideon, Gerſhom,
Heman, Henry,
Hezekiah, Hugh,
John, Jonas, Iſaac,
Jacob, Jared, Job,
James, Jonathan,
Iſrael, Joſeph,
Jeremiah, Joſhua,
Joſiah, Jedediah,
Jabez, Joel, Judah,
Lazarus, Luke,
Mathew, Michael,
Moſes, Malachi,
Nathaniel, Nathan,

Nicholas, Noadiah,
Nehemiah. Noah,
Obadiah, Ozias,
Paul, Peter, Philip,
Phineas, Peletiah,
Ralph, Richard,
Samuel, Sampſon,
Stephen, Solomon,
Seth, Simeon, Saul,
Shem, Shubal,
Timothy, Thomas,
Titus, Theophilus,
Uriah, Uzzah,
Walter, William,
Xerxes, Xenophon,
Zachariah, Zebdiel
Zedekiah, Zadock,
Zebulon, Zebediah,

Women's Names.

Abigail, Anne,
Alice, Anna,
Bethiah, Bridget,
Cloe, Charity,
Deborah, Dorothy,
Dorcas, Dinah,
Damaris,
Elizabeth, Eſther.
Eunice, Eleanor,
Frances, Flora,
Grace, Gillet,
Hannah, Huldah,
Hopzibah,
Henrietta, Hagar.
Joanna, Jane,
Jamima, Iſabel,
Judith, Jennet,
Katharine, Katura,
Kezia. Lydia,
Lucretia, Lucy,
Louis, Lettice,
Mary, Margaret,
Martha, Mehitable,
Marcy, Merial,
Patience, Phylis,
Phebe, Priſcilla,
Rachel, Rebecca,
Ruth, Rhode, Roſo.
Sarah, Suſanna,
Tabitha, Tamefin,
Urſula,
Zipporah, Zibiah.



MR. JOHN ROGERS, miniſter of the goſpel in *London*, was the firſt martyr in Queen MARY's reign, and was burnt at *Smithfield, February* 14, 1554.—His wife with nine ſmall children, and one at her breaſt following him to the ſtake; with which ſorrowful ſight he was not in the leaſt daunted, but with wonderful patience *died courageouſly* for the goſpel of JESUS

Some few days before his death, he wrote following Advice to his Children.

GIVE ear my children to my words
Whom God hath dearly bought,
Lay up his laws within your heart,
and print them in your thoughts.
I leave you here a little book
for you to look upon,
That you may ſee your father's face
when he is dead and gone:
Who for the hope of heavenly things
While he did here remain,
Gave over all his golden years
to priſon and to pain.
Where I, among my iron bands,
incloſed in the dark,
Not many days before my death,
I did compoſe this work:
And for example to your youth,
to whom I with all good,
I ſend you here God's perfect truth,
and ſeal it with my blood.
To you my heirs of earthly things:
which I do leave behind,
That you may read and underſtand
and keep it in your mind.
That as you have been heirs of that

that once ſhall wear away,
You alſo may poſſeſs that part,
which never ſhall decay.
Keep always God before your eyes,
with all your whole intent,
Commit no ſin in any wiſe,
keep his commandment.
Abhor that arrant whore of ROME,
and all her blaſphemies,
And drink not of her curſed cup,
obey not her decrees.
Give honor to your mother dear,
remember well her pain,
And recompence her in her age,
with the like love again.
Be always ready for her help,
and let her not decay,
Remember well your father all,
who would have been your ſtay
Give of your portion to the poor,
as riches do ariſe,
And from the needy naked ſoul,
turn not away your eyes:
For he that doth not hear the cry
of thoſe that ſtand in need,
Shall cry himſelf and not be heard,

OD hath given you increaſe,
d bleſſed well your ſtore,
ember you are put in truſt,
d ſhould relieve the poor.
are of foul and filthy luſt,
ſuch things have no place,
) clean your veſſels in the LORD,
ıt he may you embrace.
re the temples of the LORD,
you are dearly bought,
they that do defile the ſame,
ıll ſurely come to nought.
ever proud by any means,
ild not your houſe too high,
ılways have before your eyes,
ıt you are born to die.
ıud not him that hired is,
ur labour to ſuſtain,
)ay him ſtill without delay,
ı wages for his pain.
as you would that other men
ainſt you ſhould proceed,
ou the ſame to them again,
ıen they do ſtand in need.
ırt your portion to the poor,
money and in meat

a..d you enjoy the land,
I do beſeech the living LORD,
to hold you in his hand.
Though here my body be adjudg'd
in flaming fire to fry,
My ſoul I truſt, will ſtraight aſcend
to live with GOD on high.
What though this carcaſe ſmart awhile
what though this life decay,
My ſoul I hope will be with GOD,
and live with him for aye.
I know I am a ſinner born,
from the original,
And that I do deſerve to die
by my fore-father's fall:
But by our SAVIOUR's precious blood,
which on the croſs was ſpilt,
Who freely offer'd up his life,
to ſave our ſouls from guilt;
I hope redemption I ſhall have,
and all who in him truſt,
When I ſhall ſee him face to face,
and live among the juſt.
Why then ſhould I fear death's grim look
ſince CHRIST for me did die,
For King and *Cæſar*, rich and poor,
the force of death muſt try

ſend the feeble fainting ſoul,
that which you do eat.
ounſel always of the wife,
e ear unto the end,
ne'er refuſe the ſweet rebuke
him that is thy friend.
ways thankful to the LORD,
h prayer and with praiſe,
ing of him to bleſs your work,
l to direct your ways.
firſt, I ſay, the living GOD,
l always him adore,
hen be ſure that he will bleſs,
ır baſket and your ſtore.
I beſeech Almighty GOD,
leniſh you with grace,
I may meet you in the heavens,
l ſee you face to face.
hough the fire my body burns,
ıtrary to my kind,
I cannot enjoy your love
ording to my mind:
do hope that when the heavens
ll vaniſh like a ſcroll,
I ſee you in perfect ſhape,
ody and in ſoul.
t I may enjoy your love,

When I am chained to the ſtake,
and fagots girt me round,
Then pray the LORD my ſoul in heaven
may be with glory crown'd.
Come welcome death the end of fears,
I am prepar'd to die:
Thoſe earthly flames will ſend my ſoul
up to the Lord on high.
Farewell my children to the world,
where you muſt yet remain;
The LORD of hoſts be your defence,
'till we do meet again.
Farewell my true and loving wife,
my children and my friends,
I hope in heaven to ſee you all,
when all things have their end.
If you go on to ſerve the LORD,
as you have now begun,
You ſhall walk ſafely all your days,
until your life be done.
GOD grant you ſo to end your days,
as he ſhall think it beſt,
That I may meet you in the heavens,
where I do hope to reſt.

OUR days begin with trouble here,
our life is but a ſpan,

And cruel death is always near,
 ſo frail a thing is man.
Then ſow the ſeeds of grace whilſt young,
 that when thou com'ſt to die,
Thou may'ſt ſing forth that triumph ſong,
 Death where's thy victory.

Choice Sentences.

1. PRAYING will make us leave ſinning, or ſinning will make us leave praying.

2. OUR weakneſs and inabilities break not the bond of our duties.

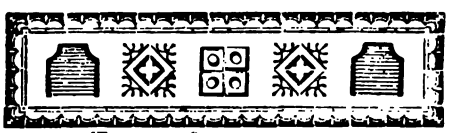
3. WHAT we are afraid to ſpeak before men, we ſhould be afraid to think before GOD.

Learn theſe four lines by heart.

HAVE communion with few,
Be intimate with ONE,
Deal juſtly with all,
Speak evil of none.

A GUR's Prayer.

REMOVE far from me vanities and lies; give me neither poverty nor riches; feed me with food convenient for me: leſt I be full and deny thee, and ſay, Who is the Lord? Or leſt I be poor and ſteal and take the name of my GOD in vain.



THE SHORTER

CATECHISM,

Agreed upon by the Reverend Aſſembly of DIVINES at *Weſtminſter.*

Queſt. *WHAT is the chief end of man?*

Anſ. Man's chief end is to glorify God and enjoy him forever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God which is contained in the ſcriptures of the old and new teſtament is the only rule to direct us how we may glorify God and enjoy him.

Q. 3. *What do the ſcriptures principally teach?*

A. The ſcriptures principally teach what man is to believe concerning God, and what duty God requireth of man.

Q. 4. *What is God?*

A. God is a ſpirit, infinite, eternal, and unchangeable, in his being, wiſdom, power, holineſs, juſtice, goodneſs and truth.

A. There is but ONE only, the livin true GOD.

Q. 6. *How many persons are there God-head?*

A. There are three perſons in the head, the Father, the Son, and the Ghoſt, and theſe three are one GOI ſame in ſubſtance, equal in power and

Q. 7. *What are the decrees of God*

A. The decrees of God are his e purpoſe, according to the counſel of hi will, whereby for his own glory he fore-ordained whatſoever comes to pa

Q. 8. *How doth God execute his de*

A. God executeth his decrees i works of creation and providence.

Q. 9. *What is the work of creation*

A. The work of creation is God's n all things of nothing by the word of hi er, in the ſpace of ſix days, and all ver

Q. 10. *How did God create man?*

A. God created man male & fema his own image, in knowledge, righte and holineſs, with dominion over the cr

Q. 11. *What are God's works of provi*

A. God's works of providence are h holy, wiſe and powerful, preſerving & g ing all his creatures and all their acti

Q. 12. *What ſpecial act of prov did God exerciſe towards man in the wherein he was created?*

A. When God had created man, l tered into a covenant of life with him condition of perfect obedience, forbi him to eat of the tree of knowledge o and evil, upon pain of death.

Q. 13. *Did our firſt parents contin the eſtate wherein they were created?*

A. Our firſt parents being left to the fre of their own will, fell from the eſtate wh they were created, by ſinning againſt

Q. 14. *What is ſin?*

A. Sin is any want of conformity or tranſgreſſion of the law of God.

Q. 15. *What was the ſin whereby ou parents fell from the eſtate wherein they created?*

A. The ſin whereby our firſt paren from the eſtate wherein they were cr was their eating the forbidden fruit.

Q. 16. Did all *mankind fall* in A firſt tranſgreſſion?

A. The covenant being made wit

all mankind deſcending from him by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion.

Q. 17. *Into what eſtate did the fall bring mankind?*

A. The fall brought mankind into an eſtate of ſin and miſery.

Q. 18. *Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?*

A. The ſinfulneſs of that eſtate whereinto man fell, conſiſts in the guilt of *Adam's* firſt ſin, the want of original righteouſneſs, & the corruption of his whole nature, which is commonly called original ſin, together with all actual tranſgreſſions which proceed from it.

Q. 19. *What is the miſery of that eſtate whereinto man fell?*

A. All mankind by the fall loſt communion with God, are under his wrath & curſe, and ſo made liable to the miſeries in this life, to death itſelf, & to the pains of hell forever.

Q. 20. *Did God leave all mankind to periſh in the ſtate of ſin and miſery?*

A. God having out of his mere good pleaſure from all eternity elected ſome to everlaſting life, did enter into a covenant of grace, to deliver them out of a ſtate of ſin and miſery, and to bring them into a ſtate of ſalvation by a Redeemer.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect, is the Lord Jeſus Chriſt, who being the eternal Son of God, became man, and ſo was, and continues to be God and man, in two diſtinct natures, and one perſon forever.

Q. 22. *How did Chriſt being the Son of God become man?*

A. Chriſt the Son of God became man by taking to himſelf a true body and a reſonable ſoul, being conceived by the power of the Holy Ghoſt, in the womb of the virgin *Mary*, and born of her, and yet without ſin.

Q. 23. *What offices doth Chriſt execute as our Redeemer?*

A. Chriſt as our Redeemer executes the office of a prophet, of a prieſt, & of a king, both in his eſtate of humiliation and exaltation.

Q. 24. *How doth Chriſt execute the office of a prophet?*

A. Chriſt executeth the office of a prophet in revealing to us by his word and ſpirit, *the will of God for our ſalvation.*

Q. 25. How doth Chriſt execute the office of a prieſt?

A. Chriſt executeth the office of a prieſt i his once offering up himſelf a ſacrifice to ſa tisfy divine juſtice, and reconcile us to Go and in making continual interceſſion for u

Q. 26. *How doth Chriſt execute the offi of a king?*

A. Chriſt executeth the office of a kin in ſubduing us to himſelf, in ruling and de fending us, and in reſtraining and conque ing all his and our enemies.

Q. 27 *Wherein did Chriſt's humiliation conſiſ*

A. Chriſt's humiliation conſiſted in hi being born and that in a low condition, mad under the law, undergoing the miſeries c this life, the wrath of God, and the curſe death of the croſs, in being buried and con tinuing under the power of death for a time

Q. 28. *Wherein conſiſts Chriſt's exaltation*

A. Chriſt's exaltation conſiſteth in his ri ſing again from the dead on the third day in aſcending up into heaven, and ſitting a the right hand of God the Father, and i coming to judge the world at the last day.

Q. 29. *How are we made partakers of th redemption purchaſed by Chriſt?*

A. We are made partakers of the redemp tion purchaſed by Chriſt by the effectual ap plication of it to us by his holy Spirit.

Q. 30. *How doth the Spirit apply to u the redemption purchaſed by Chriſt?*

A. The Spirit applieth to us the redemp tion purchaſed by Chriſt, by working faith in us, and thereby uniting us to Chriſt i our effectual calling.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God' Spirit, whereby convincing us of our ſin an miſery, enlightening our minds in the knew ledge of Chriſt, and renewing our wills, h doth perſuade and enable us to embrace Je ſus Chriſt, freely offered to us in the goſpe

Q. 32. *What benefits do they that are ef fectually called partake of in this life?*

A. They that are effectually called do i this life partake of juſtification, adoption and ſanctification, and the ſeveral benefit which in this life do either accompany o flow from them.

Q. 33. *What is juſtification?*

A. Juſtification is an act of God's fre grace, wherein he pardoneth all our ſi and accepteth us as righteous in his ſi only for the righteouſneſs of Chriſt imp to us, and received by faith alone.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the ſons of God.

Q. 35. *What is ſanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto ſin, and live unto righteouſneſs.

Q. 36. *What are the benefits which in this life do accompany or flow from juſtification, adoption and ſanctification?*

A. The benefits which in this life do accompany or flow from juſtification, adoption and ſanctification, are aſſurance of God's love, peace of conſceince, joy in the holy Ghoſt, increase of grace, and perſeverance therein to the end.

Q. 37. *What benefits do believers receive from Chriſt at their death?*

A. The ſouls of believers are at their death made perfect in holineſs, and do immediately paſs into glory, and their bodies being ſtill united to Chriſt do reſt in their graves 'till the reſurrection.

Q. 38. *What benefits do believers receive from Chriſt at the resurrection?*

A. At the reſurrection believers being raiſed up to glory, ſhall be openly acknowledged and acquitted in the day of judgment, and made perfectly bleſſed in the full enjoyment of God to all eternity.

Q. 39. *What is the duty which God requires of man?*

A. The duty which God requires of man, is obedience to his revealed will.

Q. 40. *What did God at firſt reveal to man for the rule of his obedience?*

A. The rule which God at firſt revealed to man for his obedience was the moral law.

Q. 41. *Where is the moral law ſummarily comprehended?*

A. The moral law is ſummarily comprehended in the ten commandments.

Q. 42. *What is the ſum of the ten commandments?*

A. The ſum of the ten commandments is, to love the Lord our God with all our *heart*, with all our ſoul, with all our *ſtrength*, and with all our mind, and our *commandments?*

A. The preface to the ten commandments is in theſe words, *I am the Lord thy God which have brought thee out of the land of* Egypt, *and out of the houſe of bondage.*

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, that becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. *Which is the firſt commandment?*

A. The firſt commandment is, *Thou ſhalt have no other Gods before me.*

Q. 46 *What is required in the firſt commandment?*

A. The firſt commandment requireth us to know and acknowledge God, to be the only true God, and our God, and to worſhip and glorify him accordingly.

Q. 47. *What is forbidden in the firſt commandment?*

A. The firſt commandment forbiddeth the denying or not worſhipping and glorifying the true God, as God, and our God, and the giving that worſhip and glory to any other which is due to him alone.

Q. 48. *What are we eſpecially taught by theſe words* (before me) *in the firſt commandment?*

A. Theſe words (*before me*) in the firſt commandment, teach us, that God who ſeeth all things, taketh notice of and is much diſpleaſed with the ſin of having any other God.

Q. 49. *Which is the ſecond commandment?*

A. The ſecond commandment is, *Thou ſhalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thyſelf to them nor ſerve them, for I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me and ſhewing mercy unto thouſands of them that love me & keep my commandments.*

Q. 50. *What is required in the ſecond commandment?*

A. The ſecond commandment requireth the receiving, obſerving, & keeping pure and entire all ſuch religious worſhip and ordinances, as God hath appointed in his word.

The ſecond commandment forbiddeth
rſhipping of God by image* or any
vay not appointed in his word.
52. *What are the reaſons annexed to
nd commandment?*
The reaſons annexed to the ſecond
ndment, are God's ſovereignty over
propriety in us, and the zeal he hath
own worſhip.
53. *Which is the third commandment?*
The third commandment is, *Thou
ot take the name of the Lord thy God
, for the Lord will not hold him guilt-
at taketh his name in vain.*
54. *What is required in the third
dment?*
The third commandment requireth the
id reverent uſe of God's names, titles,
es, ordinances, word and works.
55. *What is forbidden in the third
dment?*
The third commandment forbiddeth
ofaning or abuſing of any thing
by God maketh himſelf known.
56. *What is the reaſon annexed to the
mmandment?*

The reaſon annexed to the third com-
ent is, That however the breakers of
nmandment may eſcape puniſhment
men, yet the Lord our God will not
em to eſcape his righteous judgment.
7. *Which is the fourth commandment?*
e fourth commandment is, *Remember
bath day to keep it holy, ſix days ſhalt
bor and do all thy work, but the ſe-
ay is the ſabbath of the Lord thy God,
ou ſhalt not do any work, thou nor thy
thy daughter, thy man-ſervant, nor
id ſervant, nor thy cattle, nor the
r that is within thy gates, for in ſix
e Lord made heaven and earth, the
all that in them is, and reſted the
day, wherefore the Lord bleſſed the
day and hallowed it.*
8. *What is required in the fourth
dment?*
The fourth commandment requireth,
eping holy to God ſuch ſet times as
appointed in his word, expreſſly one
lay in ſeven to be an holy Sabbath
elf.
. *Which day of the ſeven hath God
to be the weekly ſabbath?*

A. From the beginning of the world, to the reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly ſabbath, and the firſt day of the week ever ſince to continue to the end of the world, which is the Chriſtian Sabbath.

Q. 60. *How is the ſabbath to be ſanctified?*

A. The ſabbath is to be ſanctified by an holy reſting all that day, even from ſuch worldly employments and recreations as are lawful on other days, and ſpending the whole time in public and private exerciſes of God's worſhip, except ſo much as is to be taken up in the works of neceſſity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth, the omiſſion or careleſs performance of the duties required, and the profaning the day by idleneſs, or doing that which is in itſelf ſinful, or by unneceſſary thoughts, words or works, about worldly employments or recreations.

Q. 62. *What are the reaſons annexed to the fourth commandment?*

A. The reaſons annexed to the fourth commandment, are God's allowing us ſix days of the week for our own employment, his challenging a special propriety in the ſeventh, his own example, & his bleſſing the ſabbath day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, *Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preſerving the honor, and performing the duties belonging to every one in their ſeveral places and relations, as ſuperiors, inferiors, or equals.

Q. 65 *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations.

Q 66. *What is the reaſon annexed to the fifth commandment?*

A. The reaſon annexed to the fifth commandment is a promiſe of long life and proſperity, (as far as it ſhall ſerve for God's glory and their own good) to all ſuch as keep this commandment.

Q. 67. *Which is the ſixth commandment?*

A. The ſixth commandment is, *Thou ſhalt not kill.*

Q. 68. *What is required in the ſixth commandment?*

A. The ſixth commandment requireth all lawful endeavors to preſerve our own life, and the life of others.

Q. 69. *What is forbidden in the ſixth commandment?*

A. The ſixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly, and whatſoever tendeth thereunto.

Q. 70. *Which is the ſeventh commandment?*

A. The ſeventh commandment is, *Thou ſhalt not commit adultery.*

Q. 71. *What is required in the ſeventh commandment?*

A. The ſeventh commandment requireth the preſervation of our own and our neighbor's chaſtity, in heart, ſpeech & behaviour.

Q. 72. *What is forbidden in the ſeventh commandment?*

A. The ſeventh commandment forbiddeth all unchaſte thoughts, words and actions.

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou ſhalt not ſteal.*

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring & furthering the wealth and outward eſtate of ourſelves and others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own or our neighbour's wealth or outward eſtate

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

Q. 77 *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man & man, & of our own & our neighbor's good name, eſpecially in witneſs bearing.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatſoever is prejudicial to truth, or injurious

A. The tenth commandment is, *Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.*

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of ſpirit towards our neighbour, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all diſcontentment with our own eſtate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man ſince the fall is able in this life perfectly to keep the commandments of God, but daily doth break them in thought, word and deed.

Q. 83. *Are all tranſgreſſions of the law equally heinous?*

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more heinous in the ſight of God than others.

Q. 84. *What doth every ſin deſerve?*

A. Every ſin deſerves God's wrath & curſe both in this life, and that which is to come.

Q. 85. *What doth God require of us that we may eſcape his wrath and curſe due to us for ſin?*

A. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us faith in Jeſus Chriſt, repentance unto life, with the diligent uſe of all outward means whereby Chriſt communicateth to us the benefits of redemption. Q. 86. *What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace whereby we receive & reſt upon him alone for ſalvation as he is offered to us in the goſpel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace, whereby a ſinner out of the true ſenſe of his ſin and apprehenſion of the mercy of God in Chriſt, doth with grief and hatred of his ſin turn from it unto God, with full purpoſe of and endeavours after new obedience.

Q. 88. What are *the outward and ordinary* means whereby Chriſt communicateth

by Chriſt communicateth to us the benefits of redemption, are his ordinances, eſpecially the word, ſacraments and prayer; all which are made effectual to the elect for ſalvation.

Q. 89. *How is the word made effectual to ſalvation?*

A. The ſpirit of God maketh the reading, but eſpecially the preaching of the word an effectual means of convincing and converting ſinners, and of building them up in holineſs and comfort, through faith unto ſalvation.

Q. 90. *How is the word to be read and heard that it may become effectual to ſalvation?*

A. That the word may become effectual to ſalvation, we muſt attend thereunto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Q. 91 *How do the ſacraments become effectual means of ſalvation?*

A. The ſacraments become effectual means of ſalvation not from any virtue in them or in him that doth adminiſter them, but only by the bleſſing of Chriſt, and the working of the Spirit in them that by faith receive them.

Q. 92. *What is a ſacrament?*

A. A ſacrament is an holy ordinance inſtituted by Chriſt, wherein by ſenſible ſigns, Chriſt & the benefits of the new covenant are repreſented ſealed and applied to believers.

Q. 93. *What are the ſacraments of the New Teſtament?*

A. The ſacraments of the New Teſtament are baptiſm and the Lord's ſupper.

Q. 94. *What is baptism?*

A. Baptiſm is a ſacrament wherein the waſhing of water in the name of the Father and of the Son and of the Holy Ghoſt, doth ſignify and ſeal our ingrafting into Chriſt and partaking of the benefits of the covenant of grace, & our engagements to be the Lord's.

Q. 95. *To whom is baptism to be adminiſtered?*

A. Baptiſm is not to be adminiſtered to any but are out of the viſible church, till they profeſs their faith in Chriſt, and obedience to him, but the infants of ſuch as are members of the viſible church are to be baptized.

Q. 96. *What is the Lord's ſupper?*

A. The Lord's ſupper is a ſacrament, wherein by giving and receiving bread and wine according to Chriſt's appointment, *his death is ſhewed forth, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body* and blood, with all his benefits, to their ſpiritual nouriſhment and growth in grace.

Q. 97. *What is required in the worthy receiving the Lord's ſupper?*

A. It is required of them that would worthily partake of the Lord's ſupper, that they examine themſelves of their knowledge to diſcern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience, leſt coming unworthily, they eat and drink judgment to themſelves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our deſires to God for things agreeable to his will, in the name of Chriſt, with confeſſion of our ſins, & thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of uſe to direct us in prayer but the ſpecial rule of direction is that form of prayer which Chriſt taught his diſciples commonly called, *The Lord's Prayer.*

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer which is *Our Father which art in heaven*, teacheth us, to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we ſhould pray with and for others.

Q. 101. *What do we pray for in the firſt petition?*

A. In the firſt petition, which is, *Hallowed be thy name*, we pray that God would enable us and others to glorify him in all that whereby he makes himſelf known, and that he would diſpoſe all things to his own glory.

Q. 102. *What do we pray for in the ſecond petition?*

A. In the ſecond petition, which is, *Thy kingdom come*, we pray that ſatan's kingdom may be deſtroyed, the kingdom of grace may be advanced, ourſelves and others bro't into it, and kept in it, and that the kingdom of glory may be haſtened.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, *Thy will be done on earth as it is in heaven*, we pray that God by his grace would make us able and willing to know, obey and ſubmit to his will in all things, as the angels do in heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, Giv

us this day our daily bread, we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his bleſſing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *And forgive us our debts as we forgive our debtors*, we pray that God for Chriſt's ſake, would freely pardon all our ſins, which we are the rather encouraged to aſk, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the ſixth petition?*

A. In the ſixth petition, which is, *And lead us not into temptation, but deliver us from evil*, we pray that God would either keep us from being tempted to ſin, or ſupport and deliver us when we are tempted.

Q. 107. *What doth the concluſion of the Lord's prayer teach us?*

A. The concluſion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, forever*, AMEN, teacheth us, to take our encouragement in prayer from God only, and in our prayers to praiſe him, aſcribing kingdom, power and glory to him, and in teſtimony of our deſire and aſſurance to be heard, we ſay, AMEN.

Bleſſed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

SPIRITUAL MILK
FOR
American BABES,
Drawn out of the Breaſts of both *Teſtaments* for their Souls Nouriſhment.
By JOHN COTTON.

Q. *WHAT hath God done for you?*

A. God hath made me, he keepeth me, and he can ſave me.

Q. *What is God?*

A. God is a Spirit of himſelf & for himſelf.

Q. *How many Gods be there?*

A. There is but one God in three Perſons, *the Father*, and the Son, and the Holy Ghoſt.

Q. *How did God make you?*

Q. *Are you then born holy and righteous?*

A. No, my firſt father ſinned and I in him.

Q. *Are you then born a ſinner?*

A. I was conceived in ſin, & born in iniquity.

Q. *What is your birth ſin?*

A. Adam's ſin imputed to me, and a corrupt nature dwelling in me.

Q. *What is your corrupt nature?*

A. My corrupt nature is empty of grace, bent unto ſin, only unto ſin, and that continually.

Q. *What is ſin?*

A. Sin is a tranſgreſſion of the law.

Q. *How many commandments of the law be there?* *A.* Ten.

Q. *What is the firſt commandment?*

A. Thou ſhalt have no other Gods before me.

Q. *What is the meaning of this commandment?*

A. That we ſhould worſhip the only true God, and no other beſides him.

Q. *What is the ſecond commandment?*

A. Thou ſhalt not make to thyſelf any graven image, &c.

Q. *What is the meaning of this commandment?*

A. That we ſhould worſhip the only true God, with true worſhip, ſuch as he hath ordained, not ſuch as man hath invented.

Q. *What is the third commandment?*

A. Thou ſhalt not take the name of the Lord thy God in vain.

Q. *What is meant by the name of God?*

A. God himſelf & the good things of God, whereby he is known as a man by his name, and his attributes, worſhip, word and works.

Q. *What is it not to take his name in vain?*

A. To make uſe of God & the good things of God to his glory, and our own good, not vainly, not irreverently, not unprofitably.

Q. *Which is the fourth commandment?*

A. Remember that thou keep holy the ſabbath day.

Q. *What is the meaning of this commandment?*

A. That we ſhould reſt from labor, and much more from play on the Lord's day, that we may draw nigh to God in holy duties.

Q. *What is the fifth commandment?*

A. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. *What are meant by father and mother?*

A. All our ſuperiors whether in family, ſchool, church and common wealth.

Q. What is the honor due unto them?

A. Reverence, obedience, [illegible]

Q. *What is the ſixth commandment?*

A Thou ſhalt do no murder.

Q. *What is the meaning of this commandment?*

A. That we ſhould not ſhorten the life or health of ourſelves or others, but preſerve both

Q. *What is the ſeventh commandment?*

A. Thou ſhalt not commit adultery.

Q. *What is the ſin here forbidden?*

A. To defile ourſelves or others with unclean luſts.

Q. *What is the duty here commanded?*

A. Chaſtity to poſſeſs our veſſels in holineſs and honor.

Q. *What is the eighth commandment?*

A. Thou ſhalt not ſteal.

Q. *What is the ſtealth here forbidden?*

A. To take away another man's goods without his leave, or to ſpend our own without benefit to ourſelves or others.

Q. *What is the duty here commanded?*

A. To get our goods honeſtly, to keep them ſafely, and ſpend them thriftily.

Q. *What is the ninth commandment?*

A. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Q *What is the ſin here forbidden?*

A. To lie falſely, to think or ſpeak untruly of ourſelves or others.

Q. *What is the duty here required?*

A. Truth and faithfulneſs.

Q. *What is the tenth commandment?*

A. Thou ſhalt not covet, &c.

Q. *What is the coveting here forbidden?*

A. Luſt after the things of other men, and want of contentment with our own.

Q. *Whether have you kept all theſe commandments?*

A. No, I and all men are ſinners.

Q. *What are the wages of ſin?*

A. Death and damnation.

Q. *How then look you to be ſaved?*

A. Only by Jeſus Chriſt.

Q. *Who is Jeſus Chriſt?*

A. The eternal Son of God, who for our ſakes became man, that he might redeem & ſave us.

Q. *How doth Chriſt redeem and ſave us?*

A. By his righteous life, and bitter death, and glorious reſurrection to life again.

Q. *How do we come to have a part & fellowſhip with Chriſt in his death & reſurrection?*

A. *By the power of his word and ſpirit, which brings us to him, and keeps us in him.*

Q. *What is the word?*

A. The holy ſcriptures of the prophets and apoſtles, the old and new teſtament, the law and goſpel.

Q. *How doth the miniſtry of the law bring you toward Chriſt?*

A. By bringing me to know my ſin, and the wrath of God, againſt me for it.

Q. *What are you hereby the nearer to Chriſt?*

A. So I come to feel my curſed eſtate and need of a Saviour.

Q. *How doth the miniſtry of the Goſpel help you in this curſed eſtate?*

A. By humbling me yet more, and then raiſing me out of this eſtate.

Q. *How doth the miniſtry of the Goſpel humble you yet more?*

A. By revealing the grace of the Lord Jeſus in dying to ſave ſinners, and yet convincing me of my ſin in not believing on him, and of my utter inſufficiency to come to him. and ſo I feel myſelf utterly loſt.

Q. *How doth the miniſtry of the gospel raiſe you up out of this loſt eſtate to come to Chriſt?*

A. By teaching me the value and virtue of the death of Chriſt, and the riches of his grace to loſt ſinners by revealing the promiſe of grace to ſuch, and by miniſtring the Spirit of grace to apply Chriſt, and his promiſe of grace unto myſelf, and to keep me in him.

Q. *How doth the Spirit of grace apply Chriſt & his promiſe grace unto you and keep you in him?*

A. By begetting in me faith to receive him, prayer to call upon him, repentance to mourn after him, and new obedience to ſerve him.

Q. *What is faith?*

A. Faith is the grace of the Spirit, whereby I deny myſelf, and believe on Chriſt for righteouſneſs and ſalvation.

Q. *What is prayer?*

A. It is calling upon God in the name of Chriſt by the help of the Holy Ghoſt, according to the will of God.

Q. *What is repentance?*

A. Repentance is a grace of the Spirit, whereby I loath my ſins, and myſelf for them and confeſs them before the Lord, and mourn after Chriſt for the pardon of them, and for grace to ſerve him in newneſs of life.

Q. *What is the newneſs of life, or new obedience?*

A. Newneſs of life is a grace of the Spirit, whereby I forſake my former luſt & vain company, and walk before the Lord in the light of his word, and in the communion of ſaints.

Q. *What is the communion of ſaints?*

A. It is the fellowſhip of the church in the bleſſings of the covenant of grace, and the ſeals thereof. Q. *What is the church?*

A. It is a congregation of ſaints joined together in the bond of the covenant, to worſhip the Lord, and to edify one another in all his holy ordinances.

Q. *What is the bond of the covenant by which the church is joined together?*

A. It is the profeſſion of that covenant which God has made with his faithful people, to be a God unto them, and to their ſeed.

Q. *What doth the Lord bind his people to in this covenant?*

A. To give up themſelves & their ſeed firſt to the Lord to be his people, & then to the elders & brethren of the church to ſet forward the worſhip of God & their mutual edification.

Q. *How do they give up themſelves and their ſeed to the Lord?*

A. By receiving thro' faith the Lord & his covenant to themſelves, & to their ſeed & accordingly walking themſelves & training up their children in the ways of the covenant.

Q. *How do they give up themſelves and their ſeed to the elders and brethren of the church?*

A. By confeſſing of their ſins, and profeſſion of their faith, and of their ſubjection to the goſpel of Chriſt; and ſo they and their ſeed are received into the fellowſhip of the church and the ſeals thereof.

Q. *What are the ſeals of the covenant now in the days of the goſpel?*

A. Baptiſm and the Lord's Supper.

Q. *What is done for you in baptiſm?*

A. In baptiſm the waſhing with water a ſign and ſeal of my waſhing in the blood and ſpirit of Chriſt, and thereby of my ingraſting into Chriſt, of the pardon and cleanſing of my ſins, of my raiſing up out of afflictions, and alſo of my reſurrection from the dead at the laſt day.

Q. *What is done for you in the Lord's ſupper?*

A. In the Lord's ſupper, the receiving of the bread broken and the wine poured out is a ſign and ſeal of my receiving the communion of the body of Chriſt broken for me, and of his blood ſhed for me, and thereby of my growth in Chriſt, and the pardon and healing of my ſins, of the fellowſhip of the Spirit, of my *ſtrengthening* and quickening in grace, and *of my ſitting* together with Chriſt on his *dead, which was ſealed up to you in t*

A. When Chriſt ſhall come in judgment, all that are in their grav riſe again, both the juſt and unjuſt.

Q. *What is the judgment, which up to you in the Lord's ſupper?*

A. At the laſt day we ſhall all ap fore the judgment ſeat of Chriſt, to account of our works, and receive ward according to them.

Q. *What is the reward that ſhall then*

A. The righteous ſhall go into l nal, and the wicked ſhall be caſt in laſting fire with the Devil and his a

A DIALOGUE *between* CHRIST, Y *and the* Devil. YOUTH

THoſe days which God to me do In pleaſure I'm reſolv'd to ſpen Like as the birds in th' lovely sprin Sit chirping on the bough, and fing Who ſtraining forth thoſe warbling n Do make ſweet muſic in their throa I reſolve in this my prime, In ſports and plays to ſpend my time Sorrow and grief I'll put away, Such things agree not with my day

From clouds my morning ſhall be fr And nought on earth ſhall trouble m I will embrace each ſweet delight, This earth affords me day and night Though parents grieve and me con Yet I their counſel will reject.

Devil.

The reſolution which you take, Sweet youth it doth me merry mak If thou my counſel wilt embrace, And ſhun the ways of truth and gra And learn to lie, and curſe and swe And be as proud as any are; And with thy brothers wilt fall out, And ſiſters with vile language flout Yea, fight and ſcratch, and alſo bite, Then in thee I will take delight. If thou wilt but be rul'd by me, An artiſt thou ſhalt quickly be, In all my ways which lovely are, Ther'e few with thee who ſhall co Thy parents always diſobey; Don't mind at all what they do ſay: And alſo pout and ſullen be, And thou ſhalt be a child for me. When others read, be thou at pl

ou ſuch a ſilly fool,
thy book or go to ſchool;
the truant; fear not I
tway help you to a lie,
'ill excuſe thee from the ſame,
ng whipp'd and from all blame;
w to me, uphold my crown,
thee raiſe to high renown.

YOUTH.

)tions I will cleave unto,
ll other counsels go;
. againſt my parents now,
:den'd be, and will not bow:
ubmit at all to them,
ood counsels will condemn,
t I liſt that do will I,
born be continually.

CHRIST.

u, O youth make ſuch a choice,
; obey the devil's voice!
ful ways wilt thou embrace,
e the ways of truth and grace?
u to me a rebel prove?
n thy parents quite remove
rt alſo? Then ſhalt thou see,
ill e'er long become of thee.
ink on God, who did thee make,

is preſence dread and quake
er him now in thy youth,
hy ſoul take hold of truth:
il and his ways defy,
im not, he doth but lie:
s ſeem ſweet, but youth beware,
ıy ſoul hath laid a ſnare.
t will into bitter turn,
e ways thou ſtill wilt run,
thee into pieces tear,
ıs which moſt hungry are.
e thy heart, thy folly leave,
n this lion I'll thee ſave;
n ſhalt have ſweet joy from me,
hall laſt to eternity.

YOUTH.

art ſhall cheer me in my youth,
my frolicks in good truth,
er ſeems lovely in mine eye,
cannot it deny.
wn ways I ſtill will walk,
e delight among young folk,
end their days in joy and mirth,
like that I'm ſure on earth:
ys, O Chriſt! are not for me,
h my age do not agree.
thy laws ſhould cleave,

No more good days then ſhould I have

CHRIST.

Woul'ſt thou live long and good days ſee
Refrain from all iniquity:
True good alone doth from me flow,
It can't be had in things below.
Are not my ways, O youth! for thee,
Then thou ſhalt never happy be;
Nor ever ſhall thy ſoul obtain,
True good, whilſt thou doſt here remain

YOUTH.

To thee, O Chriſt, I'll not adhere,
What thou ſpeak'st of does not appear
Lovely to me I cannot find,
'Tis good to ſet or place my mind
On ways whence many ſorrows ſpring
And to the fleſh ſuch croſſes bring,
Don't trouble me, I muſt fulfil,
My fleſhly mind, and have my will.

CHRIST.

Unto thyſelf then I'll thee leave,
That Satan may thee wholly have:
Thy heart in ſin ſhall harden'd be,
And blinded in iniquity.
And then in wrath I'll cut thee down.
Like as the graſs and flowers mown;
And to thy woe thou ſhalt eſpy,

Childhood and youth are vanity;
For all ſuch things I'll make thee know
To judgment thou ſhall come alſo.
In hell at laſt thy ſoul ſhall burn,
When thou thy ſinful race haſt run.
Conſider this, think on thy end
Leſt God do thee in pieces rend.

YOUTH.

Amazed, Lord! I now begin,
O help me and I'll leave my ſin:
I tremble, and do greatly fear,
To think upon what I do hear.
Lord! I religious now will be,
And I'll from Satan turn to thee.

Devil.

Nay, fooliſh youth, don't change thy mind,
Unto ſuch thoughts be not inclin'd.
Come, cheer up thy heart, rouſe up, be glad.
There is no hell; why art thou ſad?
Eat, drink, be merry with thy friend,
For when thou dieſt, that's thy laſt end.

YOUTH.

Such thoughts as theſe I can't receive.
Becauſe God's word I do believe;
None ſhall in this deſtroy my faith,
Nor do I mind what Satan ſaith.

Devil.

Although to thee herein I yield,
Yet e'er long I ſhall win the field.
That there's a heaven I can't deny,
Yea, and a hell of miſery:
That heaven is a lovely place
I can't deny; 'tis a clear caſe;
And eaſy 'tis for to come there,
Therefore take thou no further care,
All human laws do thou obſerve,
And from old cuſtoms never ſwerve;
Do not oppoſe what great men ſay,
An I thou ſhalt never go aſtray.
Thou may'ſt be drunk, and ſwear and curſe.
And ſinners like thee ne'er the worſe;
At any time thou may'ſt repent;
'Twill ſerve when all thy days are ſpent.

CHRIST.

Take heed or elſe thou art undone;
Theſe thoughts are from the wicked One,
Narrow's the way that leads to life,
Who walk therein do meet with ſtrife.
Few ſhall be ſaved, young man know,
Moſt do unto deſtruction go.
If righteous ones ſcarce ſaved be,
What will at laſt become of thee!
Oh! don't reject my precious call,
Leſt ſuddenly in hell thou fall;

Unleſs you ſoon converted be,
God's kingdom thou ſhalt never ſee.

YOUTH.

Lord, I am now at a great ſtand:
If I ſhould yield to thy command,
My comrades will me much deride,
And never more will me abide.
Moreover, this I alſo know,
Thou can'ſt at laſt great mercy ſhow.
When I am old, and pleaſure gone,
Then what thou ſay'ſt I'll think upon.

CHRIST.

Nay, hold vain youth, thy time is ſhort,
I have thy breath, I'll end thy ſport;
Thou ſhalt not live till thou art old,
Since thou in ſin art grown ſo bold.
I in thy youth grim death will ſend,
And all thy ſports ſhall have an end.

YOUTH.

I am too young, alas to die,
Let death ſome old grey head eſpy.
O ſpare me, and I will amend,
And with thy grace my ſoul befriend,
Or elſe I am undone alas,
For I am in a woful caſe.

CHRIST.

But didſt to me turn a deaf ear;
And now in thy calamity,
I will not mind nor hear thy cry;
Thy day is paſt, begone from me,
Thou who didſt love iniquity.
Above thy ſoul and Saviour dear;
Who on the croſs great pains did bear,
My mercy thou didſt much abuſe,
And all good counſel didſt refuſe.
Juſtice will therefore vengeance take,
And thee a ſad example make.

YOUTH.

O ſpare me, Lord, forbear thy hand
Don't cut me off who trembling ſtand,
Begging for mercy at thy door.
O let me have but one year more.

CHRIST.

If thou ſome longer time ſhould have,
Thou wouldſt again to folly cleave:
Therefore to thee I will not give,
One day on earth longer to live.

Death.

Youth. I am come to fetch thy breath,
And carry thee to th' ſhades of death,
No pity on thee can I ſhow,
Thou haſt thy God offended ſo.
Thy ſoul and body I'll divide,
Thy body in the grave I'll hide,
And thy dear ſoul in hell muſt lie
With Devils to eternity.

The concluſion.

Thus end the days of woful youth,
Who won't obey nor mind the truth;
Nor hearken to what preachers ſay,
But do their parents diſobey.
They in their youth go down to hell,
Under eternal wrath to dwell.
Many don't live out half their days,
For cleaving unto ſinful ways.

The late Reverend and Venerable Mr. NATHANIEL CLAP, *of* Newport *on* Rhode Island; *his Advice to children.*

GOOD children ſhould remember dai
God their Creator, Redeemer, a
Sanctifier; to believe in, love and ſerve hi
their parents to obey them in the LOR
their bible and catechiſm; their baptiſ
the LORD'S day; the LORD'S death and
furrection; their own death and reſurre
on; and the day of judgment, when all t
are not fit for heaven muſt be ſent to h
And they ſhould pray to GOD in the

THE PETTY SCHOOL.*

BY CHARLES HOOLE, A. M.,

Master of Grammar School at Rotherham in 1636, and of a Private School in London in 1660

CHAPTER I.—*How a child may be helped in the first pronunciation of his letters.*

My aim being to discover the old Art of Teaching School, and how it may be improved in every part suitable to the years and capacities of such children as are now commonly taught, I shall first begin my discourse concerning a Petty School; and here or elsewhere I shall not busy myself or reader about what a child of an extraordinary towardliness, and having a teacher at home, may attain unto, and in how short a space, but only show how a multitude of various wits may be taught all together with abundance of profit and delight to every one, which is the proper and main work of our ordinary schools.

Whereas, then, it is usual in cities and greater towns to put children to school about four or five years of age, and in country villages, because of further distance, not till about six or seven, I conceive the sooner a child is put to school the better it is, both to prevent ill habits which are got by play and idleness, and to inure him betimes to affect learning and well doing. Not to say, how the great uncertainty of parents' lives should make them careful of their children's early education, which is like to be the best part of their patrimony, whatever good thing else they may leave them in this world.

I observe that betwixt three and four years of age a child hath great propensity to peep into a book, and then is the most seasonable time (if conveniences may be had otherwise) for him to begin to learn; and though perhaps then he can not speak so very distinctly, yet the often pronunciation of his letters will be a means to help his speech, especially if one take notice in what organ or instrument he is most defective, and exercise him chiefly in those letters which belong unto it.

Now there are five organs or instruments of speech, in the right hitting of

* The following is a copy of the original title page:—

THE
PETTY-SCHOOLE.
SHEWING
A way to teach little
Children to read English with
delight and profit, (especially) according to
the New Primar.
By *C. H.*
LONDON,
Printed by *F. T.* for *Andrew Crook*
at the *Green Dragon* in *Pauls*
Church Yard, 1659.



which, as the breath moveth from within through the mouth, a true pronunciation of every letter is made, viz., the lips, the teeth, the tongue, the roof of the mouth, and the throat; according to which if one rank the twenty-four letters of our English alphabet, he shall find that A, E, I, O, U proceed by degrees from the throat, along betwixt the tongue and the roof of the mouth to the lips contracted, and that Y is somewhat like I, being pronounced with other letters; but if it be named by itself, it requireth some motion of the lips. B, F, M, P, W, and V consonants belong to the lips, C, S, X, Z to the teeth, D, L, N, T, R to the tongue, B, H, K, Q to the roof of the mouth. But the sweet and natural pronunciation of them is gotten rather by imitation than precept, and therefore the teacher must be careful to give every letter its distinct and clear sound, that the child may get it from his voice, and be sure to make the child open his mouth well as he uttereth a letter, lest otherwise he drown or hinder the sound of it. For I have heard some foreigners to blame us Englishmen for neglecting this mean to a plain and audible speaking, saying, that the cause why we generally do not speak so fully as they, proceeded from an ill habit of mumbling, which children got at their first learning to read, which it was their care therefore to prevent or remedy betimes, and so it should be ours, seeing pronunciation is that that sets out a man, and is sufficient of itself to make one an orator.

II.—*How a child may be taught with delight to know all his letters in a very little time.*

The usual way to begin with a child, when he is first brought to school, is to teach him to know his letters in the hornbook, where he is made to run over all the letters in the alphabet or Christ-cross-row, both forward and backward, until he can tell any one of them which is pointed at, and that in the English character.

This course we see hath been very effectual in a short time with some more ripe-witted children; but others of a slower apprehension (as the most and best commonly are) have been thus learning a whole year together, and though they have been much chid and beaten too for want of heed, could scarce tell six of their letters at twelve months' end, who, if they had been taught in a way more agreeable to their mean apprehensions, (which might have wrought more readily upon the senses, and affected their minds with what they did,) would doubtless have learned as cheerfully if not as fast as the quickest.

I shall therefore mention sundry ways that have been taken to make a child know his letters readily, out of which the discreet teacher may choose what is most likely to suit with his learner.

I have known some that (according to Mr. Brinsley's direction) have taught little ones to pronounce all the letters, and to spell pretty well before they knew one letter in a book; and this they did, by making the child to sound the five vowels, *a, e, i, o, u*, like so many bells upon his finger's ends, and to say which finger was such or such a vowel, by changes; then putting single consonants before the vowels, (leaving the hardest of them till the last,) and teaching him how to utter them both at once, as *va, ve, vi, vo, vu, da, de, di, do, du;* and again, by putting the vowels before a consonant, to make him say, *as, es, is, os, us, ad, ed, id, od, ud.* Thus they have proceeded from syllables of two or three, or more letters, till a child hath been pretty nimble in the most. But this is rather to be done in a private house than a public school; however this may

ner of exercise now and then amongst little scholars will make their lessons more familiar to them.

The greatest trouble at the first entrance of children is to teach them how to know their letters one from another when they see them in the book altogether: for the greatness of their number and variety of shape do puzzle young wits to difference them, and the sense can but be intent upon one single object at once, so as to take its impression and commit it to the imagination and memory. Some have therefore begun but with one single letter, and after they have showed it to the child in the alphabet, have made him to find the same any where else in the book till he knew that perfectly; and then they have proceeded to another in like manner, and so gone through the rest.

Some have contrived a piece of ivory with twenty-four flats or squares, in every one of which was engraven a several letter, and by playing with a child in throwing this upon a table, and showing him the letter only which lay uppermost, have in a few days taught him the whole alphabet.

Some have got twenty-four pieces of ivory cut in the shape of dice, with a letter engraven upon each of them, and with these they have played at vacant hours with a child till he hath known them all distinctly. They begin first with one, then with two, afterwards with more letters at once as the child got knowledge of them. To teach him likewise to spell, they would place consonants before or after a vowel, and then join more letters together so as to make a word, and sometimes divide it into syllables, to be parted or put together. Now this kind of letter sport may be profitably permitted among beginners in a school, and instead of ivory, they may have white bits of board, or small shreds of paper or pasteboard, or parchment with a letter written upon each to play withal amongst themselves.

Some have made pictures in a little book, or upon a scroll of paper wrapped upon two sticks within a box of isinglass, and by each picture have made three sorts of that letter with which its name beginneth; but those being too many at once for a child to take notice of, have proved not so useful as was intended. Some likewise have had pictures and letters printed in this manner on the backside of a pack of cards to entice children, that naturally love that sport, to the love of learning their books.

Some have written a letter in a great character upon a card, or chalked it out upon a trencher, and by telling a child what it was, and letting him strive to make the like, have imprinted it quickly in his memory, and so the rest one after another.

One having a son of two years and a half old, that could but even go about the house, and utter some few gibberish words in a broken manner, observing him one day above the rest to be busied about shells and sticks, and such like toys, which himself had laid together in a chair, and to miss any one that was taken from him he saw not how, and to seek for it about the house, became very desirous to make experiment what that child might presently attain to in point of learning. Thereupon he devised a little wheel, with all the capital Roman letters made upon a paper to wrap round about it, and fitted it to turn in a little round box, which had a hole so made in the side of it, that only one letter might be seen to peep out at once. This he brought to the child, and showed him only the letter O, and told him what it was. The child being overjoyed with his new gambol, catcheth the box out of his father's hand, and runs with

it to his playfellow a year younger than himself, and in his broken language tells him there was "an O, an O." And when the other asked him where, he said, "In a hole, in a hole," and showed it him; which the lesser child then took such notice of, as to know it again ever after from all the other letters. And thus by playing with the box, and inquiring concerning any letter that appeared strange to him what it was, the child learned all the letters of the alphabet in eleven days, being in this A B C character, and would take pleasure to show them in any book to any of his acquaintance that came next. By this instance you may see what a propensity there is in nature betimes to learning, could but the teachers apply themselves to their young scholars' tenuity; and how by proceeding in a clear and facile method that all may apprehend, every one may benefit more or less by degrees. According to these contrivances to forward children, I have published a *New Primer;* in the first leaf whereof I have set the Roman capitals, (because that character is now most in use, and those letters the most easy to be learned,) and have joined therewith the pictures or images of some things whose names begin with that letter, by which a child's memory may be helped to remember how to call his letters, as A for an ape, B for a bear, &c. This hieroglyphical device doth so affect children, (who are generally forward to communicate what they know,) that I have observed them to teach others, that could not so readily learn, to know all the letters in a few hours' space, by asking them what A stands for? and so concerning other letters backward and forward, or as they best liked.

Thus when a child hath got the names of his letters, and their several shapes withal in a playing manner, he may be easily taught to distinguish them in the following leaf, which containeth first the greater and then the small Roman characters, to be learned by five at once or more, as the child is able to remember them; other characters I would have forborne till one be well acquainted with these, because so much variety at the first doth but amaze young wits, and our English characters (for the most part) are very obscure, and more hard to be imprinted in the memory. And thus much for learning to know letters; we shall next (and according to order in teaching) proceed to an easy way of distinct spelling.

III.—*How to teach a child to spell distinctly.*

The common way of teaching a child to spell is, after he knows the letters in his alphabet, to initiate him in those few syllables, which consist of one vowel before a consonant, as *ab*, *eb*, *ib*, *ob*, *ub*, &c., or of one vowel after a consonant, as *ba*, *be*, *bi*, *bo*, *bu*, &c., in the hornbook, and thence to proceed with him by little and little to the bottom of the book, hearing him twice or thrice over till he can say his lesson, and then putting him to a new one.

In which course I have known some more apt children to have profited pretty well, but scarce one of ten, when they have gone through the book, to be able to spell a word that is not in it. And some have been certain years daily exercised saying lessons therein, who, after much endeavor spent, have been accounted mere blockheads, and rejected altogether as incapable to learn any thing; whereas, some teachers that have assayed a more familiar way, have professed that they have not met with any such thing as a dunce amid a great multitude of little scholars.

Indeed, it is Tully's observation of old, and Erasmus' assertion of later years,

that it is as natural for a child to learn, as it is for a beast to go, a bird to fly, or a fish to swim, and I verily believe it; for the nature of man is restlessly desirous to know things, and were discouragements taken out of the way, and meet help afforded young learners, they would doubtless go on with a great deal more cheerfulness, and make more proficiency at their books than usually they do. And could the master have the discretion to make their lessons familiar to them, children would as much delight in being busied about them, as in any other sport, if too long continuance at them might not make them tedious.

Amongst those that have gone a readier way to reading, I shall only mention Mr. Roe and Mr. Robinson, the latter of whom I have known to have taught little children not much above four years old to read distinctly in the Bible, in six weeks' time or under; their books are to be had in print, but every one hath not the art to use them. And Mr. Coote's *English Schoolmaster* seems rather to be fitted for one that is a master indeed than for a scholar.

Besides the way then which is usual, you may (if you think good) make use of that which I have set down in the *New Primer* to help little ones to spell readily, and it is this:

1. Let a child be well acquainted with his vowels, and made to pronounce them fully by themselves, because they are able to make a perfect sound alone.

2. Teach him to give the true value or force of the consonants, and to take notice how imperfectly they sound, except a vowel be joined with them. Both these are set apart by themselves.

3. Proceed to syllables made of one consonant set before a vowel, (section 5,) and let him join the true force of the consonant with the perfect sound of the vowel, as to say *ba*, *be*, *bi*, *bo*, *bu*, &c. Yet it were good to leave *ca*, *ce*, *ci*, *co*, *cu*, and *ga*, *ge*, *gi*, *go*, *gu*, to the last, because the value of the consonant in the second and third syllables doth differ from that in the rest.

4. Then exercise him in syllables made of one vowel set before one consonant, (section 6,) as to say *ab*, *eb*, *ib*, *ob*, *ub*, &c., till he can spell any syllable of two letters backward or forward, as *ba*, *be*, *bi*, *bo*, *bu*; *ab*, *eb*, *ib*, *ob*, *ub*; *ba*, *ab*; *be*, *eb*; *bi*, *ib*; *bo*, *ob*; *bu*, *ub*; and so in all the rest, comparing one with another.

5. And if to any one of these syllables you add a letter, and teach him how to join it in sound with the rest, you will make him more ready in spelling; as if before *ab* you put *b*, and teach him to say *bab*; if after *ba* you put *d*, and let him pronounce it *bad*, he will quickly be able to join a letter with any of the rest, as *nip*, *pin*, *but*, *tub*, &c.

To inure your young scholar to any, even the hardest syllable, in an easy way,

1. Practice him in the joining of consonants that begin syllables (section 7) so that he may give their joint forces at once; thus

Having showed him to sound *bl* or *br* together, make him pronounce them, and a vowel with them, *bla*, *bra*, *ble*, *bre*, and so in any of the rest.

2. Then practice him likewise in consonants that end syllables, (section 8;) make him first to give the force of the joined consonants, and then to put the vowels before them; as *ble* with the vowels before them sound *able*, *eble*, *ible*, *oble*, *uble*, to all of which you may prefix other consonants and change them into words of one syllable, as *fable*, *peble*, *bible*, *noble*, *bubble*, with a *b* inserted or the like. Where observe that *e* in the end of many syllables, being silent, doth qualify the sound of the foregoing vowel, so as to make words different from



those that have not *e*; as you may see *made* differeth quite from *mad*, *bete* from *bet*, *pipe* from *pip*, *sope* from *sop*, and *cube* from *cub*. Whereby I think them in an error that leave out *e* in the end of words, and them that in pronouncing it make two syllables of one, in *stable*, *bible*, *people*, &c., which judicious Mr. Mulcaster will not allow.

In this exercise of spelling you may do well sometimes to make all the young beginners stand together, and pose them one by one in all sorts of syllables, till they be perfect in any; and to make them delight therein,

1. Let them spell many syllables together which differ only in one letter, as *and*, *band*, *hand*, *land*, *sand*.

2. Teach them to frame any word of one syllable, by joining any of the consonants which go before vowels, with those that are used to follow vowels, and putting in vowels betwixt them, as *black*, *block*; *clack*, *clock*.

And this they may do afterward amongst themselves, having several loose letters made and given them to compose or divide in a sporting manner, which I may rightly term the letter sport.

When a child has become expert in joining consonants with the vowels, then take him to the diphthongs, (section 9,) and there

1. Teach him the natural force of a diphthong, (which consists of two vowels joined together,) and make him sound it distinctly by itself, as *ai*, *ei*, &c.

2. Let him see how it is joined with other letters, and learn to give its pronunciation with them, minding him how the same diphthong differs from itself sometimes in its sound, and which of the two vowels in it hath the greatest power in pronunciation, as in *people*, *e* seemeth to drown the *o*.

And besides those words in the book, you may add others of your own, till by many examples the child doth well apprehend your meaning, so that he can boldly adventure to imitate you, and practice himself.

Thus after a child is thoroughly exercised in the true sounding of the vowels and consonants together, let him proceed to the spelling of words, first of one syllable, (section 10,) then of two, (section 11,) then of three, (section 12,) then of four, (section 13,) in all of which let him be taught how to utter every syllable by itself truly and fully, and be sure to speak out the last. But in words of more syllables, let him learn and part them according to these profitable rules:

1. An English syllable may sometimes consist of eight letters, but never of more, as *strength*.

2. In words that have many syllables, the consonant between two vowels belongeth to the latter of them, as *hu-mi-li-tie*.

3. Consonants which are joined in the beginning of words are not to be parted in the middle of them, as *my-ste-ry*.

4. Consonants which are not joined in the beginning of words are to be parted in the middle of them, as *for-get-ful-ness*.

5. If a consonant be doubled in the middle of a word, the first belongs to the foregoing syllable, and the latter to the following, as *pos-ses-si-on*.

6. In compound words, every part which belongeth to the single words must be set by itself, as *in-a-bi-li-ty*.

And these rules have I here set down to inform the less skillful teacher how he is to guide his learner, than to puzzle a child about them, who is not yet so well able to comprehend them.

I have also divided those words in the book, to let children see how they ought to divide other polysyllable words, in which they must always be very careful (as I said) to sound out the last syllable very fully.

To enable a child the better to pronounce any word he meets withal in reading, I have set down some, more hard for pronunciation, (section 14,) in often reading over which he may be exercised to help his utterance; and the master may add more at his own discretion, till he see that his willing scholar doth not stick in spelling any, be it never so hard.

And that the child may not be amused with any thing in his book when he cometh to read, I would have him made acquainted with the pauses, (section 15,) with the figures, (section 16,) numeral letters, (section 17,) quotations (section 18) and abbreviations, (section 19,) which being but a work of a few hours' space, may easily be performed after he can readily spell, which when he can do, he may profitably be put to reading, but not before; for I observed it a great defect in some of Mr. Robinson's scholars, (whose way was to teach to read presently without any spelling at all,) that when they were at a loss about a word, they made an imperfect confused sound in giving the force of the consonants, which if they once missed, they knew not which way to help themselves to find what the word was; whereas, if after a child know his letters, he be taught to gather them into just syllables, and by the joining of syllables together to frame a word, (which as it is the most ancient, so certainly it is the most natural method of teaching,) he will soon be able, if he stick at any word in reading, by the naming of its letters and pronouncing of its syllables, to say what it is, and then he may boldly venture to read without spelling at all, touching the gaining of a habit whereof I shall proceed to say somewhat in the next chapter.

IV.—*How a child may be taught to read any English book perfectly.*

The ordinary way to teach children to read is, after they have got some knowledge of their letters, and a smattering of some syllables and words in the hornbook, to turn them into the A B C or Primer, and therein to make them name the letters and spell the words, till by often use they can pronounce (at least) the shortest words at the first sight.

This method takes with those of prompter wits; but many of more slow capacities, not finding any thing to affect and so make them heed what they learn, go on remissly from lesson to lesson, and are not much more able to read when they have ended their book than when they begun it. Besides, the A B C being now (I may say) generally thrown aside, and the ordinary Primer not printed, and the very fundamentals of Christian religion (which were wont to be contained in those books, and were commonly taught children at home by heart before they went to school) with sundry people (almost in all places) slighted, the matter which is taught in most books now in use is not so familiar to them, and therefore not so easy for children to learn.

But to hold still to the sure foundation, I have caused the Lord's Prayer, (section 20,) the Creed, (section 21,) and the Ten Commandments (section 23) to be printed in the Roman character, that a child having learned already to know his letters and how to spell, may also be initiated to read by them, which he will do the more cheerfully if he be also instructed at home to say them by heart.



As he reads these, I would have a child name what words he can at first sight, and what he can not, to spell them, and to take notice what pauses and numbers are in his lesson, and to go over them often, till he can tell any tittle in them, either in or without the book.

When he is thus well entered in the Roman character, I would have him made acquainted with the rest of the characters now in use, (section 23,) which will be easily done by comparing one with another, and reading over those sentences, psalms, thanksgivings, and prayers (which are printed in greater and less characters of sundry sorts) till he have them pretty well by heart.

Thus having all things which concern reading English made familiar to him, he may attain to a perfect habit of it, 1, by reading *The Single Psalter;* 2. The *Psalms in Meter;* 3. *The School of Good Manners*, or such other like easy books which may both profit and delight him. All of which I would wish he may read over at least thrice, to make the matter as well as the words leave an impression upon his mind. If any where he stick at any word (as seeming too hard) let him mark it with a pin, or the dint of his nail, and by looking upon it again he will remember it.

When he can read any whit readily, let him begin the Bible and read over the book of *Genesis* (and other remarkable histories in other places of Scripture which are most likely to delight him) by a chapter at a time; but acquaint him a little with the matter beforehand, for that will entice him to read it, and make him more observant of what he reads. After he hath read, ask him such general questions out of the story as are most easy for him to answer, and he will the better remember it. I have known some, that by hiring a child to read two or three chapters a day, and to get so many verses of it by heart, have made them admirable proficients, and that betimes, in the Scriptures, which was Timothy's excellency and his grandmother's great commendation. Let him now take liberty to exercise himself in any English book (so the matter of it be but honest) till he can perfectly read in any place of a book that is offered him; and when he can do this, I adjudge him fit to enter into a grammar school but not before.

For thus learning to read English perfectly, I allow two or three years' time, so that at seven or eight years of age a child may begin Latin.

V.—*Wherein children, for whom the Latin tongue is thought to be unnecessary, are to be employed after they can read English well.*

It is a fond conceit of many that have either not attained, or by their own negligence have utterly lost the use of the Latin tongue, to think it altogether unnecessary for such children to learn it as are intended for trades, or to be kept as drudges at home, or employed about husbandry. For first, there are few children but (in their playing years, and before they can be capable of any serious employment in the meanest calling that is) may be so far grounded in the Latin as to find that little smattering they have of it to be of singular use to them, both for the understanding of the English authors (which abound now-a-days with borrowed words) and the holding of discourse with a sort of men that delight to flaunt it in Latin.

Secondly, Besides I have heard it spoken to the great commendation of some countries where care is had for the well education of children, that every peasant (almost) is able to discourse with a stranger in the Latin tongue; and why

may not we here in England obtain the like praise if we did but, as they, continue our children at the Latin school till they be well acquainted with that language, and thereby better fitted for any calling.

Thirdly, And I am sorry to add, that the non-improvement of children's time after they can read English any whit well throweth open a gap to all loose kinds of behavior; for being then (as it is too commonly to be seen, especially with the poorer sort) taken from the school, and permitted to run wild, up and down, without any control, they adventure to commit all manner of lewdness, and so become a shame and dishonor to their friends and country.

If these or the like reasons therefore might prevail to persuade them that have a prejudice against Latin, I would advise that all children might be put to the grammar school so soon as they can read English well, and suffered to continue at it till some honest calling invite them thence; but if not, I would wish them rather to forbear it than to become there a hindrance to others, whose work it is to learn that profitable language. And that they may not squander away their time in idleness, it were good if they were put to a writing-school where they might be, first, helped to keep their English by reading a chapter (at least) once a day; and second, taught to write a fair hand; and thirdly, afterward exercised in arithmetic and such preparative arts as may make them completely fit to undergo any ordinary calling. And being thus trained up in a way of discipline, they will afterward prove more easily pliable to their master's commands.

Now, forasmuch as few grammar schools of note will admit children into them till they have learned their *Accidents*, the teaching of that book also becometh for the most part a work for a Petty School, where many that undertake to teach it, being altogether ignorant of the Latin tongue, do sorrily perform that task, and spend a great deal of time about it to little or no purpose. I would have that book therefore by such let alone and left to the grammar school as most fitting to be taught there only, because it is intended as an introduction of grammar to guide children in a way of reading, writing, and speaking Latin, and the teachers of the grammar art are most deeply concerned to make use of it for that end. And instead of the *Accidents*, which they do neither understand nor profit by, they may be benefited in reading orthodoxal catechisms and other books that may instruct them in the duties of a Christian, such as *The Practice of Piety*, *The Practice of Quietness*, *The Whole Duty of Man;* and afterward in other delightful books, of English history, as *The History of Queen Elizabeth*, or poetry, as *Herbert's Poems*, *Quarl's Emblems;* and by this means they will gain such a habit and delight in reading as to make it their chief recreation when liberty is afforded them. And their acquaintance with good books will (by God's blessing) be a means so to sweeten their (otherwise sour) natures, that they may live comfortably towards themselves, and amiably converse with other persons.

Yet if the teacher of a Petty School have a pretty good understanding of the Latin tongue, he may the better adventure to teach the *Accidents*, and proceed in doing so with far more ease and profit to himself and learner, if he observe a sure method of grounding his children in the rudiments of grammar, and preparing them to speak and write familiar Latin, which I shall hereafter discover, having first set down somewhat how to remedy that defect in reading English with which the grammar schools are very much troubled, especially where there is not a good Petty School to discharge that work aforehand. And before I



proceed further, I will express my mind in the next two chapters touching the erecting of a Petty School, and how it may probably flourish by good order and discipline.

VI.—*Of the founding of a Petty School.*

The Petty School is the place where, indeed, the first principles of all religion and learning ought to be taught, and therefore rather deserveth that more encouragement should be given to the teachers of it than that it should be left as a work for poor women, or others whose necessities compel them to undertake it as a mere shelter from beggary.

Out of this consideration it is (perhaps) that some nobler spirits, whom God hath enriched with an overplus of outward means, have, in some places whereunto they have been by birth (or otherwise) related, erected Petty School-houses, and endowed them with yearly salaries; but those are so inconsiderate toward the maintenance of a master and his family, or so overcloyed with a number of free scholars to be taught for nothing, that few men of good parts will deign to accept of them, or continue at them for any while, and for this cause I have observed such weak foundations fall to nothing.

Yet if any one be desirous to contribute toward such an eminent work of charity my advice is, that he erect a school and dwelling-house together, about the middle of a market town, or some populous country village, and accommodate it with a safe yard adjoining to it, if not with an orchard or garden, and that he endow it with a salary of (at least) twenty pounds per annum, in consideration whereof all such poor boys as can conveniently frequent it may be taught gratis, but the more able sort of neighbors may pay for their children's teaching as if the school was not free, for they will find it no small advantage to have such a school amongst them.

Such a yearly stipend and convenient dwelling, with a liberty to take young children to board, and to make what advantage he can best by other scholars, will invite a man of good parts to undertake the charge, and excite him to the diligent and constant performance of his duty, especially if he be chosen into the place by three or four honest and discreet trustees, that may have power also to remove him thence, if by his uncivil behavior or gross neglect he render himself incapable to perform so necessary a service to the church and commonwealth.

As for the qualifications of one that is to be the teacher of a Petty School, I would have him to be a person of a pious, sober, comely and discreet behavior, and tenderly affectionate toward children, having some knowledge of the Latin tongue, and ability to write a fair hand and good skill in arithmetic, and then let him move within the compass of his own orb so as to teach all his scholars (as they become capable) to read English very well, and afterward to write and cast accounts. And let him not meddle at all with teaching the *Accidents*, except only to some more pregnant wits which are intended to be set forward to learn Latin, and for such be sure that he ground them well, or else dismiss them, as soon as they can read distinctly and write legibly, to the grammar school.

I should here have closed my discourse, and shut up this Petty School, were it not that I have received a model for the maintaining of students from a worthy friend's hand, (and one that is most zealously and charitably addicted to advance learning, and to help it in its very beginning to come forward to its

full rise,) by which I am encouraged to address my remaining words to the godly-minded trustees and subscribers for so good a work, (especially to those amongst them that know me and my school endeavors;) and this I humbly request of them, that as they have happily contrived a model for the education of students, and brought it on a sudden to a great degree of perfection, so they should also put to their hands for the improvement of school learning, without which such choice abilities as they aim at in order to the ministry can not possibly be obtained. And for the first foundation of such a work, I presume to offer my advice, that in some convenient places, within and without the city, there may be Petty Schools erected, according to the number of wards, unto which certain poor children out of every parish may be sent and taught gratis, and all others that please to send their children thither may have them taught at a reasonable rate, and be sure to have them improved to the utmost of what they are capable. And I am the rather induced to propound such a thing because that late eminent, Dr. Bathurst, lately deceased, Mr. Gouge, and some others yet living did, out of their own good affection to learning, endeavor at their own charge to promote the like.

VII.—*Of the discipline of a Petty School.*

The sweet and orderly behavior of children addeth more credit to a school than due and constant teaching, because this speaketh to every one that the child is well taught, though (perhaps) he learn but little, and good manners indeed are a main part of good education. I shall therefore take occasion to speak somewhat concerning the discipline of a Petty School, leaving the further discourse of children's manners to books that treat purposely of that subject, as *Erasmus de moribus*, *Youth's Behavior*, &c.

1. Let every scholar repair to school before eight o'clock in the morning, or in case of weakness before nine; and let him come fairly washed, neatly combed, and handsomely clad, and by commending his cleanness, and showing it to his fellows, make him take pleasure betimes of himself to go neat and comely in his clothes.

2. Let such as come before school-time take liberty to recreate themselves about the school, yet so as not to be suffered to do any thing whereby to harm themselves or school-fellows, or to give offence or make disturbance with any neighbor.

3. When school-time is called, let them all go orderly to their own places, and here apply themselves diligently to their books without noise or running about.

4. When the master cometh into the school, let them stand up and make obeisance, (so likewise when any stranger cometh in;) and after notice is taken of those who are absent, let one that is most able read a chapter, and the rest attend and give some little account of what they have heard read. Then let him that read say a short prayer fitted for the school, and afterward let every one settle to his present task.

5. The whole school may not unfitly be divided into four forms, whereof the first and lowest should be of those that learn to know their letters, whose lessons may be in the *Primer;* the second, of those that learn to spell, whose lessons may be in the *Single Psalter;* the third, of those that learn to read, whose lessons may be in the Bible; the fourth, of those that are exercised in reading, writing, and casting accounts, whose lessons may be in such profitable English books as the parents can best provide and the master think fittest to be taught.



6. Let the lessons be the same to each boy in every form, and let the master proportion them to the meanest capacities; thus those that are abler may profit themselves by helping their weaker fellows, and those that are weaker be encouraged to see that they can keep company with the stronger. And let the two highest in every form give notice to the master when they come to say it, of those that were most negligent in getting the lesson.

7. When they come to say it, let them all stand orderly in one or two rows, and whilst one sayeth his lesson, be sure that all the rest look upon their books, and give liberty to him that is next to correct him that is saying it if he mistake; and in case he can say it better, let him take his place and keep it till the same boy or another win it from him. The striving for places (especially) amongst little ones will whet them on to more diligence than any encouragement that can be given them; and the master should be very sparing to whip any one for his book except he be sullenly negligent, and then also I would choose rather to shame him out of his untowardness by commending some of his fellows, and asking him why he can not do as well as they, than by falling upon him with rating words or injurious blows. A great care also must be had that those children that are slow-witted and of a tender spirit be not any way discouraged, though they can not make so good a performance of their task as the rest of their fellows.

8. On Mondays, Wednesdays and Fridays they may say two lessons in the forenoon and two in the afternoon, and on Tuesdays and Thursdays in the forenoon they may also say two lessons; but on Tuesdays and Thursdays in the afternoon and on Saturday mornings I would have the time spent in examining and directing them how to spell and read aright, and hearing them say the graces, prayers and psalms, and especially the Lord's Prayer, the Creed, and the Ten Commandments, (which are for that purpose set down in the *New Primer*) very perfectly by heart. And those that can say these well may proceed to get other catechisms, but be sure they be such as agree with the principles of Christian religion.

9. Their lessons being all said, they should be dismissed about eleven o'clock, and then care must be taken that they every one go orderly out of the school, and pass quietly home without any stay by the way. And to prevent that too common clamor and crowding out of the school door, let them rise out of their places one by one with their hat and book in their hand, and make their honors to their master as they pass before his face, one following another at a distance out of the school. It were fittest and safest that the least went out the foremost, that the bigger boys following may give notice of any misdemeanor upon the way.

10. The return to school in the afternoon should be by one o'clock, and those that come before that hour should be permitted to play within the bounds till the clock strike one, and then let them all take their places in due order, and say their lessons as they did in the forenoon. After their lessons are ended, let one read a chapter and say a prayer, and so let them again go orderly and quietly home, about five o'clock in the summer and four in the winter season.

11. If necessity require any one to go out in the school-time, let him not interrupt the master by asking him for leave, but let him leave his book with the next fellow above him for fear he should else spoil or lose it, and in case he tarry too long forth, let notice be given to the monitor.

12 Those children in the upper form may be monitors, every one a day in

his turn; and let them every evening, after all the lessons are said, give a bill to the master of their names that are absent, and theirs that have committed any disorder, and let him be very moderate in correcting, and be sure to make a difference betwixt those faults that are viciously enormous and those that are but childish transgressions. Where admonitions readily take place, it is a needless trouble to use a rod, and as for a ferule I wish it were utterly banished out of all schools.

If any one, before I conclude, should ask me, how many children I think may be well and profitably taught (according to the method already proposed) in a Petty School? I return him answer, that I conceive forty boys will be enough to thoroughly employ one man to hear every one so often as is required; and so many he may hear and benefit himself without making use of any of his scholars to teach the rest, which however may be permitted and is practiced in some schools, yet it occasioneth too much noise and disorder, and is no whit so acceptable to parents or pleasing to the children, be the work never so well done. And therefore I advise, that in a place where a great concourse of children may be had, there be more masters than one employed according to the spaciousness of the room and the number of boys to be taught, so that every forty scholars may have one to teach them; and in case there be boys enough to be taught, I would appoint one single master to attend one single form, and have as many masters as there are forms, and then the work of teaching little ones to the height of their best improvement may be thoroughly done, especially if there were a writing-master employed at certain hours in the school, and an experienced teacher encouraged as a supervisor, or inspector, to see that the whole school be well and orderly taught and disciplined.

What I have here written concerning the teaching and ordering of a Petty School was in many particulars experienced by myself with a few little boys that I taught amongst my grammar scholars in London, and I know those of eminent worth and great learning that, upon trial made upon their own children at home and others at school, are ready to attest the ease and benefit of this method; insomuch as I was resolved to have adjoined a Petty School to my grammar school at the Token House in Lothbury, London, and there to have proceeded in this familiar and pleasing way of teaching, had I not been unhandsomely dealt with by those whom it concerned, for their own profit's sake, to have given me less discouragement. Nevertheless, I think it my duty to promote learning what I can, and to lay a sure foundation for such a goodly structure as learning is; and though (perhaps) I may never be able to effect what I desire for its advancement, yet it will be my comfort to have imparted somewhat to others that may help thereunto. I have here begun at the very groundwork, intending (by God's blessing) forthwith to publish *The New Discovery of the Old Art of Teaching*, which doth properly belong to a grammar school.

In the meantime I entreat those into whose hands this little work may come to look upon it with a single eye, and whether they like or dislike it, to think that it is not unnecessary for men of greatest parts to bestow a sheet or two at leisure time upon so mean a subject as this seems to be. And that God which causeth immense rivers to flow from small spring-heads, vouchsafe to bless these weak beginnings in tender age, that good learning may proceed hence to its full perfection in riper years.



ENGLISH PEDAGOGY—OLD AND NEW.

EARLY ENGLISH SCHOOL BOOKS.

The ancient *Primer* was something very different from the school-books to which we ordinarily give the name. For in dames' schools of which Chaucer speaks, children were provided with few literary luxuries, and had to learn their letters off a scrap of parchment nailed on a board, and in most cases covered with a thin, transparent sheet of horn to protect the precious manuscript. Hence the term 'hornbook' applied to the elementary books of children. Prefixed to the alphabet, of course, was the Holy Sign of the Cross, and so firm a hold does an old custom get on the popular mind, that down to the commencement of the present century, alphabets continued to preserve their ancient heading, and derived from this circumstance their customary appellation of 'the Christcross row,' a term so thoroughly established as to find a place in our dictionaries. The Mediæval Primer is, however, best described in the language of the fourteenth century itself. The following language occurs in the introduction to a MS. poem of 300 lines, still preserved in the British Museum, each portion of which begins with a separate letter.

In place as men may se
When a childe to schole shal sette be
A Bok is hym ybrought,
Naylyd on a bord of tre,
That men cal an A. B. C.
Wrought is on the bok without.
V paraffys grete and stoute,
Royal in rose red.
That is set, withouten doute,
In token of Christes ded.
Red lettar in parchymyn,
Makyth a childe good and fyn
Letters to loke and see,
By this bok men may devyne,
That Christe's body was full of pyne,
That dyed on wod tree.

After the difficulties of the primer had been overcome, a great deal of elementary knowledge was taught to the children, as in Saxon times, through the vehicle of verse. For instance, we find a versified geography, of the fourteenth century, of which the two following verses may serve as a specimen, though the second is not very creditable to our mediæval gedgraphers:

This world is delyd (divided), al on thre,
Asia, Affrike, and Eu-ro-pe.
Wol ye now here of A-si-e,
How mony londers ther inne be?

The lond of Macedonie,
Egypte the lesse and Ethiope,
Syria, and the land of Judia,
These ben all in Asia.

The following grammar rules belong to the fifteenth century:—

Mi lefe chyld, I kownsel the
To form thi vi tens, thou avise the,
And have mind of thi clensoune
Both of noune and pronoun,

And ilk case in plurele
How thou sal end, avise the well;
And the participyls forget thou not,
And the comparison be in thi thought,
The ablative case be in thi minde,
That he be saved in hys kind, &c.

There is something in the last fragment very suggestive of the rod. What would have been the fate of the unlucky grammarian, if in spite of this solemn

counsel, he had failed to have the ablative case in his mind, we dare not conjecture. Our forefathers had strict views on the subject of sparing the rod, and spoiling the child. Thus one old writer observes of children in general:

To thir pleyntes mak no grete credence,
A rodd reformeth thir insolence;
In thir corage no anger doth abyde,
Who spareth the rodd all virtue sette asyde

Yet the strictness was mingled, as of old, with paternal tenderness, and children appeared to have treated their masters with a singular mixture of familiarity and reverence. And it is pleasant to find among the same collection of school fragments, a little distitch which speaks of peace-making:

Wrath of children son be over gon,
With an apple parties be made at one.

There is good reason for believing that schoolboys of the fourteenth century were much what they are in the nineteenth, and fully possessed of that love of robbing orchards, which seems peculiar to the race.

In the 'Pathway to Knowledge,' printed in London in 1596, occur the following verses, composed by W. P., the translator from the Dutch of 'the order of keeping a Merchant's booke, after the Italian manner of debtor and creditor:'

Thirty days hath September, Aprill, June and November,
Febuarie eight and twentie alone, all the rest thirtie and one.

Looke how many pence each day thou shalt gaine,
Just so many pounds, halfe pounds and groates:
With as many pence in a yeare certaine,
Thou gettest and takest, as each wise man notes.

Looke how many farthings in a week doe amount.
In the yeare like shillings, and pence thou shalt count.

Mr. Davies, in his key to Hutton's Course quotes the following from a manuscript of the date of 1570:

Multiplication is mie vexation,
And Division is quite as bad,
The Golden Rule is mie stumbling stule,
And Practice drives me mad.

In 1600, Thomas Hylles published 'The Arte of Vulgar Arithmeticke, both in integrals and fractions,' to which is added *Musa Mercatorum*, which gives the following rule for 'the partition of a shilling into its aliquot parts.'

A farthing first findes fortie eight
An halfepeny hopes for twentie foure
Three farthings seekes out 16 streight
A peny puls a dozen lower.
Dicke dandiprart drewe 8 out deade
Twopence took 6 and went his way
Tom trip and goe with 4 is fled
But goodman grote on 3 doth stay
A testerne only 2 doth take
Moe parts a shilling can not make.

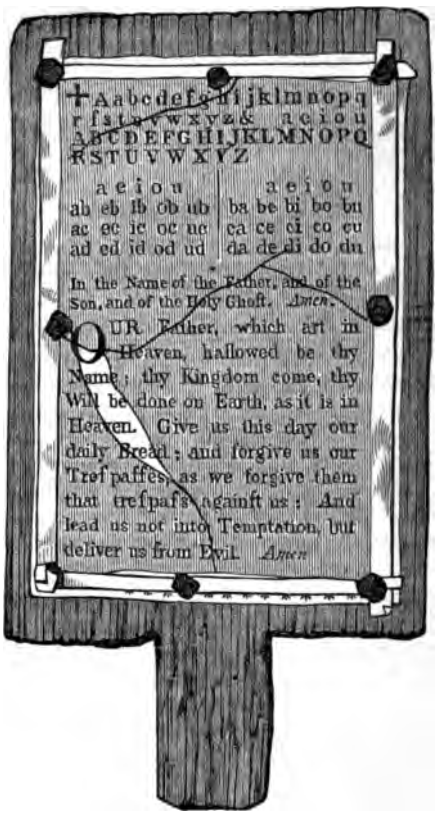
Nicholas Hunt, in 'The Hand-Maid to Arithmetick Refined,' printed in 1633, gives the rule of proof by nines as follows:

Adde thou upright, reserving every tenne,
And write the dighits dowe all with thy pen,
The proofs (for truth I say),
Is to cast nine away.
For the particular summes and severall
Reject the nines; likewise from the totall
When figures like in both chance to remaine
Subtract the lesser from the great, nothing the rest,
Or ten to borrow, you are ever prest,
To pay what borrowed was thinke it no paine,
But honesty redounding to your gaine.



THE HORNBOOK.

Cotgrave has, "*La Croix de par Dieu*, the Christ's-crosse-rowe, or *horne-booke*, wherein a child learnes it;" and Florio, ed. 1611, p. 93, "*Centuruola*, a childes horne-booke hanging at his girdle."



HORNBOOK OF THE EIGHTEENTH CENTURY.

In the collection of Sir Thomas Phillipps, at Middlehill, are two genuine Hornbooks of the reigns of Charles I. and II. Locke, in his "*Thoughts on Education*," speaks of the "ordinary road of the Hornbook and Primer," and directs that "the Lord's Prayer, the Creed, and the Ten Commandments he should learn by heart, not by reading them himself in his Primer, but by somebody's repeating them before he can read."

Shenstone, who was taught to read at a dame-school, near Halesowen, in Shropshire, in his delightfully quaint poem of the *Schoolmistress*, commemorating his venerable preceptress, thus records the use of the Hornbook:—

> "Lo; now with state she utters her command;
> Eftsoons the urchins to their tasks repair;
> Their books of stature small they take in hand,
> Which with pellucid horn secured are
> To save from finger wet the letters fair."

OBJECT TEACHING — PRINCIPLES AND METHODS.

[From the German of F. Busse, Principal of the Girls' High School of Berlin.*]

1. — AIMS AND PRINCIPLES.

PEDAGOGICAL authorities have the most diverse views upon object-teaching, both in regard to its position and value in general, and to its principal and subsidiary objects in particular. The reason of this is, that no other discipline embraces the individuality of the child on its physical and spiritual sides to such a degree as this does. We speak of exercise in observation, object-teaching, practice in thinking, or practice in understanding, practice in speaking or in language, just according as we are thinking more especially of the sense-organs and observation, the ability to think, the speaking a language. From the standpoint of an enlightened science of teaching, the averaging of these various views, and the uniting of these aims, is a necessity.

Since object-teaching is the earliest teaching, and that which begins before the child is old enough to go to school (Pestalozzi, Frœbel), since it takes hold of the child in the full, undifferentiated unity of his powers, it is of importance to presuppose that the child has an inborn individuality. That clumsy view which considers that what we call individuality does not arise until it is produced by the influence of time and place, persons and circumstances, and, most of all, by education and instruction, — that view, I repeat, prevails amongst those who strive to dispiritualize nature everywhere, and especially human nature, and is unworthy of an enlightened science of teaching. Just as little as instruction can form its empirical conditions — that is, mental capacity and organs of speech — in the child, but, instead of that, presupposes them, just so little can it dispense with the logical conditions; namely, the *I*, endowed with powers of observation, discernment, feeling, and willing, — what Genesis calls "the living soul," what Solomon calls "the breath of the divine power."

No investigator has yet succeeded in drawing the wonderful boundary-line between the spiritual and the physical in human nature; but if we are trying to establish the meaning of the important idea, "intuition," we must keep the physical and spiritual sides of our being apart.

Man, as a sensibly spiritual being, has, first of all, a receptivity for impressions of that which is about him and goes on before him. This receptivity is called sense. The activities, capacities, and powers of the soul which come first into consideration are, therefore, of a purely receptive kind. It is the decidedly preponderant activity of sense. While the impressions of the exterior world are in the act of being appropriated by the soul, the first soul-formations, the sensations and perceptions, arise.

* From Diesterweg's *Wegweiser*, edition of 1873.



These are all matters of experience. We need only call to mind the popular expression, "The stupid quarter of a year," which ends with the child's first smile, that beam of consciousness which is greeted with infinite joy. The child has at this period the ordinary vicissitudes and excitements of its nervous life in pleasure and pain, as well as the wonderful modifications of them in its sense-organs. It hears a fondling voice, looks into a faithful eye, tastes the sweet milk, feels the mother's breast, the gentle lifting and carrying of the arms, and the swinging motion of the cradle. These are the sense-impressions, or sensations, which flow towards him daily during the short moments of wakefulness.

With admirable wisdom, nature has so regulated the organism of the child that it passes these first days and weeks in the arms of sleep; for could it immediately, like the young lambkin or colt, use its limbs, such an immeasurable, incomprehensible world of impressions would stream in upon its inner being, that self-consciousness, unable to master them, would be forever overcome and unable to develop itself. Do not we teachers have the corresponding experience daily in the dissipated and distracted youth of our great cities? Do we not have it hourly when, in the presentation of a new subject, we give too much at once, and overstep the limits which lie in the power of self-consciousness?

But the child has not merely sense-impressions or sensations, which bear the token of individuality; it has also sense-intuitions, that is, a multiplicity of sensations which are united together into a *unit* by the synthesis of the interior sense, (named by Kant "the table of the inner sense," of which the five senses are only radiations.)

The beast also shares in both the sense-impressions and the sense-intuitions, and indeed, as we must confess, possesses these to a higher degree than does man, since it belongs entirely to the world of sense, and is endowed with sharper organs of sense, so that it may exist in that world.

When, for instance, the ape is busy with an apple, he has, in the first place, the sense-impression of *sight*, by means of his eye; in the second place, that of *feeling* in his hand; in the third place, the impression of *smell*, if he holds it to his nose; in the fourth place, that of *taste* upon his tongue; and, finally, also that of *hearing*, if the fruit falls to the ground, or seeds rattle. But these five different impressions do not remain in him as one multitude, but are united upon the table of his inner sense without his participation, and yet with infallible certainty, so that he has the unity comprehended within itself of the sense-impression of the apple.

Let us look at the horse. He hears the crack and swing of the whip; he has often enough felt the smarting impressions of it, and sees it immediately when the coachman has the instrument in his hand; but these three sense-impressions remain in him, not as any thing isolated, but blend into the unity of a sense-intuition.

The child is similarly circumstanced in relation to the external world. As soon as longer pauses of wakefulness take place, the eye follows the movements of the mother, and the impressions of her friendly face, of her tender voice, of the nourishment she gives, of the lifting and carrying and

other cares she bestows upon him, unite in a total picture, in a unity of the sense-intuition.

The sense-impressions are the first, the sense-intuitions the second, and the latter mark already a step of the greater powerfulness of life in general, and of the development of sense in particular.

But, while the animal rises up into the world of sense-impressions and sense-intuitions, the power of the inborn and now gently moving self-consciousness raises the sense-impressions into perceptions, and thereby raises also the sense-intuitions into intellectual intuitions.

The perceiving is next becoming a surety of something, and in itself is yet an undefined, general turning or application of the subjectivity to an object, a direction of the spirit to an outside thing, a consciousness of parts, character, and differences now becoming clear. But if a conception is internally grasped and worked up, and the perception takes place with a more decided consciousness, then the occurrence becomes a spiritual intuition.

Intellectual intuition (or intuition absolutely) is each conscious, more distinct perception or unity of several perceptions, with an internal summary.

Intuition is quite a significant word. To look (or to inspect) expresses subjective activity, not mere seeing, as the eye of the animal may be said to attach itself to the external object attracting the senses, but expresses the act of sounding it. Intuition signifies such inspection as exalts the object to the contemplator's real objectivity.

An intuition presupposes:

1. An immediately present object.
2. The influence of the same upon one or several sense-organs.
3. A spiritual activity, to bring this influence to the consciousness; therefore the active directions of the spirit, and the grasping of the same.*

The mind of the child now incessantly works on. He obtains mastery more and more swiftly, and more and more victoriously over the sense-impressions and sense-intuitions; the wealth of perceptions and intellectual intuitions, and his self-certainty in them, becomes ever greater; finally, the power of intuitive thinking becomes so great that single intellectual intuitions become IDEAS. It is these which have always left behind in the child's soul the deepest traces, and they become ideas as soon as the mind has power to objectivate them; that is, to dispose of them as of things owned, and, independently of the world of sense, to be able at will to call them forth out of itself, or to thrust them back.

But here comes in the need of a sign; that is, of a word, not as if the

* REMARK. Intuition, in the narrower, original sense, is a conscious impression obtained through the sensation of sight. *To intuit* means, first of all, only the activity of the soul called forth by sight. But since the most distinct and the most surely defined impressions are called forth, and all other sense-perceptions are supported, perfected, and even corrected by the sight, the word *intuition* has, since the time of Kant, been extended to all sensuous perceptions. In the wider sense, every impression which is elevated by the sensibility (feeling) is an intuition; what is external thereby becomes internal.



word called forth the idea, not as if it were the creator of the idea, but it serves as the seal of the idea, as the signature of a mental possession.

Long before the first attempts at speaking, a little hoard of ripening ideas has been formed, and a joy, a rapture accompanies the first efforts to speak, for the child has need of feeling itself and enjoying itself in its self-certainty.

From the idea fixed in the word, man finally rises in maturer age to the conception, but let us add, only imperfectly. Few men who are accustomed to think, take the trouble so to shape the hoard of their ideas and undeveloped conceptions that they become fixed according to their contents and scope. The great multitude allow themselves to be satisfied with ideas and conceptions as nature and life obtrude them, as it were, — and let us say just in this place: object-teaching cannot and will not give an understanding of the external world, which will be clearly conformable to its contents. Whoever should aim to sharpen the formal side of this instruction in such a way, would, in consideration of the mental immaturity of the child, commit the severest mistake, and would give into the hands of the opponents of this system the sharpest weapons. Also exclusively to accentuate the material or practical side of this instruction, the exercise of the senses and the enrichment of the intuitions and ideas, would be censurable, since this instruction is only of value when opposites are connected.*

Where an extent of phenomena is given, an intent or content must also be sought. Where the external world is brought before the observation (too often, alas! only by pictures), the way to the understanding of it must also be opened, and the later grasping of the conception in due proportion to its contents must be prepared for.

Intuition without thinking would be blind, and thinking without intuition would be empty, dead, word-cram, trifling.

Luther, with all the force of his German nature, was zealous in his opposition to that dead, abstract teaching and learning, and urged on the intuitive method.

"Now," he said, "let us look directly upon the created things rather than upon popedom. For we are beginning, thank God, to recognize his glorious works and wonders in the little flower; when we think how powerful and beneficent God is, let us always praise and prize and thank him for it. In his creatures we recognize how powerful is his word, how prodigious it is." He also drew attention to the relation of the thing to the word, and considered the understanding of the word only possible by the understanding of the thing.

"The art of grammar," he says, "points out and teaches what the words are called and what they mean, but we must first understand and know what the thing or the cause is. Whoever wishes to learn and preach, therefore, must first know both what the thing is and what it is called before he speaks of it — recognition of two kinds, one of the word, the other of the thing. Now to him who has not the knowledge of the thing or action, the knowledge of the word is no assistance. According to an

* In other words, when the organ of comparison is brought into play.

old proverb, 'what one does not understand and know well, he cannot speak of well.'"

No creative transformation of the essence of education could, however, proceed from the school, which remained for centuries the serving-maid—less of the Church than of Churchdom. The British giant Bacon had first to give us his *Novum Organum Scientiarum*, that fiery token of a new time, which had its central point in the natural sciences, and to bring on the absolute break with the middle ages as well as with antiquity. As Luther came forth against a mass of human traditions by which the manifestations of God in the Holy Scriptures were disfigured, so Bacon appeared against the traditions of human institutions which darkened the manifestations of God in creation. Men were from that time forth no longer obliged to read the arbitrary and fanciful interpretations of both manifestations, but could read the manifestations themselves. He wished men to demand the immediate contemplation of creation.

"Hence let us never turn the eyes of the mind," he says, "away from the things themselves, but take their images into us just as they are." He saw how in his time the physics of Aristotle were studied, but not *Nature*. Men read in books what the earth is, what their authors related about stones, plants, animals, &c.; but with their own eyes to investigate these stones, plants, and animals, occurred to no one's mind. And thus men were obliged to surrender at discretion to the authority of those authors, since they never thought of making a critical examination of their descriptions and stories by their own immediate experiments. But such a proving was so much the more necessary because these authors themselves had their information at third or fourth hand. It is incredible now what a mass of untruth and fable has been heaped up everywhere in books of natural history, what monsters their geology created, what magic powers they gave to stones, &c. (See Raumer's Päd.)

When Bacon summoned the world to turn their minds from the past and to look with open eyes into living nature, he not only gave to the experimental sciences (including also pedagogics) a new impulse in general, but he was also the father of realistic pedagogy. Ratichius and Comenius learnt from him, and the '*real*' school, the industrial school, the polytechnic institutions, down to the object-teaching of Father Pestalozzi, have in him their foundation. When Bacon's pupil, John Locke, set up "the healthy soul in the healthy body" as the chief maxim in education, is it not the same thing as when Pestalozzi and Frœbel desired "the harmonious development of human nature," and preached conformity to nature in education and instruction?

In opposition to the empty, deadening word-teaching that grew rank in the schools, "the poisonous seed of scholasticism," Ratichius exclaimed:

"Everything according to the ordering and course of nature, for all unnatural and arbitrary violent teaching is injurious and weakens nature. Let us have every thing without constraint and by inward necessity. First the thing itself, then the conception or meaning of the thing. No rule before we have the substance. Rules without substance lead the understanding astray. Every thing through experiment, minute investigation.



"No authority is good for anything, if there is not reason and a foundation for it. No rule and no system is to be allowed which is not radically explored anew, and really founded upon proof."

Truly when one hears such golden words, one is tempted to ask, "Why were those battles on the field of pedagogy necessary? Why must a Franke, a Rousseau, a Basedow, a Pestalozzi, a Diesterweg, a Frœbel come, if, as Jean Paul said in his *Levana*, 'merely to repeat that a hundred times, which is a hundred times forgotten'?"

In the path which Ratichius had trodden, strode forward a sovereign, and with all the power and burning zeal of a reformer, Amos Comenius the author of the first picture-book for children, the *orbis pictus*, in which every thing that can address the childish love of objects and representations of objects, whether in heaven or on earth, in the human or the animal world, is illustrated and explained by description and comment.

He is to be estimated, starting from a sound, compendious observation of human nature and its relations, as well as of pedagogic problems, as the spirited father of the so-called object-teaching as a special discipline.

He says: "With real insight, not with verbal description, must the instruction begin. Out of such insight develops certain knowledge. Not the shadows of things, but things themselves, which work upon the mind and the imaginative powers, are to lie ever near to the young. Place every thing before the mind. Insight is evidence. Only where the things are actually absent, is one helped by the pictorial representation.

"Men must be led, as far as possible, to create their wisdom, not out of books, but out of the contemplation of heaven and earth, oaks and beeches; that is, they must learn to see and investigate the things themselves. Let the objects of physical instruction be solid, real, useful things, which affect the senses and the powers of the imagination. That happens when they are brought near to the senses, visible to the eyes, audible to the ears, fragrant to the nose, agreeable to the taste, grateful to the touch. The beginning of knowledge should be from the senses. What man has an insight into with his senses, impresses itself deeply on the memory, never to be forgotten.

"Man first uses his senses, then his memory, next his understanding, and lastly his judgment. Let us teach not merely to understand, but to express what is understood. Speech and the knowledge of things must keep step. Teaching of things and of speech must go hand in hand. Words without the knowledge of things are empty words."

This running parallel of the simultaneous learning of things and words was the deep secret of the method of Comenius.

In the time of Hermann Franke, — who, as the noble friend of man, the father of the poor and the orphan, the great champion of the German people's-school, deserves to be called the forerunner of Pestalozzi, in organizing talent so far superior to him, — the elevation of *bürger* life had become so great, the relations of trade and commerce had been so widened, and the pedagogics of Comenius had created so much esteem and astonishment in the realists (physicists), that the 'Real'-School was able to blossom forth upon the ground of that truly practical piety which raised morality to a

principle of education. The general law of the method was continual conversation with the pupils; catechism was the soul of the instruction. All subjects which had heretofore been taken for granted must be looked into and examined critically at the moment. Rare objects of nature were collected in a naturalist's cabinet. Especially were the children to become acquainted with the nature lying around them, with the occupations of human life, with the workshops of the handicrafts.

When such pedagogic wisdom as this did *not* bear the hoped-for fruits, — when the schools, which had been added to life, as it were, by a beneficent piety, were estranged from it again by an ossified pietismus, — the blame lay, as always and chiefly, in the direction which has hitherto fettered the human mind whenever it has set *form* above *essence*.

But as in the domain of statesmanship, so also in the domain of pedagogy, a revolution was preparing in France.

It was Rousseau who, in "Emil," wrote a book for the literature of the world which Göthe called "the Gospel of human nature."

Let us turn our eyes wholly away from the external and unsuccessful experiment, since "Emil" is indeed only the form for proclaiming the doctrine of the Pedagogy, the candlestick for these flames, the setting for these pearls; this book was and is, especially for France, as well as for the world-wide development of Pedagogy generally, a fact.

Only Pestalozzi has with equally imposing power fought for the means of education gained by listening to Nature itself, for the beginning of education at birth, for instruction gained by insight and self-activity, for self-formation through experience; but Pestalozzi stands higher than Rousseau, for as the latter had not the conception of the mother, so was wanting in him the paternal power of the heart, with which he might, with his "Emil," have grasped and sustained a unique and fully authorized influence over that great whole — a nation. In the meantime, the flood of light which flowed from him over Pedagogy, was so potent that the power which blockheads opposed to the illumination could only be compared to the mist which softens the light of the sun.

Under the influence of this spirit, which came to be dominant, the school of the philanthropists was formed, which earnestly pursued the ideas of Rousseau: "Everything through and for the harmonious development of man." The founder and representative of this aim was the energetic Basedow.

In his elementary work, accompanied with one hundred *chodowieckischer* copper-plates (the forerunner of our picture-plates), he gave out an arranged plan of all necessary knowledge for the instruction of youth from the beginning up to the academic age.

This normal work was followed by the "Philantropin," at Dessau, as a normal school. Distinguished men, Campe, Salzmann, Rochow, worked still further in the spirit of Basedow. The noble Von Rochow wrote: "Youth is the time to be taught. First in school comes the practice of the senses and the application of the souls in attention or watchfulness, particularly the habit of sight-seeing and hearing; then practice in reflection upon every thing which happens, and in comparison and discrimination."

In the Basedow-Rochow period there was a strong opposition to the care-



less old school-ways. Instead of the one-sided training of the memory, they wished for an awakening, soul-refreshing instruction and development of the thinking power in the pupil. In order to secure this, they proceeded to teach them to think, to speak, to observe, to investigate; they recognized that above all things, correctly apprehending senses were a fundamental condition for correct judgment. Now they insisted upon further material apparatus for culture, and upon a better method, upon enriching the pupils' minds with material knowledge and multiplied accomplishments.

The King in this kingdom, the genius of Christian-human pedagogy was Pestalozzi.

In the midst of the wrecks of his life he still found, as a single costly pearl, the motto of education for all times: *The development of human nature on the ground of nature; education of the people on the firm ground of the people and the people's needs.*

In opposition to the petty and pernicious principle of utility he found in the eternal ideal of human life the welfare of man.

The development of human nature on the ground of nature is the grand thought to which Pestalozzi sought to give permanence to his method ("Book for Mothers"), which his truest pupil, Frœbel, sought in the kindergarten, and their followers in the so-called object-teaching.

"When I look back and ask myself," says Pestalozzi, "what I have offered peculiarly for the cause of human instruction, I find that I have established the highest, most advanced principles of instruction in the recognition of *intuition* as the absolute foundation of all knowledge; and setting aside all single doctrines, have endeavored to find the essence of teaching itself and the ultimate form by which the culture of our race must be determined as by nature itself."

All the pedagogues were agreed then, that for the first instruction visible material, lying within the sphere of the child and accessible to him, is to be chosen for observation, expression, and information, together with the first practice in reading, writing, and counting. An object-teaching conformable to nature, aiming to produce self-activity in the child, was the word of the new pedagogy.

We will now pass on to the contemplation of the place, of the aim, and of the method of object-teaching.

The foundation of instruction forever won by Pestalozzi in the principle of intuition, soon made an end to the so-called pure-thinking exercises of the Basedow school, which, executed with arbitrarily selected and most unmeaning material, occupied an isolated place in the instruction, and missed the living connection. It had been seen that these thinking exercises, ignoring the material worth of knowledge, led to an *empty formalism*; that the one-sided enlightening of the understanding must lead to poverty of mind in other fields.

Now since Pestalozzi had demanded *for each subject of instruction* the power of intuition, the plunge into the material, its all-sided consumption and its organic relations, the isolated exercises in pure thinking were no longer needed, and they were struck out from the plan of the lessons, and the so-called object-teaching took their place. Pestalozzi, in his strivings

to seize upon the truth, did homage to the thinking exercises, and once, it is said, passed six weeks with the children musing over a hole in the carpet. Later, as the importance of nature as the best teacher disclosed itself to him, he set up (see "The Mother's Book") the human body as, according to his view, the nearest and ever-present object-lesson to the child.

The body is certainly the nearest material object to the child, but it is not the nearest material for object-teaching. Does not the child direct his eyes first to things around him, to furniture, plants, animals, &c., before he directs them to his own person? to colors and forms rather than to his limbs and their movements? Not merely the object in itself, but the application of it in pointing out and naming the different parts of the body, a mere mass of names, the situation of the different parts and exclamations of wonder about them, the connection and use of the limbs, &c., is not a lesson conformable to nature. If Pestalozzi's scholars repeated — the mouth is under the nose, the nose is over the mouth, and similar remarks, the material gain for the children must have been like that of the peasant when he threshes empty straw. The mistake of that experiment time and progress has swept away. Pestalozzi's scholars soon went on in a more natural manner, and struck out the following sequence: schoolroom, family, house, house-floor, the sitting-room, the kitchen, the ground, the cellar, the yard, the habitation, the city, the village, the garden, the field, the meadow, the wood, the water, the atmosphere, the sky, the season, the year and its festivals, man, body and soul — God.

Others endeavored to add essentially similar material in the course of the year. This instruction in and from nature, which developed continually into thoughtful intuition and intuitive thinking, and unfolded the power of speech in every aspect, from the simplest forms up to poetical ones and to song, — in short, which took captive the whole child in his intuition, his thinking, feeling, and willing, and enticed him to self-activity, seemed to certain inspired pupils of Pestalozzi to be materially and formally so important that they declared a special place for it in their plan of instruction to be quite insufficient, and that it was the all-important CENTRE and support, with wholesale condemnation of the material aim of reading and writing in the first school-year. With object-teaching as the common foundation, drawing, writing, sounding the letters (*lautiren*), reading, declaiming, singing, exercises in grammar and composition, geometry, arithmetic, domestic economy, natural science — up to religion, were to be developed in a natural way.

The Vogel Schools in Leipzig have sought to realize these high ideas.

It must indeed be confessed that these ideas can be realized in the hands of a teacher who is furnished with rich pedagogical experience, who has a profound understanding of his mother-tongue in grammatical and æsthetic relations, and who, above all other things, has preserved his childlike disposition. Such a teacher will succeed in reaching this summit of educational art founded on the great law of human development from unbroken unity up to the unfolding of principles into their reunion in a still higher unity; and he will, in all probability, do more in the two first school-years to bring the children farther on, to lay a wise and correct foundation of



culture, than if he began according to the old practice, with separate branches of instruction from the first hour. But whether it is possible to fix the central point in a series of normal words, which, planned on a one-sided principle, are yet expected to serve the most varied principles, is more than questionable.

One of the most important testimonies to the place and value of object-teaching, is Grassmann, who, in his "Guide to Exercises in Speaking and Thinking," as the natural foundation for the sum-total of instruction, confesses himself friendly to this high culture. He says: "The first exercises in language must be in conversations, which are to make the children acquainted with the things of the external world, their properties, their relations and connections, and lead them to receive this outward world correctly into themselves, to portray it again, to shape it, and to make an inward representative world of it which will exactly correspond to the outer; also to guide them to readiness in speech, especially upon the objects of the senses." In later times, Richter (of Leipzig) has described this standpoint in the most striking manner in his prize treatise upon Object-Teaching.

Testimonies have likewise been given to the opposite view. Based upon the predominating formal aim of object-teaching, together with the suggestion of postponing the material aim of reading and writing, and the duty and right to handle every subject and to strive at every step for the whole in the quite antiquated maxims of the word method and the cultivation of the memory, they have not merely left out the object-teaching to this extent, but have stricken it especially and wholly from the programme of lessons, and have tried to prepare the same fate for it as was decided upon for the abstract exercises in thinking.

For two decades has resounded from that side the saying: no independent object-teaching but in connection with the reader.

Reasons:

a. The object of observation (*Anschauung*) and conversation upon it is for the most part too prosaic to the child's circle of thinking and ideas to give any exciting elements of knowledge.

b. The artistic systematic treatment of objects, and the specialties to be sought out in every individual thing, (size, parts, situation, color, form, use,) is a torment to children and teachers.

c. The desire that children should already speak upon whole propositions is opposed to the way and manner in which backward-speaking children improve and enrich their speech. They need in the beginning more *single* words and expressions for things and actions which they perceive, rather than little propositions which they may repeat like parrots.

d. If we wish to help the thinking and speaking of the young, we need no special objects lying around; but the means of help and culture lie in instruction, in speech and reading, and in biblical history.

e. Our object-teaching was only an hour of gabble, a training without any special value. The judgment of another voice is: "If it was meant that the object-teaching should belong specially or strikingly only to the *earlier* years of development, or should serve only for the elementary

material of teaching, there lies at the foundation of this conception a false idea of the nature of man, as well as a false idea of what man has to appropriate for the development and nourishment of his morally spiritual nature. Insight belongs to thinking as warmth belongs to the sunlight. Where it is wanting to the thinking, the pulse-beat of spiritual life is wanting. The method of insight must show itself powerfully for the development and exercise of the mental activity during the whole period of teaching. Object-teaching is to be brought into requisition in every stage of learning."

Beautiful and true as these words sound, they are yet one-sided. Do those, then, who wish to recommend independent object-teaching misunderstand and deny the necessity and worth of teaching by intuition? By no means. Reading, writing, counting, memorizing, singing, biblical stories, are the departments of instruction of the elementary classes. It is not contradictory to unite and sprinkle in exercises in thinking, observing, and speaking, and above all to do this lovingly and with power. Yet how is it with the progressive ordering of this physical (*realen*) fundamental knowledge? Does not our object-teaching bring its order with it in the most natural manner, while the exercises in observation and in language, in this addition to the primer and the reader, have a great dispersive power, a want of design, an instability, and dissipating, of the mind?

What Völter says is scarcely more than an empty phrase: "What a pupil already knows, what is not new to him, what he learns without instruction, is not the object of his curiosity, and consequently cannot be the means of awakening his mental power."

But the object-teaching will reach several ends at once: It joins on its material to what is already known, adds something new and interesting to this material for culture, so that the mind is excited and awakened, called into activity, and its circle widened. It would be indeed a misconception and a failure if we should talk with the little ones about nothing but what they already know and have heard and felt. We would have no hold of them, it would be flat and uninteresting, and would only get them to sleep. No one would designate this as the object-teaching we so highly prize.

The famous Prussian Regulation of October 3d, 1854, expresses itself plainly in regard to object-teaching:

"Since all the instruction is to be based upon observation, and must be used as well for thinking as for speaking, it is not in place in the elementary school of a single class of abstract instruction in observation, thinking, and speaking."

Goltzsch, as the one interpreter of the Regulations, sees in object-instruction only "empty, unessential exercises in thinking and speaking, and puts in its place memory-cramming. The seizing, imitating, and appropriating of worthy and rich thoughts presented in fit material, in excellent spoken expression, with which the child must busy himself long and repeatedly, according to the nature of the thing, leads him yet unpractised in thinking, and especially the child poor in words, farther on in his thought and speech-forming than the tedious and wearisome exercises in his own



thinking upon all sorts of dry stuff which is adapted neither to work excitingly upon his thinking powers nor his feelings."

The words sound sophistical, for they seem to be directed against the long rejected exercises in thinking, while they really mean object-teaching.

The better interpreter of the Regulation, Vormann, rich in experience, restores object-teaching through a back door, when he says, "It is absolutely necessary (that is, under all circumstances) to have conversations with children to a certain extent, and of a certain kind, as they usually can neither speak coherently themselves nor understand the coherent speech of the teacher. This is because they need to be made susceptible of further instruction, whether oral or from the book. But these conversations must not be about abstractions like space and number; they must be about real objects in their immediate surroundings."

"Some cultivation in thinking and speaking is one of the first and most indispensable requisitions," says Goltzsch, thus contradicting himself, if a real instruction in reading is to be possible, and if any instruction is to answer its aim.

A methodical man, Otto, of Mühlhausen, (*Allgem. Schulzeitung. Juliheft*, 1842,) rather arrogantly allows himself to perceive that, "Intelligent exercises in observation have been organized into a certain teaching of objects, but the practical part of this is nothing else but domestic economy, natural science, geometry, counting, &c., in their elements. There is no reality in it as a particular subject. Now follow the evidence that we only see and look into, that which we have known and understood, and from that is inferred the strange assertion that it is *not* the observation, and consequently not the object-teaching, which helps to correct representations and conceptions, but *language*, and especially *book-language*."

We will let Mr. Otto take the second step before he has taken the first, and rather hold to the sayings of Göthe, the master of language:—

"I think also from out of the truth, but from out of the truth of the five senses."

"Nature is the only book that offers great things of intrinsic worth on all its leaves."

"I am the deadly enemy of empty words."

"I must go so far, that every thing must be known from observation, and nothing by tradition or name."

In gigantic proportions by the depth of his grasp above the aforementioned opponents of object-teaching stands the Bavarian school-counsellor, Riethammer; and we could make no reply to that witty censuring voice, if we did not know that in spite of all, that there is an object-teaching which, imparted with vivacity on the part of the teacher, is suited in full measure to the nature of the child, and to the material, so far as the child has relation to it; and if we had not a hundred times had living evidence how this instruction works when a skilful hand makes use of it, how the class are all eye and ear, how the children live in it, and how eagerly they look forward to these hours as their most delightful ones.

On the contrary, it makes a sad impression when this contemporary of Pestalozzi confesses to the following views:

"The only exercises in intuition, which are essential as an artistic direction of the mind in every kind of first instruction, are those on objects of the inner world, which are not like those of the outer world, independent of the mind itself, but must first be brought to view. These exercises must begin early, before the mind loses its pliability to them by the preponderating influence of the outside world; and it is, therefore, a double loss to fill up this season of formation with outside things which can offer nothing to the mind so long as it is not ripe for profound contemplation, and yet, which take up, unavoidably, such a broad span of our lives.

"Exercise of observation of spiritual subjects, as the earliest instruction, is nothing else but the exercise of memory.

"For the independent observation of intellectual subjects, that is, for intellectual comprehension of the world of ideas, the youthful mind is not yet ripe; it needs to be much more exercised first. But this exercise requires that, before all things else, it shall learn to fix intellectual objects, and bring them into view. For that, it is necessary that they become objective; they will become so when stated in words, in the expressions in which they have received form by devout and spiritual-minded men. To accept ideas in this objective form, is called, bringing spiritual subjects to the intuition; and in memorizing such expressions, the problem for the beginning of instruction is consequently solved."

It is only astonishing to us that Riethammer does not propose for this process of objectiving (of bringing spiritual subjects to the intuition) the language of the republic of letters, Latin, as was the custom a hundred years ago. A compromise is no longer possible here.

The memory-cram is to solve the problem of a natural educational instruction. The word "method" is to be mind-forming; mechanism and death are to be called life!

Ratichius, Comenius, Franke, Rousseau, Basedow, Rochow, Pestalozzi, have lived and striven in vain.

"Hold fast what thou hast, that no man may take away thy crown," says Scripture; and object-teaching is such a crown.

But to take the medium between the extremes is our task.

We cannot follow the idealist of object-teaching so far as to grant him, at once, the exclusiveness he desires for this foundation, because the pedagogic endowment, presupposed for its success, which extols the handling of the material to the point of *art*, is found only *in* the rarest cases; and also, because we must take into account the demands of parents and relatives upon the schools. For, in the very first school year they follow the development of the child with disproportioned interest, and base the measure of their judgment upon his progress in reading, writing, and arithmetic. Still less will we reject all object-teaching, but will demand for the sake of its personal aim, that it shall be made the underpinning, and retaining the principle of the intuitive method in all domains and with all kinds of material, and the handling of all the branches of instruction, as of an organic whole, that it shall be intrusted, at least three or four times a week, for two hours at least, not to the hands of the youngest, most inex-



perienced teacher, man or woman, but to the most skilful, practical, and experienced.

To this view of ours the majority of the schools in Germany, at this period, close their eyes and ears.

The more the material for the exercises in observation and language in the first school years is selected in reference to the most childlike demands, and the more adapted to their minds, the more exciting to independent action are the exercises, the more will the child show earnestness in observing, and the better judgment will he form about things, circumstances, appearances; the more likely will he be to judge correctly how and what they are in themselves, and what connection they have with life itself. The endeavor should not be to urge the children into all kinds of physical knowledge in a dry and meagre manner, but to enrich them with such knowledge whose ample material for the purpose of instruction leads to good strong fundamental principles. These should be wisely limited (the introduction into all possible physical knowledge being kept in view), as a check upon vague and confused wandering.

Instruction gains in contents and value when it handles in good order a worthy, comprehensive, and able material, and rises into independent object-teaching in the first school years.

*Different Kinds of Intuitions for Object Teaching.**

1. *Sensuous* intuitions: not given merely mediately through the senses, but immediately; outward objects.

2. *Mathematical* intuitions: representations of space, time, number, and motion; also belonging to the outward world, not directly given by the senses, but mediately.

3. *Moral* intuitions, arising out of the phenomena of virtuous life in man.

4. *Religious* intuitions, arising in the nature of man, whose sentiments relate him to God.

5. *Æsthetic* intuitions, from the beautiful and sublime phenomena of nature and human life, (including artistic representations.)

6. *Purely human* intuitions, which relate to the noble, mutual relations of man in love, faith, friendship, &c.

7. *Social* intuitions, which comprise the unifying of men in the great whole; in corporations, in community and state life. The school cannot offer all these subjects of intuition according to their different natures and their origin, for it will not take the place of life; it only supposes them, connects itself with them, and refers to them, but it points them out in all their compass, occupies itself with them, and builds up with them on all sides the foundation of intelligence.

The *sensuous* intuitions relate to the corporeal world and the changes in it. The pupil must see with his own eyes as much as possible, must hear

* We here add a beautiful resume of the intuitions as they were given by our old master Diesterweg in answer to the questions: "What intuitions? What shall we awaken? Out of what fields, whence, shall they be taken?" "Let us look at the different kinds," he says; "let us enumerate them."

with his own ears, must use all his senses, seek out the sensuous tokens of things in their phenomena upon, under, and above the ground, in minerals, plants, animals, men and their works, sun, moon, and stars, physical phenomena, &c.

The *mathematical* intuitions are developed out of the sensuous by easy abstractions lying near at hand; the representations of the expansion of space compared one with another; the things of time one after another; the representations of number — the how much; the representations of change in space, and the progression of the same. The simplest of these representations are those of space; the rest become objects of intuition by means of these, by points, lines, and surfaces; in arithmetic, for example, points, lines, and their parts are the material of intuitions.

The *moral* intuitions come to the pupils through their lives with their relatives, or in school through school-mates and teachers. These are naturally *inward* intuitions, which are embodied in the expression of the countenance, in the eye, and in the speech. The pupil's personal experience here, as everywhere, is the chief thing. Happy the child who is surrounded by thoroughly moral, pure men, whose manifestations lay in him the moral foundation of life. The moral facts of history are pointed out to him by the teacher in a living manner, by means of the living word of the eloquent lips and the feeling heart.

To *religious* intuitions the child comes through the contemplation of nature, its phenomena and beneficent workings; through the piety of his parents, the commands of the father and mother; through the contemplation of the community in the house of worship; through religious songs in the school; through religious instruction and confirmation in the school and church; through religious-minded teachers and pastors; through biblical stories, &c.

Æsthetic intuitions are awakened by the sight of beautiful and sublime objects of nature (stars, crystals, sky and sea, rocky mountains, landscapes, storms, thunder-showers, flowers, trees, flowing rivers, &c.), and of objects of art (pictures and picture galleries, statues, gardens, products of the poetical art and of human speech). We can classify their specific differences, calling them moral, æsthetic, &c., but I hold it better to place them in one category. The strong moral law, equally binding upon all men, is not included in this field, for its contents cannot be unconditionally required. That belongs to the *free* beautifully human development which is dependent upon conditions that are not attainable by every one.

The so-called *purely human* intuitions are furnished by the nobly-formed human lives of individual men, whose characters proceed from the strongest conceptions of morality and duty, from sympathetic affections, friendship, love, compassion, and loving fellowship, and other shining phenomena of human life as they are met with in the more refined development and culture of lofty and pure men. Happy is the child who is in their sphere! If the home has nothing to offer in this respect, it is difficult to supply the want. Let the teacher do what is possible by the hold he has upon the school and by all his own manifestations.

The *social* intuitions, that is, the social circumstances of men in a large



sense, are determined for the child by the manifestations of the community in the schools, in the churches, in the assemblies of the people, in public festivals, and especially by the stories in which the living insight of the teacher into the life of states, peoples, and warlike communities defines to the scholar the best living representations of great deeds.

Our early state's life, which was domestic, not public, was an obstacle to the growth of these intuitions, so important to development. How can he who has experienced nothing, understand history? How can he who has not observed the people, make a living picture of its life? Small republics have a great advantage in respect to the observation of public life and patriotic sentiment. Words, even the most eloquent, give a very unsatisfactory compensation for observation. The year 1848 has in this respect brought most important steps of progress.

Prominent above all other considerations is the importance of the life, the standpoint, the intelligence, the character of the teacher, for laying the foundation of living observation in the soul, in the mind, in the disposition of the pupil. What the teacher does not carry in his own bosom, he cannot awaken in the bosom of another. It can be compensated by nothing else, if there is failure in him. The teacher must himself have seen, observed, experienced, investigated, lived and thought as much as possible, and should set up a model in moral, religious, æsthetic, and purely human and social respects. So much as he is, so much is his instruction worth. He is to his pupils the most instructive, the most appreciable, the most striking object of observation.

The Immediate Aims of Object-teaching.

Thus far we have considered object-teaching in its relations to teaching in general. Now we must turn our attention to its immediate aims. 1st. Object-teaching may be made the special means of training the senses. Such teaching would consist of exercises in observation, in order to develop the latent strength of each sense, that of the eye in particular. 2d. The chief aim of object-teaching may be to develop forms of observation and the laws of thought. These exercises we may call exercises in thinking. 3d. Object-teaching may have for its main purpose the development of language, and all the lessons therein may be exercises in speaking and writing. The proper thing to do is to unite sense-training, thinking, teaching, and language exercises, and work them together, — the great aim of object-teaching. The training of the senses lies at the foundation of all, and must be made the chief means of all teaching.

But it must be conceded that an intelligent guidance to right seeing and hearing is a wonderful help.

Thousands have eyes and see not; ears, and hear not. Thousands go through a museum and come out none the wiser. They have in fact seen nothing, because they have not intelligence. Observation without representations and conceptions remain blind. Real exercises in observation without exercises in thinking are an impossibility. On the other side, exercises in thinking must work injuriously rather than usefully if they have not found in living observation a fountain of unconquerable interest.

And since it is a striking fact that no representation, no conception exists without a word, since we cannot think except in language, thoughtful observing and observing thoughtfulness, in connection with a continuous development of the mother-tongue, is the chief aim of object-teaching.*

To this aim, as soon as a child is able to write down a proposition, also to confirm to some extent what is expressed, which must be reached toward the end of the first school year, two subordinate aims are allied:

1. Preliminary exercises in grammar in the systematic use of cases, of prepositions, and of adverbs of time and place, but above all of word-formations.

2. Exercises in composition by writing down little groups of propositions connected according to the sense.

II. THE METHOD.

The chief laws of the method are:

1. *Instruction by actual inspection.*

Life wakes up life. The real object is therefore to be shown before the picture of it, (if the secret of life does not work so attractively that the instruction becomes impossible; but in the case of living animals, a living stork or dog in the schoolroom abolishes the possibility of instruction, for the interest of the children is so powerful in the life itself that it does not objectivate the individual thing, which is thus forgotten.)

Among pictures, the model of the drawing takes the precedence; among the drawings, the color of the shading; and these again are brought out by the linear drawing.

Every object that is spoken of, and all their relations must stand out clear and defined before the outer sensuous and the inner mental observation (or inspection) of the scholar, and on that account must be advanced from the real, sensuous, to the inner abstract inspection.

There is nothing more aimless than object-teaching without actual observation (inspection). The instruction can first bear justly and correctly the name of object-teaching and of the intuitive quality, when it is based upon the actual observation (inspection) of things or relations. What many words and long definitions will not effect, will be effected by immediate observation (or inspection).

Object-teaching, therefore, needs the best use and application of the *material of observation.* The kindergarten justly uses little staffs, sticks of various lengths, cubes of various kinds of wood, building boxes. The teachers of the lower classes in the elementary schools do right to show various objects, models made of wood or paper, plants in nature, or colored pictures of animals, plants, and human productions. Such apparatus for observation works in the most favorable manner upon the development of the children. In many ways the principle was good in the early object-teaching, but the observation defective; they took care to impart knowl-

* We turn wholly away from the little speaking-exercises which figure as a part of the first instructions in reading, and have only the outward aim of making clear and distinct, individual sounds, and cannot therefore argue with Luben, that object-teaching and the teaching of reading should form an undivided whole.



edge, but made too many words, and neglected the apparatus. Since all recognition or understanding of things proceeds from observation, is founded upon incentives to it, upon perceptions and inspection, and in the mental work already proceeds from observations gained, it is above all things important that clear and correct observation be attained by means of real things. An object-teaching without apparatus for observation is like a house without a foundation.

Instruct by means of observation while you are aiming at the waking up of the inner sense. As soon as you have attained a little whole, within an hour, convince yourself of the condition of the observation (or inspection) thus gained, before you put away the object or the picture of it, in order to let the child re-produce what he has gained.

2. *Go from the easy to the difficult.*

a. Then, from the known to the unknown, from the near to the distant.

Go on and add something to the observations which you know the child has made, and when you have united all these, widen the image as fast as the comprehensive power of the child will allow you to do so. It must not be a question here of setting up a special way as a generally desirable one. Whether one places *the room* in the foreground, and passes out from the schoolhouse, in ever wider circles up to the sky, with the sun, moon, and stars, or whether one looks upon the year, with its phenomena, as the nearest real thing, and adds to the changes of the seasons the material which nature and culture offer, it is all the same; both may be excellent; everything depends upon the handling.

b. Go from the simple to the complex; then from single objects to two and several, that the acts of comparison and discrimination may come into play. Then let more objects come into the group. Groups form at last a collected image.

Go also in language from the simple to the complex; from naked proposition to the widened, connected-compound, abbreviated propositions, &c.

c. Go from the concrete to the abstract. Proceed from the contemplation of the sensuous signs, before you draw upon the higher laws of thought. Do not apply foundation and consequence, or even condition, if cause and effect have not previously been made clear.

Go first from the *real*, then from the *possible* and *necessary;* first the individual thing, then the *particular* thing, then the *general* thing.

3. *Give in each hour, if possible, a little whole in contents and form.*

Work out every lesson in writing, for only so can you satisfy this kind of instruction in which contents and form are equally important and must develop themselves symmetrically; thus only can you know to be perfected what you have already given, what you are now giving, and what you wish to give next; then this instruction, like no other, will show you its formative reaction. But be cautious not to overstrain the child in your strivings to round off and complete his power. Instruct according to the nature of the material, but instruct also according to the nature of the *child.*

4. *Use poetry in the service of this instruction.*

An infinite number of the most beautiful poems offer themselves as if spontaneously, as flowers of contemplation. You will in years have the

richest variety ; and do not forget, when you lay this instruction before yourself and build it up *as a whole*, that it is poetry which seizes and ennobles the man — *the whole man*.

5. *Use conversation.*

As to the outer form of the method, no instruction offers so much scope for exciting richly compensating conversation as this. Obviously, as in every catechism (Socratic method), there is given back, from sentence to sentence, a clear group of well-arranged observations, in the most naturally connected principles possible. Thus the teacher has the richest opportunity to introduce in a living manner, from-time to time, little poems and stories.

III. IMPORTANT WRITINGS AND AIDS FOR OBJECT-TEACHING.

1. *Easy Directions for Intelligent Instruction in the German Language, including Speaking, Drawing, Reading and Writing, Observation by Inspection and Understanding.* By W. HARNISCH. Breslau, 1839.

This pamphlet, which is specially a guide to the first instruction in language, belongs here, because it at the same time contains exercises in observation and speaking. The first section of the second part treats of them: — 1. The beginning of this instruction; 2. To know and to name objects; 3. The counting of things; 4. The parts of things; 5. Color; 6. Form and situation; 7. Size; 8. Sound; 9. Feeling, smell, and taste; 10. Prime material of things, circumstance, and use; 11. The arranging and order of things; 12. Cause and effect; 13. Necessity and arbitrariness, means and aims; 14. Representation and sign; 15. Surroundings and relations; 16. Summary of the foregoing in one whole.

The author's view of the value and place of this instruction may be seen in the following remarks:

"The exercises in observation contain not merely many germs, which may develop into godliness (religion), but almost the beginnings of all other objects of instruction; they form the roots of instruction. Thinking especially cannot exist without them, and without thinking there is no instruction in language properly so called. The exercises in observation must there, as everywhere, take the precedence of exercises in thinking and understanding.

"Exercises in thinking and understanding without exercises in observation are plants without roots. We see this in common life. For the more man has seen and experienced, the more all-sided are his thinking-powers; and all exercises in understanding which have proceeded only out of the forms of the understanding without insight or reality, we are accustomed to call by the contemptuous name of *school-wisdom*."

2. *Guide to Exercises in Thinking and Speaking as the Natural Foundation for General Instruction; particularly for the First Instruction in Language in the People's Schools.* By F. H. G. GRASSMAN. With three Copperplates. Second edition. Berlin, 1834: by G. Reimer.

This is a desirable treatise "upon the natural treatment of instruction in language in the people's schools; and upon its connection with the other subjects of instruction in these schools." We point out the chief thoughts, as far as they touch upon our subject.



Reading is not to be the first or beginning of instruction in the school. The objection to this beginning is based upon the aversion which children have to learning their letters. Nature has decreed that in the first years of life the child shall receive and picture to himself the outer sense-world, and that the inner spiritual life shall be awakened by occupation with sensuous things, till the time comes when this inner spiritual life and impulse shall be itself the object of contemplation. This development by means of the outward world has not ended when the child enters the school.

The inner world of representation needs an outer world in which it may embody itself — language or speech. The representation pictures itself outwardly by means of the word, and thereby becomes a communicable representation, and this representation first attains thereby its definite, perfected existence. By means of language, the child arrives at the intelligent recognition of the objects around him and of their relations to each other.

Writing is a picture of speech, and by this (indirectly) a picture of the inner representative world of man.* So as man is to learn to know the prototype earlier than the image, especially if there does not exist between the two a natural and necessary, but an arbitrary connection (our letters are to be looked upon as signs arbitrarily chosen), the child must first learn to speak before it learns to read. If we connect this with what has gone before, it follows that:

The first instruction in language must consist of conversations which make the children acquainted with the things of the outward world, their properties and mutual relations, and give them the opportunity to learn to speak of them correctly, intelligently, and significantly.

These exercises in thinking and speaking are to be the common trunk from which all other objects of instruction are to branch out as twigs. In regard to the material, it must contain the elements of all the single objects of the instruction; in regard to form, it must be so arranged, as far as possible, that the children shall learn not merely parts of speech, but all kinds of words, and these in their various forms, inflections, derivations, and combinations, and in an easy way. The language itself must not be an object of contemplation, but a collection of words must be made, out of which in future the general rules and laws of the language can be developed.

In the arrangement of the material, the progress must be in regular steps from the nearer to the more distant; from the known to the less known, and from this to the quite unknown; from that which falls directly upon the senses to that which is first found by the help of the accompanying activity of the understanding.

If the instruction in reading and writing goes side by side with this from the first entrance of the children into the school, one hour a day, or from three to four hours a week, should be devoted to this object-instruction. CONTENTS: 1. Names of things; 2. Whole, and parts of the whole; 3. Number of things; 4. Place, position, attitude; 5. Light, color; 6. Form; 7. Size; 8. Direction; 9. Sound; 10. Perceptions by feeling, smell, and taste; 11. Rest and motion; 12. Connection of things; 13. Time.

The whole is brought out partly in a catechetical way, partly by prin-

c'ples, which are to be discovered by the developing conversation. This is a model work and a master-work, — actual head-work, the most advanced course of teaching-exercises in observation and experience to be found in our literature (of the present time). No teacher should be without it.

But whether the whole can be carried out in the elementary school, as the majority of these schools now are, we doubt; indeed, our verdict is against it. There must be rarely favorable circumstances secured, if a teacher, as the Professor hopes, shall be able to carry the child through this course by the end of the ninth year of his age. We must apply the wise view which the author makes apparent for the carrying out of his opinion upon instruction in language, and also upon these exercises in speaking and thinking. He says: "Many weighty and well-founded recollections and doubts recur to the mind, which, in view of the reality of existing relations of life, and of prevailing and dominant customs, opinions, and judgments of the present generation, may easily be advanced, and are well known to every practical schoolman. No one can feel it more keenly than I do, or know it better than I do; as it is on account of the well-founded existence of such recollections of long standing that I require, before the introduction of this plan, the condition that it shall be freed from all the limitations which arise out of the present condition of things."

But with full conviction we agree with the following opinions:

"In view of the plan which we introduce, it is of the highest importance that we carry in our souls an ideal of every occupation which one has to execute, of every office which is to be filled, how it should be done, and how it would be done, if every hindrance and disturbance were out of the way, and if every power which is brought into play worked as perfectly as it can by virtue of its nature. To let such an ideal enter wholly into life as its guide, rarely ever happens, since the reality of life meets it at every step and on every side, limiting and destroying its influence; yet the strivings of those who wish to better things must have their roots in the ideal, and must find in it the goal of their activity. For whoever carries it within his breast, and seeks to approach it more and more, as far as circumstances and relations permit him to do so, takes care so to arrange and form every individual influence that it may correspond to the image before him, and thus prepare for the future presentation of the whole, and he seizes every opportunity to form in others the correct view of this subject. He thus brings insight and skill into all his acts, while he who has not such a goal before his eyes cannot, with all his best efforts, and the most indefatigable industry, demand the best thing of himself, and often loses it."

This course of instruction is to be contemplated as such an ideal for the elementary schools in general. Would that the teachers might comprehend it in its essence, and approach it in fact and truth! The most earnest study of this work is just what is needed for the elementary method.

But for those teachers who are obliged to limit themselves to a less thorough course of thinking and speaking exercises, we recommend the following works (certainly with a few exceptions) of Fuhr & Ortmann. On account of the necessary attention to the existing state of things everywhere, with rare exceptions, we have placed the aim and the standard of



these exercises lower, in order that the attempts made to realize them shall be really successful.

3. *Instruction in the Little Children's School; or, the Beginning of Instruction and Formation in the People's Schools.* Fourth improved edition. Bielefeld, 1845. Published by Belhagen & Klasing.

This pamphlet proposes a course of instruction: (1) which is throughout practical and easily applied; (2) which chooses its material out of the immediate surroundings of the school-children, and avoids all costly and foreign apparatus; (3) it is worked out with the utmost clearness and perspicacity, so that it will easily enable every teacher to introduce the exercises in observation and speaking into the school.

Contents of the First Section. Knowledge of Objects in the School-Room. — 1st Exercise: Naming and describing these objects. 2d Ex.: Comparison and discrimination. 3d Ex.: Contemplation of definite bodies.

Second Section. First Elements of Natural History and Domestic Economy. — 1st Ex.: The human body. 2d Ex.: The plants of the home garden. 3d Ex.: Domestic animals. 4th Ex.: The house. 5th Ex.: The dwelling. 6th Ex.: The elements.

Third Section. Preliminary Exercise in Drawing and Writing.

Fourth Section. Instruction in Reading.

Fifth Section. Beginning of Arithmetic.

Sixth Section. Beginning of Instruction in Singing.

Seventh Section. Exercises in Memory or Tunes for Head and Heart.

Eighth Section. Furthering Instruction, and School Aims in general.

The individual exercises are offered not in the catechetical, but in a more familiar form; methodical remarks, hints, and views are given in them.

In consonance with the above-mentioned didactic rules, the objects are not to be treated according to the common conceptions of size, form, color, number, &c., but every subject according to its own peculiarities, or elementarily, or, as Herr Grübe says, organically. (See Grübe's Inst. in Arith.)

4. *Methodical Guide for Exercises in the Cultivation of Language in the Lower Class of the Elementary School.* By C. G. EHRLICH, Director of the Seminary of Soest, in Nassau. Second improved edition, 1839. Fr. Heischer, in Leipzig.

The author shares with others the view that reflection and the art of speaking must be awakened and stimulated *specially* in the lower class of the elementary school, since the neglect of a deep, firm foundation for it during the whole school season can never be made good afterwards; but he differs from other writers and teachers upon the subject in thinking that the exercises in speaking should be exercises in the language itself. Authors before mentioned give precedence to exercises in speaking, observation, and thinking, and postpone those in language, but employ the thinking and speaking powers upon the materials of the surrounding world. Herr Ehrlich also agrees in this when he adds his exercises upon the immediate experiences and observations of the child; but he takes into consideration in this the knowledge of language, in what way will become clear when we

point out the chief contents of his treatise, and sketch the characteristic signs of this treatment of the material. The book is divided into two parts, the theoretical and practical.

First Part. Aim and requisitions of the exercises in language in the lower class..

Examples:

(1) The elementary school is to rise up from below.

(2) Exercises in language the special means.

(3) Extent of the same.

(4) Comparison between the conversation of the mother and the teacher.

(5) Chief requisites of such exercises: *a*, Course of teaching, and of some material; *b*, Preface to the conversation; *c*, General choice of the material; *d*, Language of the teacher; *e*, Superintendence of the conversation; *f*, Means of exciting emulation; *g*, Outward arrangements.

The knowledge of the forms of speech (in a practical way) in which it is brought to the consciousness of the children, leads the author into the consideration of the contents and order.

He gives his view in the following precepts, which are worth considering:

First. "If you lead the child to thoughtful *seeing*, you do much more for him than if you bring him forward in reading and writing. His reading and writing without thinking are worthless. Men make the least use of these arts" (is it not so?) "but *a really seeing eye, a really hearing ear*, and *a thinking mind*, every one needs every moment of his life." (Does it injure thousands, nay, millions of men to read?) "1. Because they do not use this art very generally in life, or they unlearn it again even when they have once learned it in the regular way. 2. Because the books which are put into their hands contain much that is useless, much that is untrue, distorted; obsolete views, superstitious opinions, &c. Hence there are regions in Germany where learning to read is of questionable advantage; for it may be used for the planting and sustaining of superstition and similar perverseness." (Why not also for the destruction of the same; and why does Catholicism strive against the common-school law?) "For it is not by reading that man cultivates himself. It depends upon *what* he reads, upon his capability of reading with understanding."

Second. "The effect upon the cultivation of the mind of learning to speak is very clear, for the following reasons: By knowing the names of things, and of their properties, the attention is often for the first time drawn to the things themselves. In the same manner, also by the varieties of the names to the varieties of the things; for instance, the different kinds of the color of green — grass-green, mountain-green, apple-green, finch-green, bottle-green, bronze-green, sea-green, &c. Also, by means of language our attention is drawn in early childhood from lower to higher conceptions, (for instance, 'The goose is a bird.') By naming these, we hold firmly in the mind representations and conceptions of things, and learn to think in language."

Second Part. This portion of the book is the most important, viz.: *The Examples.* (1) Conversations with children from six to seven years of

age: two conversations with new-comers; the surroundings in the school-room; handwork; the kitchen; domestic animals; words of endearment (diminutives); abstract conceptions; single verbs.

(2) Conversations with the whole lower class, or with children from seven to ten years. Preparation of the teacher for exercises in speaking.

These conversations are rich in instruction: 1. Because they are so communicated, not as if they were written out before the hour, but as if they were really held in the school of the seminary by the author. 2. Because they are to be looked upon as a model in a wide sense of the word (not like the asses-bridge, to be used slavishly). Herr Ehrlich is a master in conversation with children. Therefore this book is a gift to be thankful for. Having proceeded from the very soil of the school, in the strongest sense of the word, the teacher can learn from it how to make living and instructive conversation with children, since an old master has done it before him. Remarks which join the single examples unite the second part of the book with the first, and the results following each talk given in a review show what should be reached in the single talks.

The author believes, as we do, in the use of signs. A wave of the right hand means that *all the scholars shall speak*; a circular motion with the left hand (a zero) *a full answer*. To wink means *repeat the whole*. We hope the reader will not consider these as puerilities.

We are sorry that want of space forbids us laying before the reader one of these instructive conversations, with all its outward and inward introspections; but we recommend this thoroughly practical treatise.

5. *Guide to the Principles of Education and Instruction.* By DENZEL. Third Part, First Division, First Course: Object-Teaching for Children from 6 to 8 Years of Age. Stuttgart: Mezler, 1828. Third edition.

The distinguishing or discriminating character of this course consists in the author's connecting the religious with the material and formal points of view, that is, the exercises in observation or introspection have the distinct aim of undertaking to develop the religious consciousness. The author's caution and circumspection are well known.

6. SCHLOTTERBECK: *Theoretical and Practical Handbook for the Instruction of the First School Year. For Teachers and Female Educators just beginning.* 1. Domestic Science in the First School Year. 2. First Instruction in Language, Reading and Writing. 3. Exercises for the Cultivation of the Senses. — Wismar, Rostock, and Ludwigsluft. Publication house of the Hinstorff bookstore. 1868.

We have here a work of great industry, arising out of a deep interest in the cause. Just on account of its one-sidedness, it has an effect upon the present time. It follows Schlotterbeck in recommending "gymnastics of the senses" for the people's school, and at the end the "introduction of Frœbel's kindergarten into the elementary classes." The views taken from Schlotterbeck are the following:

1. The chief aim of object-teaching is the cultivation of the senses and of formal nature.

"What object-teaching has hitherto striven for is not to be reached by

the means of the exercises proposed. It is only exercises of the senses, which are designed to give them a greater perfection for the correct comprehension of the outward world, and to assist the mind of the child in its development through its perceptions.

"The cultivation of the senses is to strengthen and support the whole instruction by giving efficiency to the organs of observation, and by the reception of new observations in the child's mind."

2. Object-teaching must move in the field of the world of the senses, and adjust it.

3. For this aim the objects must be brought to the children's view in their naked reality, and be treated objectively throughout.

4. The representation of the object observed must also have its rights. It gives the best proof of the correctness of the comprehension of it.

5. What has been observed can be represented by language.

6. What has been observed can also be represented in a plastic form.

7. By the cultivation of the organs of the senses, and by the plastic representation of the object, more is done for widening the child's circle of representation than by the most searching exercises.

8. Therefore, we desire to have cultivation of the senses in the school, and for the elementary class in especial, first, a yearly course of from four to five hours a week, which we designate by the once common name of object-teaching. After that time let it cease, not because the cultivation of the senses is then looked upon as perfected, but because it can be carried on at home, and the further instruction in the school must undertake wider culture.

9. Object-teaching does not exclude exercises in language; but these must not be the chief aim.

10. Object-teaching need not be looked upon as the foundation of instruction in physics.

11. Religious knowledge, so far as it allows itself to be mediated by observation, does not belong to the domain of object-teaching. Object-teaching must be allowed to take the precedence of the religious element as little as of the instruction in language or natural science. It must move according to its nature on the domain of the sense-world, and fails wholly in its aim if the religious element is not the chief object.

12. Object-teaching must not aim at clothing the material in a poetic form. "This would stand in direct opposition to its aim. By object-teaching the comprehension of the world of sense is indirectly imparted, the correct relation between cause and effect, foundation and superstructure, life and death, is established, therefore the objects must be brought before the child in their naked reality, and be treated objectively by the teacher throughout. The living sense of the child will lay in poetry of itself, and abundantly enough where the ripened understanding sees only dead and cold material. Real poetry lies in nature itself, and is therefore given out by it at the same time with the objective comprehension."

The course of teaching planned on the above principles is divided into three sections:

1. Cultivation of the eye by the color, form and position, size and distance, of bodies.



2. Cultivation of the ear by exercises in time and hearing.

3. Cultivation of feeling by direct exercises in the cultivation of the senses of touch and taste; and by exercises for attaining a greater security and solidity of the body, namely, by strengthening the limbs.

This treatise is in quite the spirit of Frœbel. The author plans the exercises which Frœbel had chiefly intended for the kindergarten for the first school-year of the elementary class. They are as excellent for the kindergarten, where they have proved themselves so well adapted for the cultivation of the senses and the development of the mind, as they are out of place in the school. Here the ground-principle must be firmly established; *the culture of the senses must be aimed at with suitable material.* To aim at merely formal culture lies outside of it. What cultivation of the senses is to be reached in the school must come out of the contemplation of the objects of the object-teaching, primarily out of the contemplation of natural bodies. From them the child learns their "colors, forms, and varieties," and every intelligent teacher goes back from this to *ground colors* and *ground forms.* By the "quantities" the instruction in arithmetic makes known the theory of forms and the instruction in drawing. For "cultivation of the eye" the instruction is given by writing, drawing, scientific, geographical, and mathematical observation; for "cultivation of the ear," instruction in speaking, reading, and singing; for "cultivation of the hand," writing, drawing, and handwork. Hence it happens that a great part of these exercises in our full school classes are not practicable, as, for example, the coloring of pictures, the cutting of paper, the building with cubes, the plaiting with strips of paper, the folding of paper, the pricking of figures, the clay work, whittling of wood, the observation of forms of things at different distances and in different positions, &c. It is impossible for a teacher to watch all these exercises, and prevent the dangerous use of colors, scissors, knives, pricking-needles, &c.

Besides this, the author places little value upon the spoken statement, but would use the exercises in language chiefly for the instruction in reading. But if the object-teaching is to sharpen the senses, and thereby excite the attention, it must also assist the development of language. Observation enchains and quickens the thinking power, and brings the judgment to the tongue, which fastens the same in a word. When the children have been accustomed by the object-teaching to see sharply and precisely the things brought to their *contemplation* and description, and, where the opportunity offers, also to hear distinctly and feel strikingly, the school certainly offers all it can to satisfy just claims.

But the author is of the opinion that salvation lies only in Frœbel, whose play-school must go into the people's school. We can look upon this only as a pedagogic error. For the gymnastics of the senses, life must do the best, not the school-room with its bare walls. Finally, why shall we not use the tongue and the nose as chemistry does? At the Vienna Exposition we really saw a whole series of innocent, variously smelling, and tasting, apparatus for object-teaching, designed for the elementary school.

We cannot recommend the work for the object-teaching we defend, however dear it may be to Frœbel's scholars, who will find much in it that is stimulating.

7. *Theoretical and Practical Handbook for Object-teaching, with particular reference to Elementary Instruction in Physics.* Frederick Harder. Altona, 1867. Four editions.

A book of such significant compass, which has lived through four editions in twelve years, must have some value. This value lies in the correct and practical observations from which the author proceeds, and which he develops into a guide systematically executed, as well as rich and various in the material offered for the instruction.

He gives the key to his work in the title. He is of the opinion that object-teaching, whose centre must be sought in physics, is not to be finished in the elementary class, and on that account adds: 1. A course which shall give, after object-instruction proper, a *second* course, also designed for the underpinning, which works out the elements of physics with the scholars who have been mentally strengthened by object-teaching (in the space of another half-year).

This course of instruction is essentially the well-known one. The author begins with the first conversation of the teacher with the fresh elementary scholars, then passes into the school with its contents, speaks of the same to the whole and to individuals, introduces comparisons of things in the school-room, passes to the people in the school, then considers the school-house and teachers' dwelling-house, the occupants of the parental house, the dwelling-place, buildings, squares, streets, inhabitants. The sections, which make the specialty of the work, treat very practically of men, animals, and the plant world, and contain a preparation of instruction in geography and natural science. The work recommends itself by specially rich and richly-suggestive material, arranged in suitable sequence on methodical principles. The author is of the opinion that this instruction stands independently, and is to be stretched over the whole school life.

8. *Principles and Course of Teaching for Instruction in Speaking and Reading.* AUGUST LUBEN, Germany, Director in Bremen. Third improved edition. Leipzig, 1868.

Lüben's writings should be intelligently studied by every elementary teacher.

The practice of the author to connect object-teaching with reading and writing is well known. Richter has energetically protested against this union, and we indorse the protest, while we think that the exercises in speaking, known to all, and which smooth the path to the sounding of the letters (*lautiren*), do not take the place of the object-teaching proper. Although the author does not consider merely the exercises in speaking, but also those in language, yet the object-teaching, which has its own aims and course, is not justly estimated.

The aim of object-teaching Lüben also discusses briefly:

1. To practise the child in correct seeing and contemplation.
2. To enrich the powers of his understanding with worthy representations.
3. To cultivate his judgment.
4. To increase his readiness in language.



Many good things are given in the examples, and the little treatise, which, on account of its authorship, is an authority in the domain of instruction in the mother-tongue, is worth reading.

9. *Object-teaching in the Elementary Schools. Represented according to its Aims, its Place, and its Means.* By CARL RICHTER. Crowned prize-work. Leipzig, 1869.

This treatise is a rich accession to the literature upon object-teaching. In a theoretic point of view it is the best work which exists upon that subject. By the ideal which Richter would realize in object-teaching, he will gain many opponents without injury to the various opinions in practice. The work should be known to every elementary teacher, although it is only theoretical. Cultivation of the senses is one chief thing with the author. Schlotterbeck seems to have excited him much. It is now generally the laudable endeavor to enlarge the material of observation for the elementary classes as far as it is practicable, although on the other side the limit can easily be passed which protects it from extravagance.

The rich contents of the book consist of a guide, three sections, and a review. The *guide* contains historical matter upon object-teaching, conception of essence of observation, relation of observation to language, and importance of observation to the mental life.

1. The first section speaks of the task of object-teaching, and paragraphs have the following titles: Condition of the Child's Mind before the School Age; the School and its First Task; Cultivation of Observation in General; Scientific (real) Culture; Cultivation of the Senses; Cultivation of Language; Moral and Religious Culture; Choice and Arrangements of the Objects for Object-teaching.

2. The second section treats of the place of object-teaching, and is divided into four paragraphs: Rejection of Object-teaching; Isolated Place of Object-teaching; Connection of Object-teaching with Reading and Writing; the Vogel-Method.

3. The third section speaks of the means of object-teaching, and treats of the position of Objects of Instruction in Nature, Models and Pictures, Drawing and Measuring.

This work contains no finished programme of object-teaching, but is a work upon that subject which cannot be read without lively interest, and which treats with extraordinary clearness the question of object-teaching, its place in other courses, and the means requisite for carrying it out. It will be of lasting use, and is urgently recommended.

10. *Object-teaching. Its History, its Place in the Elementary School, and its Methodical Treatment.* By W. ARMSTROFF. Langensalza, 1869.

This is also a theoretical treatise of the same general character with that of Richter, but not so exhaustive. It recommends itself to the teacher by its simplicity and clearness. Object-teaching is, with this author, that instruction of the elementary classes in which single things are taken from the nearest surroundings of the pupils, observed by the senses, described, and thus brought to their comprehension. It must not be confounded with "instruction by

observation." And it must not be considered identical with exercises in thinking and speaking, with domestic economy, cosmology, and useful common knowledge. All these subjects are kindred, but not in congruity.

In his statement of the historical development of this instruction upon topics, the author goes back to Luther's and Melancthon's efforts, and draws treasures from the labors —

1. Of Bacon: "Everything depends upon our never turning the eyes of the mind from things themselves and their images just as they are absorbed into us."

2. Of Comenius: "The first connection of the thing with the knowledge of language."

3. Of the Philanthropist: "The culture of the understanding must proceed from actual inspection; Physics (*Realien*) must be the chief objects of fundamental teaching."

4. From Pestalozzi: "Observation is the foundation of all knowledge."

After discussing these historical points, treatises which exclusively pursue the formal aim of development, for which the material need not be too various, he goes on to the exercises in understanding and thinking of *Perrener*, *Krause*, *Grassman*, and finishes with *Graser*, *Diesterweg*, *Wurst*, *Scholy*, and *Hamisch*, who combated the connection between the formal and scientific principle.

The mission of object-teaching is fully shown by the psychological development. It is designed to raise the observations and representations already in hand with the children into clearness, order, and consciousness, so as to help the pupils to a wealth of intuitions at the same time that they are using their senses; to excite their self-activity, and accustom them to a habit of attention; and out of the intuitions gained to develop conceptions, judgments, &c., and thereby to sharpen the understanding, put them in possession of book language, cultivate their sensibilities, and prepare them for instruction in science (*real*). As means of object-teaching the author designates, chiefly, nature, man, God. He urges original, direct observation, and only where the means for this are not present, or *in natura*, does he recommend pictures.

The treatise answers the following questions:

1. Where is the origin of object-teaching to be sought, and how has it developed itself in the course of time?

2. Wherein consists the problem of object-teaching?

3. What place in instruction shall it take?

4. By what means are the aims which it pursues to be reached?

While Richter makes object-teaching the all-ruling centre in the programme, Armstroff confines himself to Lüben's point of view, with whom object-teaching, reading, and writing, are to be united into one whole. Armstroff's work is worth reading next to Richter's.

11. *Theoretico-practical Guide to Object-teaching for Elementary Teachers and Parents.* By CARL DAMBECK, School Director. Hamburg, 1869.

A parallel treatise with Richter's, but very valuable practically.

It is divided into two parts, a theoretic, and a practical part. In the

theoretic part the author speaks of the aim, the method, the teacher, and the apparatus for object-teaching, which is with him the fundamental and preparatory instruction for the other branches.

The practical part treats of the collection, grouping, and distribution of the material. The author closes with a sketch of a methodical course of object-teaching for two years.

The first course for children from six to eight years of age groups the material for the four years which are to be used as designated.

The second course arranges the material for children between eight and nine, according to psychological development and the branches of instruction; it also serves as preparation for instruction in language, for mathematics, the natural sciences, geography, history, religion, with much reference to the capability of the children. It is hence made a material which for the greater part can be used in the middle course.

In conclusion, the author enumerates the material of the instruction which is necessary for the success of this department; namely, models, mathematical bodies, a collection of the most important coins, the measures and weights of the country, minerals, fresh or dried plants, the fruits and seeds of the most important plants, animals either stuffed or preserved in spirits, products of industry, large single pictures, black or colored, a collection of the leaves and twigs of the most important plants. The author assigns an independent place for the object-teaching, and lets reading and writing follow next. In his limitation of the subject he agrees with Richter and Armstroff; with them he assigns the place for it in the two or three first school years.

We cannot deny that the work has proceeded from a vital interest as well for the subject as for childhood, and also shows long practice. It is original in spite of the fact that the idea of spreading the use of the material over all the years given to instruction, and of holding the child in living connection with nature all that time, is not in itself new. The little work is cordially recommended.

12. *Object-teaching for the Lower and Middle Classes of the People's School.* By GEORGE LUZ. *Also Teaching and Reading Material for Object-teaching in the Lower and Middle Classes.* Wiesensteig, 1871.

The first part of the book discusses the theory of object-teaching. In twelve sections the author treats the following rich contents:

1. The origin of object-teaching, and its introduction into the people's school.
2. Object-teaching as the first and preparatory instruction.
3. Conception of object-teaching.
4. Aims of object-teaching.
5. Forms of object-teaching.
6. Opponents of object-teaching.
7. The working of independent object-teaching.
8. The annexation of object-teaching to the reading-book.
9. Characteristics of different readers for the middle class.
10. Review of the programme of instruction of the author.

11. Treatment of object-teaching.
12. Some examples of conversation.

The second part is to be the reader for the use of pupils.

The work is by a pupil of Denzel, but is distinguished by its extraordinary simplicity from the one to be noticed next, by Wrage. Not merely skill in the catechetical treatment of material constitutes the good teacher (and from pages 82 to 90 we find masterly conversations), but also his command of the material. But only he has command over his material who understands how to select it in reference to the nature of childhood; and from this author we learn to know his conceptions of a teacher, and a better could not be wished for; "*the enemy of all shams, all flunkery; the friend of simplicity, of sound discretion — in short, one who really knows the nature of childhood.*"

Of this loving absorption into the nature of childhood, the material for reading and the inculcation of principles in the infant is eloquent testimony. It is a preparatory book for the teacher in behalf of object-teaching, and a copious reader for the lower classes. The problem of how object-teaching can stand in the closest connection with the reader, and yet be independently progressive, is here solved in the happiest manner. What the teacher has hitherto observed and described, the children read after him, and thus reach two things: progress in understanding what they read, reading and repeating with feeling, and comprehension of what they have heard.

13. *Object-teaching in the People's School; or, Observing, Thinking, Speaking, and Writing, as the Foundation for Physical Studies, for Style, and Grammar.* By J. H. FUHR and J. H. ORTMANN. In four double sheets. Four sheets of Object-teaching, interspersed with Sentences, Fables, and Stories, in Prose and Poetry, arranged according to the Four Seasons. Bound in with the Object-teaching, four sheets of Exercises, in all Styles, for all Classes, after the Preparatory Class in Grammar. Second enlarged and improved Edition. Dillenburg, 1873.

According to this author, observation is the element and foundation of all knowledge; and object-teaching, pursued according to its aim, is the only instruction that can be materially and formally truly preparatory and fundamental for the collected instruction of the people's schools, which can rest only upon the firm ground of observation. Object-teaching must strive for correct observation and attention, clear conceptions, correct expression of thoughts, acquisition of useful knowledge of practical things, and cultivation of feeling. A full supply of poetic material serves for the latter purpose and point of connection.

Contents: In twenty conversations are, first, preparatory exercises offered to the teacher, which aim at exciting the feelings of the child, so that it may be confiding and animated. Then the children are led on according to the principle, from the near to the remote, by the following circles of observation: School, house and yard, garden, meadow, field and wood. In order to give the best possible intuitive foundation for physical science, the animals in the family and yard are described, so that they are understood to be representatives, or types of the one, two and four-hoofed



animals, the beasts of prey, the insect-eaters, the rodents, the fowls, doves, swimming-birds, swamp-birds, singing-birds, and birds of prey. Then follows the contemplation of trees, shrubs, and herbs.

The second part may be regarded as a complete course of natural history, and used with much benefit.

The third sheet is peculiarly of Object-teaching. The second part of this treats of the premonitions of Spring in the plant world. Walk in the garden, and naming of the things found in it. Plants; growth; (as specialties, the snowdrops, the garden violets, daisies.) Then follows a premonition of Spring in the animal world (field-larks, stork, cuckoo, the white wagtail). Then the Spring itself; (the usher of Spring is the common primrose.) At last, the fruit-garden (gooseberries, currant-bushes, cherry-trees, and damson-trees). In every lesson, the cultivation of the senses, of language, and of feeling is aimed at. By interspersed speeches, sentences, riddles, fables, tales, in prose and verse, the instruction contains the right nourishment for the understanding, the heart, and the life. A little volume is soon to follow this part, which will contain the rest of the material, so far as concerns the domain of natural history and physics, (mineralogy, domestic economy, and natural science.) The catechetical treatment of many of the lessons, lend, by their numerous suggestions, a peculiar value to the whole work. As to the rest, the author is of the opinion that the material offered in the school should not be used in a slavish manner, as it lies before the view. These materials offer much for the teacher, because they will excite him to studies and contemplations in Nature herself.

Of the first three parts of this splendid work, only the two first lie before us upon object-teaching, and the first of the exercises in style; a definite judgment of it is, therefore, not yet possible. The splendid fullness of the useful material surprises the reader, and he feels delighted with perceiving that he has to do with two teachers, who give nothing but what they have proved by long practice. Every lesson seems to be given as if the talk had been held in the class. The arrangement of the exercises in style are appropriate, so far as we have been able to look them over.

If we dared to make one criticism (snap our fingers at the authors), it would be this: It seems as if by the parallel contents of the exercises in observation and style, a certain monotony would be unavoidable in the later propositions. The pupil will rarely go farther in this field than to descriptions and stories. Pictures overtax his powers. The real mine from whence he will draw his compositions, outside of the nature that forms his surroundings, is human life, fable, parable, proverbs, universal history, and, above all, literature, with its incomparable riches. But we trust to the pedagogic skill of the authors, that they will avoid monotony, and that they will draw from their excellent material with proper judgment.

The whole work is so important, by the wealth of its contents and the abundance of its methodical directions, that every teacher ought to be acquainted with it. We are still so poor in proper apparatus for object-teaching, that we are glad to mention a book that has already found a place for itself in the world's literature.

14. *Fifty Fables for Children. In Pictures.* By OTTO SPEKTER. Gotha: Fr. Perthes.

Object Teaching and Instructions in Composition, and Pictures as an Aid to these. By SCHUMACHER, *Seminary Teacher at Brühl, and Cupper's Head Teacher at the Deaf-mute Institution at Brühl.* Third unaltered edition. Bohn, 1874.

An aid is here offered to teachers, which will remind them in many respects of what is already known. The line of the leaves corresponds to the earlier tablets of pictures by Wilke; some of them have nearly the same contents. But they surpass Wilke's pictures in naturalness of representation; some of them make almost an artistic impression. They are too small for class instruction, and in this respect are decidedly inferior to Striibing's pictures.

The above-mentioned little treatise contains much that is good upon the treatment of picture tablets; it is particularly to be observed that the authors' aim continuously at the education of the child, to coöperation in the instruction, and to his development in freedom and self-reliance; they are both enemies to all wooden examinations and catechising. On the other side we must be careful to warn the teachers not to trust too much to their capability, of being able to begin something with the pictures by a sudden leap in reference to the material, without sufficient preparation. In the little labyrinth of these intuitions, and of the appropriate forms of speech, there is no course possible without a guiding thread, but only aimless wandering.

The following hints cover the chief contents of this treatise:

1. The aim of instruction does not require that the pictures should be handled as a series.

2. Every picture contains a series of single scenes, which are united again in a determined point of view in another picture comprising the whole. When a picture is used for the first time, let it lie near, so that the glance of the child, without dwelling long upon the details, may first sweep over the whole. To this natural want of the child let the teacher attend, and turn later to the description of the single groups, which are separated from each other in the picture.

3. To keep to one picture until all the groups have been treated, is hardly necessary to be suggested. In general, it will be well, when the teacher has become wearied, to put the object-teaching, with reference to the material, and with intervals of other instruction, in the closest possible connection with the daily life and its occurrences, with the seasons and their appropriate phenomena and occupations.

4. It is necessary that the teacher, before beginning upon his lesson, should determine for himself what picture and what group he will use, that he may thoroughly investigate the picture (and as far as possible from the children's standpoint), and bring to his own mind and make clear to his own consciousness the outer and inner connection of the details represented, what is determined at the moment of going on by the picture, what was probably the action preceding, and what will follow it.

5. There will be no objection to the teachers noticing his previous study



of the picture in the closest connection with their conception of it, in conversation with the children; but he must be cautious not to make it a hindrance to the conversation.

6. In the conversation, the teacher should at first keep himself in the background as much as possible. He suggests the subject, sets the talk in motion, and leaves it to the children (?) to carry it on, guides their attention to new points of view, deepens or generalizes the comprehension of the thing. Errors of fact or logic he corrects or leaves to their correction; errors of language he must treat forbearingly, and never go so far with this as to turn the children's attention from the thing to the form.

7. With respect to the development of High German, it will speedily make itself manifest, if the teacher unites the pupils of the first and those of the second school year in the conversations upon the pictures. For the second class, a useful lesson in writing might be taken from it, after the conclusion of the conversation.

8. It is to be recommended generally, that the teacher at the close of the conversation shall make a repetition of what has been said in reference to the things lying about, and the little digressions that have taken place, and make it in such a manner that he now will say more himself, while the children listen silently, or follow, and merely take part by answering questions that may arise.

15. *Instruction in Language in the Elementary School. A Guide for Teachers, by* H. R. RUEGG, Professor in University. Berne, 1872.

This work is designed for a guide for instruction in language in elementary classes. There are the three first-school classes, according to the plan of the Berne schools. The author gives that direction to object-teaching which makes its difficulties lie rather in the cultivation of the senses than in language. Instruction in language is not with him dead, abstract exercise in thinking, but the greatest possible and most living conversations with it, and practice in it. In the lower class only the intuitive thinking and thinking intuition is considered, and everything must be kept at a distance which would lead to empty abstractions. So the elementary teaching of language is at the same time instruction in *things*, and all instruction in things at that stage is instruction in language also. There is also a stage of the progress in which the two are intimately connected; by which a root, as it were, is formed, out of which at a later stage, both subjects of instruction grow as independent stems. This intimate connection and interpenetration of both sides is Object-teaching.

The little work contains the first instruction in Reading and Writing; Object-teaching, and Exercises in Grammar; everything in the most intimate connection possible, although we could have wished it different, perhaps, in the arrangement of the Grammatical Exercises. The whole is an ingenious, wise work, and deserves a wide spread on account of the principles brought into use and applied.

RAMUS AND HIS EDUCATIONAL LABORS.

MEMOIR.

PETER RAMUS (*Pierre la Ramee*), whose life and labors present a summary view of the educational condition and reforms of the sixteenth century in France, was born in 1515, in an obscure village in Vermandois. His was descended from a noble family in Liege, which was driven away from Burgundy in the troubled reign of Charles the Bold. His grandfather was reduced to great poverty, and to manual labor, as was also his father, and when a boy, the future teacher and author was a pig-watcher. But in this stern school of poverty and early labor he acquired that resolute purpose which overcame ordinary weaknesses and defied the most formidable hindrances. On the death of his father, when quite a lad, he hurried to Paris, where he was kindly received by an uncle, a carpenter by trade, who gave him shelter, purchased a few books, and sympathized in his purpose to become a scholar. When these slender resources failed, he entered the domestic service of a master regent, who lived in the College of Navarre, one of the most renowned institutions of the University. By day he performed such labors as were assigned, hearing portions of the lectures by stealth, and by night read and meditated on what he had heard. In the course of eight or ten years he worked his way through the long and winding course which led to the degree of master—and at the age of twenty, he defended with such fertile resources of argument and rhetoric his bold thesis—assailing the soundness of the whole Aristotelian philosophy, against all comers, for an entire day, as to obtain his degree amid a storm of applause. To enable him to pay the fees exacted by the University, his mother and uncle united their slender means—the former parting with articles of house-keeping, and the latter alienating a portion of his little field for this purpose—a sacrifice which the poor scholar made every effort immediately to restore, and ever after remembered his family with gratitude. He at once exercised his privilege as master by teaching logic and belles-letters in the College of Mans, and soon afterwards of Ave-Maria, and gathered quite a crowd of listeners.



He extended his readings and criticism to Quintilian and Cicero, and encouraged free questions and discussions among his hearers. Not content with assailing the substance and method of Aristotelian philosophy, orally, he resorted to the press, and published in Latin, his *Divisions*, or *Didactic Institutions*, and *Remarks on Aristotle*. The debate, with his adversaries, was soon adjourned from the forum of scholars and professors to the domain of the courts, and finally to the highest tribunal of the realm, where Francis I., King of France, the Founder of the Royal College, whose mission it was to welcome new studies, promulgated the following decree:

FRANCIS, by the grace of God, King of France, to all who will see this present, Greeting. Whereas, there is slight warning of the trouble occurring to our dear and well beloved daughter, the University of Paris, because of two books made by Master Pierre Ramus, intitled, *Dialecticæ Institutiones*, and the other *Aristotelicæ animadversiones*, and of the suit and differences arising, etc.—we have contemned, suppressed and abolished, we do contemn, suppress and abolish the said books, and have made and do make prohibitions and warnings to all printers and booksellers of our Kingdom, fiefs, domains, and seigniories, and to all other subjects of whatever condition and estate they be, that they neither sell, retail, etc., under pain of confiscation or corporal punishment; and likewise to the said Ramus to read (no more to teach) his said books, nor to have them written, or copied, or published, or spread abroad in any manner, nor to read in dialectics or philosopy, in any way whatever, without our express permission, and also to *use no longer such slanders and invectives against* ARISTOTLE and *other ancient* authors received and approved, against our said daughter, the University, and suffered by the same, under penalties above mentioned. So we give commandment to our provost of Paris, preserver of the privileges of said University, that he may cause the present ordinance and judgment to be executed, etc. In testimony of this, we have affixed our seal to this present. Given at Paris, March 2, year of Grace 1543. By the King, you, the Chancellor of Chesnage, being present.

Ramus was silenced—but found a friend and patron in Cardinal of Lorraine, who had been a fellow student of his at Navarre, and who on the death of Francis I. obtained in 1547 from his successor, a revocation of the literary interdict. In the meantime he taught mathematics, and in 1544 published a Latin version of Euclid, and made this branch one of the most popular in Paris. In this year he was invited by the principal of the College of Presles to lecture on Eloquence, where his fervid utterances restored the attendance of pupils, which had been greatly reduced by the plague. In the following year he was made principal of the institution, which post he held to the end of his life, and for the most of his time, after 1551, he was professor of eloquence and philosophy in the college of France. In all the educational discussions of his time, touching grammar, rhetoric, dialectics, philosophy, mathematics, the French, Latin, and Greek languages, he not only spoke in his lecture-room, but published—his different treatises amounting to upwards of fifty—many of which passed through several editions. His criti-

cisms on the studies and administration of the university, subjected him to bitter attacks from the regents, and his adoption of the reformatory doctrines, involved him in the religious persecutions of the day, and he died one of the victims of the massacre of St. Bartholomew, on the 26th of August, 1572.

Simple in his personal habits, he slept on straw, rose with the dawn, and worked all day in his study and lecture room. After setting apart enough to meet his own frugal expenses, he shared with the members of his family, and with poor scholars, the moiety of his earnings, and the other portion he consecrated to the endowment of the chair of mathematics in the College of France, the occupant of which was to be named in convocation, and to hold the position for only three years, without formal re-election.

EDUCATIONAL WORK.

The influence of Ramus on educational progess was felt (1,) in his persistent opposition to Aristotelian scholasticism which then ruled the University; (2,) in his efforts to renovate the organization and administration of higher studies; and (3,) his sagacious simplification of text-books and methods of instruction.

1. He was eminently successful in recognizing the value of other studies and authors than those of the Aristotelian philosophy, and by the fire of his own eloquence he illustrated the fervid genius of Demosthenes, and the finished rhetoric of Cicero, to whose works he introduced his students.

2. His *Avertissement sur la reforme de l'universite de Paris*, at once exposes the abuses which had overgrown the university organization, and points out the remedy. Having felt the sting of poverty, and the hardship which the fees exacted of all candidates for degrees imposed on the indigent [that of a licentiate being fifty-six livres; of a doctorate of medicine, eight hundred and eighty-one livres; and of theology, one thousand], he says to the king: "Put a stop to such impositions, which bars the course of philosophy, theology and medicine, to honest, worthy, and talented poverty; redeem the number of able masters; pay the most deserving from the coffers of the State, and make their lectures free—or else let the remuneration of all the lectures be drawn from the monastic endowments which are now practically wasted. In the faculty of Arts establish chairs of mathematics and physics; in the juridical faculty, a chair of civil law; in the medical faculty, chairs of Botany, Anatomy, Pharmacy, and practical Chimie, under the eyes of their professors, in the style of Hippocrates and Galen; in the the-



ological faculty, the interpretation of the Old and New Testaments in their original languages. Draw a distinction between the studies of the schools and the colleges, and those of the University proper, remanding to the former Grammar, Logic, and Rhetoric, and thus improve the methods of higher instruction." The reforms here briefly stated it was reserved for another century to suggest, and to still another to introduce; and their fruitful instruction is only now part of the glory of the modern University.

3. The labors of Ramus in simplifying text-books—in epitomizing the recorded truths of science, and arranging them in clear logical sequence for the learner, were more immediately successful. He published grammars introductory to the study of the Latin, Greek, and French languages; and was the first eminent teacher who made his vernacular a regular study in the schools.

In Rhetoric he followed Cicero, excluding much before taught, as belonging to logic, and made it eminently a popular study.

In Dialectic, he simplified the details and restricted the field of discussion. He resolved the whole subject into nature, art, and practice. The art must proceed from the observation and imitation of what men actually do from natural reason and human experience. Logic he would bring out of the study of terms, into the necessities of discourse. He carried his pupils beyond the form of words into the beauty and science which they were intended to embody. Milton adopted the views of Ramus in his 'Summary of Logic' published in 1673, and Andrew Melville made them his guide in his logic classes at Glasgow.

In Mathematics and Physics he was eminently the creator of new disciplines, making arithmetic, geometry, ethics, mechanics, astronomy, and the phenomena of nature, subjects of study in French schools long before they became embodied in the curriculum of other nations. In his methods of treating them he was truly philosophical. He laid down but few rules, and these were evolved from the problems, and illustrated by numerous applications.

* In 1209, the council of Soissons interdicted the reading of Aristotle, and condemned his writings to be burned: in 1215, the legate of the Pope excepted the *Organon* from that condemnation, and allowed it to be taught; in 1231, Gregory IX. partially allowed the reading of the *Metaphysics* and *Physics*; in 1254, his successor removed all restriction; in 1206, his works were commanded to be taught in the university of Paris; while, in 1447, Pope Nicholas V. not only allowed them, but, to facilitate their reception, himself translated parts of them into Latin.

The fortunes of Aristotle, in the different eras of speculative activity, form an interesting chapter in the history of philosophy. Denounced at one time as the father of lies, and his works proscribed as the fountains of heresy; accepted at another time as divinely inspired, and his works prescribed as the criterion and text of truth; claimed by antagonistic parties; often identified with powerful sects, and seeming for a while to share in their disgrace, if not to perish with their fall, he has, nevertheless, ever arisen with new strength in every era of intellectual activity, and in the end asserted his supremacy as crowned king in the empire of human thought.—*Baynes.*

COMPAYRÉ, in his *Historic de Doctrines de l' Education in France*, thus summarizes the educational work of Ramus:

RADICAL PEDAGOGICAL REFORMER.

Ramus belongs to the history of pedagogy not only by his conceptions and his works, but by his acts and his life, and, we may add, even by his death. In striking at him, his adversaries saw only the protestant; they looked upon him as the enemy of the scholastics and of the old methods, the indefatigable denouncer of the abuses of the university. Ramus, as M. Renan has justly said, is to be looked upon rather as a martyr to good mental discipline than a martyr to liberty of conscience. He would have nature demonstrated by herself in the spirit of Comenius.

Nothing could be more troubled, more dramatic, than the life of that battler of the sixteenth century. Grandson of a collier, son of a laborer, admitted to the College of Navarre as the servant of one of the scholars, he pursued his studies in the capacity of a domestic. By energy of work and force of will he triumphed over the difficulties of his condition, but the prejudices of the times, aroused by the temerity of his attacks, pursued him with hatred, and were disarmed only by his death. His great crime was his having dared to speak ill of Aristotle. It is true that upon this point he went beyond all bounds, insolently decrying him whom the superstitions of the middle ages had exalted to the clouds. Aristotle was considered infallible by the scholastics; and now Ramus boldly represented his works as a tissue of errors. *Quæcumque ab Aristotele dicta essent commentitia esse*, was the title of the thesis which he presented in 1536 in order to obtain the title of master of arts. So violent, and, it must be said, so unjust a reaction against the exaggerations of the middle ages, provoked a veritable unchaining of insults and persecutions upon the audacious critic. Professor Galland called him a parricide.* He was judged by a special tribunal, and two books which he had published in 1543, under the title of *Dialecticæ partitiones et Aristotelicæ animadversiones*, were suppressed and condemned. In a sentence pronounced by Francois I, in the month of March, 1543, he formally forbade Ramus to teach or to publish his doctrines. "We prohibit the said Ramus from using any more such maledictions and invectives against Aristotle, or other ancient authors who have been received and approved, or against our so-called daughter, the university, and its partisans." Condemned to silence, Ramus was not discouraged. Nominated Principal of the College of Presles† in 1545, he interested in his cause Cardinal Guise, Charles de Lorraine, his old fellow-student and preceptor of Henry II. He had dedicated to him, in 1514, an edition of the elements of Euclid. Thanks to his powerful intervention, Henry II, revoking the sentence of Francois I, granted him in 1547 "the full use of his pen and his tongue," according to the expression of Bayle.

Ramus used this liberty to attack Cicero and Quintilian, and consequently excited renewed anger among the fanatics of antiquity. But, notwithstanding the incessant scoldings of his adversaries, Ramus was called

* Ramus called Galland the bad genius of the University of Paris, of which he was rector in 1548. † The College was thereafter the residence of Ramus.



to the College of France, in 1551, by the favor of the king, to occupy a new chair, created purposely for him under the title of *Chair of eloquence and philosophy*. His teaching in this place was most brilliant.

The *royal lecturer* grouped around his chair two thousand auditors. In the dedication of his opening lesson, Ramus said: "My lesson was pronounced in the midst of so large a concourse of people that many persons had to be carried out of the hall half fainting, and the orator himself, in that great heat, was taken with a fit of coughing and just escaped asphyxia." But new struggles awaited a philosopher "too desirous of novelties," according to the expression of Etienne Pasquier, "to live in peace with his contemporaries." It is well known what a noise was made by the ridiculous quarrel about *quis-quis* and *quan-quam*, which the sorbonnes wished to pronounce *kis-kis* and *kan-kan*, while Ramus and some others held on to the pronunciation of the *u*.* The matter was carried before the parliament.

Ramus stirred up the most serious strife by his attempts at reform in grammar, rhetoric, and logic. Moreover, from 1561, Ramus no longer concealed his sympathy for Calvinism.

In short, by the superiority of his knowledge and the brilliancy of his truly eloquent speech, perhaps also by the too-trenchant tone and arrogance of his discourses and writings, he excited the animosity of some of his colleagues. His most formidable enemy was Jacques Charpentier, of whom the friendship of the Jesuits and the influence of the court had made royal lecturer of mathematics in the College of France, although he himself confessed his profound ignorance of that science. One may judge of the quality of teaching at that time when he is told that Charpentier, in order to keep his place, promised to make himself qualified to teach mathematics in less than three months.

By denouncing the incapacity of his colleague, by revolting against a scandalous nomination, by energetically demanding guarantees, examinations, and competitions, in order to secure the recruiting of the professors, Ramus stirred up the enmities that were secretly fomenting against him, and re-awakened those which had apparently been put to sleep, so that he had to defend his chair at the same time against Catholics, against the disciples faithful to Aristotle, against those jealous and envious of his talent, and against his personal enemies. By turns dispossessed of his title of professor, or re-established in his functions, according to the vicissitudes of the civil war, he was obliged to flee to Germany. He went from city to city, offering his services to the universities, received at first with suspicion as the blasphemer of Aristotle, but almost everywhere fortunate enough to reconquer public favor and alter the state of minds that had been prejudiced against him, by the fervent heat of his discourses. He attempted in vain to obtain a chair of philosophy in Geneva, near the rector of the university, Theodore de Beze.† But trials were of little importance to him; he was supported by an indomitable firmness of character, composed of self-love and an ardent confidence in the future. "I bear these storms without pain and even joyfully," he

* From this ridiculous quarrel came the word *can-can*, to designate a foolish rumor.

† De Beze replied to Ramus that at Geneva they would not depart *ne tantillum quidem* from the opinions of Aristotle.

said, "when I contemplate the time in a peaceful future when, under the influence of a more humane philosophy, men will have become better, more polished, and more enlightened." He worked happily for that future by his works, by his grammars, by his dialectics, by the plans of reform which he addressed to King Charles IX. He contributed the aid of generous foundations to this work; in 1588 he bequeathed to the College of France a salary of 500 pounds for the establishment of a chair from which should be taught geometry, optics, mechanics, and astronomy. Such a man should have deserved the gratitude and love of his cotemporaries. But the world is not always sweet to innovators. Ramus knew it, and from his youth he had foreseen the possibility of a tragic end. "Since we have declared war upon the sophists, in the interest of truth, we must accept a glorious and intrepid death, if need be."* In 1571, when France was pacified, or appeared to be so, Ramus returned to Paris, but the following year, the nefarious year of Saint Bartholomew, he fell under the blows of "fanaticism envenomed by envy;" he died like Socrates, whom he had perpetually invoked, and called his preferred master.

Ramus was not only, like Rabelais or Montaigne, a theorist who propose his dreams. A professor, and a zealous professor, he had through his functions of professor the power to realize at least some portion of his plans. It is not exaggerating his merit to consider him as the initiator of what is now called *superior teaching*. Let us follow him first in his chair in the College of France, in order to judge of his methods. We will then see how his books have contributed to the general amelioration of the methods of study, and at last we will designate the reforms which he solicited, in vain, it is true, from the power of kings.

PROFESSORSHIP IN THE COLLEGE OF FRANCE.

The title of the chair which Henry II created in 1551 in favor of Ramus, the chair of eloquence and philosophy, would be enough to characterize the teaching of the master who was first appointed to fill it. Ramus, touched with the spirit of the Renaissance, had learned to love elegance of language, clearness and brilliancy of form; he detested the barbarous jargon, and the dryness of style which had been held in honor for centuries.† He first mingled literature and eloquence in his lessons in philosophy. One of the grievances most frequently brought against him by his enemies is his explaining the poets and orators with great dignity of gesture and language. At a time when it was necessary to confine himself to quoting Aristotle and reading fastidious abstracts of philosophy he was blamed for being eloquent, and for giving science a little fire and life. The prime merit of Ramus was having freed philosophy from the barbarous forms of scholasticism. "I used all diligence," he says, "in treating education in the Socratic method, investigating and demonstrating experiment, and retrenching the superfluity of rules and precepts. It has been my study at all times to remove from the path to the liberal arts all the thorns and

* Ramus was the first man to open the door for private individuals to be invited, and to create public professors.

† Long before Ramus was called to the College of France, he opened courses of lessons in the College of Ave Maria. "There, for the first time in the University of Paris," says Mr. Waddington, "the Greek and Latin authors were read in the same classes, and the poets and orators were explained at the same time.



of the picture in the closest connection with their conception of it, in conversation with the children; but he must be cautious not to make it a hindrance to the conversation.

6. In the conversation, the teacher should at first keep himself in the background as much as possible. He suggests the subject, sets the talk in motion, and leaves it to the children (?) to carry it on, guides their attention to new points of view, deepens or generalizes the comprehension of the thing. Errors of fact or logic he corrects or leaves to their correction; errors of language he must treat forbearingly, and never go so far with this as to turn the children's attention from the thing to the form.

7. With respect to the development of High German, it will speedily make itself manifest, if the teacher unites the pupils of the first and those of the second school year in the conversations upon the pictures. For the second class, a useful lesson in writing might be taken from it, after the conclusion of the conversation.

8. It is to be recommended generally, that the teacher at the close of the conversation shall make a repetition of what has been said in reference to the things lying about, and the little digressions that have taken place, and make it in such a manner that he now will say more himself, while the children listen silently, or follow, and merely take part by answering questions that may arise.

15. *Instruction in Language in the Elementary School. A Guide for Teachers, by* H. R. RUEGG, Professor in University. Berne, 1872.

This work is designed for a guide for instruction in language in elementary classes. There are the three first-school classes, according to the plan of the Berne schools. The author gives that direction to object-teaching which makes its difficulties lie rather in the cultivation of the senses than in language. Instruction in language is not with him dead, abstract exercise in thinking, but the greatest possible and most living conversations with it, and practice in it. In the lower class only the intuitive thinking and thinking intuition is considered, and everything must be kept at a distance which would lead to empty abstractions. So the elementary teaching of language is at the same time instruction in *things*, and all instruction in things at that stage is instruction in language also. There is also a stage of the progress in which the two are intimately connected; by which a root, as it were, is formed, out of which at a later stage, both subjects of instruction grow as independent stems. This intimate connection and interpenetration of both sides is Object-teaching.

The little work contains the first instruction in Reading and Writing; Object-teaching, and Exercises in Grammar; everything in the most intimate connection possible, although we could have wished it different, perhaps, in the arrangement of the Grammatical Exercises. The whole is an ingenious, wise work, and deserves a wide spread on account of the principles brought into use and applied.

RAMUS AND HIS EDUCATIONAL LABORS.

MEMOIR.

PETER RAMUS (*Pierre la Ramee*), whose life and labors present a summary view of the educational condition and reforms of the sixteenth century in France, was born in 1515, in an obscure village in Vermandois. His was descended from a noble family in Liege, which was driven away from Burgundy in the troubled reign of Charles the Bold. His grandfather was reduced to great poverty, and to manual labor, as was also his father, and when a boy, the future teacher and author was a pig-watcher. But in this stern school of poverty and early labor he acquired that resolute purpose which overcame ordinary weaknesses and defied the most formidable hindrances. On the death of his father, when quite a lad, he hurried to Paris, where he was kindly received by an uncle, a carpenter by trade, who gave him shelter, purchased a few books, and sympathized in his purpose to become a scholar. When these slender resources failed, he entered the domestic service of a master regent, who lived in the College of Navarre, one of the most renowned institutions of the University. By day he performed such labors as were assigned, hearing portions of the lectures by stealth, and by night read and meditated on what he had heard. In the course of eight or ten years he worked his way through the long and winding course which led to the degree of master—and at the age of twenty, he defended with such fertile resources of argument and rhetoric his bold thesis—assailing the soundness of the whole Aristotelian philosophy, against all comers, for an entire day, as to obtain his degree amid a storm of applause. To enable him to pay the fees exacted by the University, his mother and uncle united their slender means—the former parting with articles of house-keeping, and the latter alienating a portion of his little field for this purpose—a sacrifice which the poor scholar made every effort immediately to restore, and ever after remembered his family with gratitude. He at once exercised his privilege as master by teaching logic and belles-letters in the College of Mans, and soon afterwards of Ave-Maria, and gathered quite a crowd of listeners.

cisms on the studies and administration of the university, subjected him to bitter attacks from the regents, and his adoption of the reformatory doctrines, involved him in the religious persecutions of the day, and he died one of the victims of the massacre of St. Bartholomew, on the 26th of August, 1572.

Simple in his personal habits, he slept on straw, rose with the dawn, and worked all day in his study and lecture room. After setting apart enough to meet his own frugal expenses, he shared with the members of his family, and with poor scholars, the moiety of his earnings, and the other portion he consecrated to the endowment of the chair of mathematics in the College of France, the occupant of which was to be named in convocation, and to hold the position for only three years, without formal re-election.

EDUCATIONAL WORK.

The influence of Ramus on educational progess was felt (1,) in his persistent opposition to Aristotelian scholasticism which then ruled the University; (2,) in his efforts to renovate the organization and administration of higher studies; and (3,) his sagacious simplification of text-books and methods of instruction.

1. He was eminently successful in recognizing the value of other studies and authors than those of the Aristotelian philosophy, and by the fire of his own eloquence he illustrated the fervid genius of Demosthenes, and the finished rhetoric of Cicero, to whose works he introduced his students.

2. His *Avertissement sur la reforme de l'universite de Paris*, at once exposes the abuses which had overgrown the university organization, and points out the remedy. Having felt the sting of poverty, and the hardship which the fees exacted of all candidates for degrees imposed on the indigent [that of a licentiate being fifty-six livres; of a doctorate of medicine, eight hundred and eighty-one livres; and of theology, one thousand], he says to the king: "Put a stop to such impositions, which bars the course of philosophy, theology and medicine, to honest, worthy, and talented poverty; redeem the number of able masters; pay the most deserving from the coffers of the State, and make their lectures free—or else let the remuneration of all the lectures be drawn from the monastic endowments which are now practically wasted. In the faculty of Arts establish chairs of mathematics and physics; in the juridical faculty, a chair of civil law; in the medical faculty, chairs of Botany, Anatomy, Pharmacy, and practical Chimie, under the eyes of their professors, in the style of Hippocrates and Galen; in the the-



ological faculty, the interpretation of the Old and New Testaments in their original languages. Draw a distinction between the studies of the schools and the colleges, and those of the University proper, remanding to the former Grammar, Logic, and Rhetoric, and thus improve the methods of higher instruction." The reforms here briefly stated it was reserved for another century to suggest, and to still another to introduce; and their fruitful instruction is only now part of the glory of the modern University.

3. The labors of Ramus in simplifying text-books—in epitomizing the recorded truths of science, and arranging them in clear logical sequence for the learner, were more immediately successful. He published grammars introductory to the study of the Latin, Greek, and French languages; and was the first eminent teacher who made his vernacular a regular study in the schools.

In Rhetoric he followed Cicero, excluding much before taught, as belonging to logic, and made it eminently a popular study.

In Dialectic, he simplified the details and restricted the field of discussion. He resolved the whole subject into nature, art, and practice. The art must proceed from the observation and imitation of what men actually do from natural reason and human experience. Logic he would bring out of the study of terms, into the necessities of discourse. He carried his pupils beyond the form of words into the beauty and science which they were intended to embody. Milton adopted the views of Ramus in his 'Summary of Logic' published in 1673, and Andrew Melville made them his guide in his logic classes at Glasgow.

In Mathematics and Physics he was eminently the creator of new disciplines, making arithmetic, geometry, ethics, mechanics, astronomy, and the phenomena of nature, subjects of study in French schools long before they became embodied in the curriculum of other nations. In his methods of treating them he was truly philosophical. He laid down but few rules, and these were evolved from the problems, and illustrated by numerous applications.

* In 1209, the council of Soissons interdicted the reading of Aristotle, and condemned his writings to be burned: in 1215, the legate of the Pope excepted the *Organon* from that condemnation, and allowed it to be taught; in 1231, Gregory IX. partially allowed the reading of the *Metaphysics* and *Physics*; in 1254, his successor removed all restriction; in 1366, his works were commanded to be taught in the university of Paris; while, in 1447, Pope Nicholas V. not only allowed them, but, to facilitate their reception, himself translated parts of them into Latin.

The fortunes of Aristotle, in the different eras of speculative activity, form an interesting chapter in the history of philosophy. Denounced at one time as the father of lies, and his works proscribed as the fountains of heresy; accepted at another time as divinely inspired, and his works prescribed as the criterion and text of truth; claimed by antagonistic parties; often identified with powerful sects, and seeming for a while to share in their disgrace, if not to perish with their fall, he has, nevertheless, ever arisen with new strength in every era of intellectual activity, and in the end asserted his supremacy as crowned king in the empire of human thought.—*Baynes.*

COMPAYRÉ, in his *Historic de Doctrines de l' Education in France*, thus summarizes the educational work of Ramus:

RADICAL PEDAGOGICAL REFORMER.

Ramus belongs to the history of pedagogy not only by his conceptions and his works, but by his acts and his life, and, we may add, even by his death. In striking at him, his adversaries saw only the protestant; they looked upon him as the enemy of the scholastics and of the old methods, the indefatigable denouncer of the abuses of the university. Ramus, as M. Renan has justly said, is to be looked upon rather as a martyr to good mental discipline than a martyr to liberty of conscience. He would have nature demonstrated by herself in the spirit of Comenius.

Nothing could be more troubled, more dramatic, than the life of that battler of the sixteenth century. Grandson of a collier, son of a laborer, admitted to the College of Navarre as the servant of one of the scholars, he pursued his studies in the capacity of a domestic. By energy of work and force of will he triumphed over the difficulties of his condition, but the prejudices of the times, aroused by the temerity of his attacks, pursued him with hatred, and were disarmed only by his death. His great crime was his having dared to speak ill of Aristotle. It is true that upon this point he went beyond all bounds, insolently decrying him whom the superstitions of the middle ages had exalted to the clouds. Aristotle was considered infallible by the scholastics; and now Ramus boldly represented his works as a tissue of errors. *Quæcumque ab Aristotele dicta essent commentitia esse*, was the title of the thesis which he presented in 1536 in order to obtain the title of master of arts. So violent, and, it must be said, so unjust a reaction against the exaggerations of the middle ages, provoked a veritable unchaining of insults and persecutions upon the audacious critic. Professor Galland called him a parricide.* He was judged by a special tribunal, and two books which he had published in 1543, under the title of *Dialecticæ partitiones et Aristotelicæ animadversiones*, were suppressed and condemned. In a sentence pronounced by Francois I, in the month of March, 1543, he formally forbade Ramus to teach or to publish his doctrines. "We prohibit the said Ramus from using any more such maledictions and invectives against Aristotle, or other ancient authors who have been received and approved, or against our so-called daughter, the university, and its partisans." Condemned to silence, Ramus was not discouraged. Nominated Principal of the College of Presles† in 1545, he interested in his cause Cardinal Guise, Charles de Lorraine, his old fellow-student and preceptor of Henry II. He had dedicated to him, in 1514, an edition of the elements of Euclid. Thanks to his powerful intervention, Henry II, revoking the sentence of Francois I, granted him in 1547 "the full use of his pen and his tongue," according to the expression of Bayle.

Ramus used this liberty to attack Cicero and Quintilian, and consequently excited renewed anger among the fanatics of antiquity. But, notwithstanding the incessant scoldings of his adversaries, Ramus was called

* Ramus called Galland the bad genius of the University of Paris, of which he was rector in 1548. † The College was thereafter the residence of Ramus.



to the College of France, in 1551, by the favor of the king, to occupy a new chair, created purposely for him under the title of *Chair of eloquence and philosophy.* His teaching in this place was most brilliant.

The *royal lecturer* grouped around his chair two thousand auditors. In the dedication of his opening lesson, Ramus said: "My lesson was pronounced in the midst of so large a concourse of people that many persons had to be carried out of the hall half fainting, and the orator himself, in that great heat, was taken with a fit of coughing and just escaped asphyxia." But new struggles awaited a philosopher "too desirous of novelties," according to the expression of Etienne Pasquier, "to live in peace with his contemporaries." It is well known what a noise was made by the ridiculous quarrel about *quis-quis* and *quan-quam,* which the sorbonnes wished to pronounce *kis-kis* and *kan-kan,* while Ramus and some others held on to the pronunciation of the *u.** The matter was carried before the parliament.

Ramus stirred up the most serious strife by his attempts at reform in grammar, rhetoric, and logic. Moreover, from 1561, Ramus no longer concealed his sympathy for Calvinism.

In short, by the superiority of his knowledge and the brilliancy of his truly eloquent speech, perhaps also by the too-trenchant tone and arrogance of his discourses and writings, he excited the animosity of some of his colleagues. His most formidable enemy was Jacques Charpentier, of whom the friendship of the Jesuits and the influence of the court had made royal lecturer of mathematics in the College of France, although he himself confessed his profound ignorance of that science. One may judge of the quality of teaching at that time when he is told that Charpentier, in order to keep his place, promised to make himself qualified to teach mathematics in less than three months.

By denouncing the incapacity of his colleague, by revolting against a scandalous nomination, by energetically demanding guarantees, examinations, and competitions, in order to secure the recruiting of the professors, Ramus stirred up the enmities that were secretly fomenting against him, and re-awakened those which had apparently been put to sleep, so that he had to defend his chair at the same time against Catholics, against the disciples faithful to Aristotle, against those jealous and envious of his talent, and against his personal enemies. By turns dispossessed of his title of professor, or re-established in his functions, according to the vicissitudes of the civil war, he was obliged to flee to Germany. He went from city to city, offering his services to the universities, received at first with suspicion as the blasphemer of Aristotle, but almost everywhere fortunate enough to reconquer public favor and alter the state of minds that had been prejudiced against him, by the fervent heat of his discourses. He attempted in vain to obtain a chair of philosophy in Geneva, near the rector of the university, Theodore de Beze.† But trials were of little importance to him; he was supported by an indomitable firmness of character, composed of self-love and an ardent confidence in the future. "I bear these storms without pain and even joyfully," he

* From this ridiculous quarrel came the word *can-can,* to designate a foolish rumor.

† De Beze replied to Ramus that at Geneva they would not depart *ne tantillum quidem* from the opinions of Aristotle.

said, "when I contemplate the time in a peaceful future when, under the influence of a more humane philosophy, men will have become better, more polished, and more enlightened." He worked happily for that future by his works, by his grammars, by his dialectics, by the plans of reform which he addressed to King Charles IX. He contributed the aid of generous foundations to this work; in 1588 he bequeathed to the College of France a salary of 500 pounds for the establishment of a chair from which should be taught geometry, optics, mechanics, and astronomy. Such a man should have deserved the gratitude and love of his cotemporaries. But the world is not always sweet to innovators. Ramus knew it, and from his youth he had foreseen the possibility of a tragic end. "Since we have declared war upon the sophists, in the interest of truth, we must accept a glorious and intrepid death, if need be."* In 1571, when France was pacified, or appeared to be so, Ramus returned to Paris, but the following year, the nefarious year of Saint Bartholomew, he fell under the blows of "fanaticism envenomed by envy;" he died like Socrates, whom he had perpetually invoked, and called his preferred master.

Ramus was not only, like Rabelais or Montaigne, a theorist who propose his dreams. A professor, and a zealous professor, he had through his functions of professor the power to realize at least some portion of his plans. It is not exaggerating his merit to consider him as the initiator of what is now called *superior teaching*. Let us follow him first in his chair in the College of France, in order to judge of his methods. We will then see how his books have contributed to the general amelioration of the methods of study, and at last we will designate the reforms which he solicited, in vain, it is true, from the power of kings.

PROFESSORSHIP IN THE COLLEGE OF FRANCE.

The title of the chair which Henry II created in 1551 in favor of Ramus, the chair of eloquence and philosophy, would be enough to characterize the teaching of the master who was first appointed to fill it. Ramus, touched with the spirit of the Renaissance, had learned to love elegance of language, clearness and brilliancy of form; he detested the barbarous jargon, and the dryness of style which had been held in honor for centuries.† He first mingled literature and eloquence in his lessons in philosophy. One of the grievances most frequently brought against him by his enemies is his explaining the poets and orators with great dignity of gesture and language. At a time when it was necessary to confine himself to quoting Aristotle and reading fastidious abstracts of philosophy he was blamed for being eloquent, and for giving science a little fire and life. The prime merit of Ramus was having freed philosophy from the barbarous forms of scholasticism. "I used all diligence," he says, "in treating education in the Socratic method, investigating and demonstrating experiment, and retrenching the superfluity of rules and precepts. It has been my study at all times to remove from the path to the liberal arts all the thorns and

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pebbles, and all preventives and obstructions from minds; to make the way plain and straight in order to attain more easily not only the knowledge but the practice and the use of the liberal arts."

To render study easy and practical was the thing to which the middle ages had given the least attention. It is Greek wisdom, the inspiration of Socrates, which, as Ramus teaches us, brought into the right path the professor of the *College Royal*. "When I came to Paris I fell into the subtleties of the sophists, and they taught me the liberal arts by questions and disputations. . . After I was nominated and graduated for master of arts, I could not be satisfied in my own mind, and I judged that these disputes had brought me nothing but loss of time." Is not this precisely the reflection that Descartes revived in the following century with the same feeling of discouragement and the same complaints upon the vanity of his first studies? Only Descartes, with the power of genius, asked the remedy only of himself; Ramus appealed to the ancients. "I felt as if conducted by some good angel into Xenophon, then into Plato, where I became acquainted with the Socratic philosophy; and then, seized with joy, I put it before me that the masters of arts in the University of Paris had deceived themselves by thinking that the liberal arts could be well taught by making questions and conclusions; but that, laying all sophistry aside, the right way was to explain and propose practice."

Besides his value for form and his contempt for a barbarous philosophy (*ab humanitate sejuncta*), which characterized Ramus, is the serious effort he made to introduce realism into logic, if I may so speak, in order to substitute a natural and solid art for the hollow formulas of the middle ages. No one has better shown that logic or dialectics takes for granted the study of nature; that it is only a regulated psychology. "Above all things," he says, "we ought to apply all our strength to discover what nature can do, and how she proceeds in the employment of reason. Science will have fulfilled its task only when it shall have reproduced natural wisdom. It must then study its lessons in choice minds where they are as it were innate." It is impossible to understand better the natural origin of logic. Thus understood, dialectics becomes a practical science, in which Ramus justly discriminates three steps, nature, art, and exercise: what we should at the present day and in our modern language call psychological gifts (données), the rules and practice of logic.

It was combating scholastics usefully to teach a simplified and rejuvenated logic. But Ramus served the cause he loved better still by proclaiming, in advance of Descartes, the principle of free thought. "Reason is the queen and mistress of authority (*ratio auctoritatis regina dominaque esse debet*"). He did more besides than to claim the rights of free examination; he used them. His only fault was that of scattering his efforts over all the points of human thought, and consequently of founding nothing. By turns humanist, mathematician, grammarian, and philosopher, he believed in a universal method which he said "was as much Plato's and Aristotle's as it was that of Hippocrates and Galen; as much that of Virgil and Homer as of Cicero and Demosthenes." From this want of analysis, this superficial universality, results the relative mediocrity of his works, very inferior to the workman; works of combating

rather than of definitive organization; the faithful image of an age more active than fertile, and which criticised rather than founded.

However it may be, by eloquence of form and liberty of thought, Ramus appears to us as the first professor of superior teaching in our country. Abelard alone might dispute this title with him. With Ramus the College Royal of France, which Francis I had organized only by degrees, without any view of it as a whole, became truly conscious of its peculiar destiny and of that eminently useful role in which the research into new truths is mingled with the exposition of acquired facts. The College of France had begun its career towards 1530 by two chairs, one of Hebrew, the other of Greek. The studies proscribed by the university, immovable and full of routine, found a refuge in a college which has been spiritually compared to a colony. "The College of France was to the University what the old colonies were to England, an open asylum to everything that did not find itself at ease in the mother country." Thus to the Greek and to the Hebrew, to the chairs of Danes and Vatable, was added later another exiled study, civil law, national law which the University sacrificed to canonical law. In 1545, the College Royale counted twelve lecturers, seven for Greek and Hebrew, one for Latin, one for philosophy, two for mathematics, one for medicine. When put into the hands of the laity and endowed by the king, the superior teaching was at once secularized and emancipated. A spirit of liberty was born which later was to bear its fruits. Ramus was the most living expression of it in the sixteenth century, with the attractions peculiar to his temperament, with the giddiness and fire which distinguish youth, the youth of ideas as well as the youth of men.

STUDY AND USE OF FRENCH IN INSTRUCTION.

Besides the examples given of high teaching, Ramus served the cause of instruction in all its steps by his efforts to have it accomplished in the French language. We know how great was the empire of the Latin at that time. French was despised. Budé himself, who inspired Francois I to found the College of France, regarded it as at best fit only to describe the art of hunting. He thought Latin necessary for the expression of noble ideas and the treatment of elevated subjects. Montaigne himself was suspicious of his prose, however immortal, and said he wrote a book for a few men and a few years. "If it had been a matter of duration," he added, "it would have been necessary to commit it to a more confirmed language.* At the end of the sixteenth century, in the colleges of the Jesuits as well as in three of the universities, the pupil was punished for having spoken otherwise than in Latin even in conversation with his comrades. In the statutes published in 1598 by order of Henry IV, to fail to attend mass, and to express one's self in the vulgar tongue, are two faults of the same order, to be chastised in the same manner. The University was so severe upon this subject that one day a paper hanger, harrangued in Latin by the rector who was reproaching him about his goods,

*This prejudice about the frailty of the French language lasted a long time. In 1688 Malbranche wrote to Lenfant, a German theologian, who had translated into Latin his "*Recherche de la vérité*": "I am very happy that you will thus render immortal what could at most last but a century, on account of the inconstancy of living languages."



having said, "Speak French and I will answer you," was arraigned before the Parliament as if he had committed a crime. Ramus is one of those who did most to combat these traditions and give credit to the national language. He was among the first to applaud the ordinance of Francis I, who prescribed its employment in the sentences of the Parliament and the public acts. He demanded translations of the Bible in the vulgate. At last he published a French dialectic and grammar himself. He had at heart, he said, "to put the liberal arts not only into Latin, for the doctors of every nation, but into French, for France, where there is an infinity of good minds capable of all knowledge and discipline of which they are deprived by the difficulty of language." He thus fulfilled the wish that Joachim du Bellay had formed some years before in his *Defence and illustration of the French language*: "Then if the philosophy sown by Aristotle and Plato in the fertile attic field was transplanted into our plain French, it would not be throwing it among roots and thorns, where it would be barren, but it would be bringing it near from afar, and turning it from a stranger into a citizen of our republic."

DIALECTICS AND LOGIC.

The Dialectics of Ramus was the first original philosophical work written in our language. It has a right to be placed by the side of the logic of Port Royal, which it anticipated and prepared for; the logic of the Oratoire besides, and as has been said, the "logic of the humanist" (*logique humaniste*). The logic of Port Royal came to be the logic of good sense and judgment, while waiting for the great scientific logical works of our age. The "Dialectics" of Ramus pretended to free itself from Aristotle, but in reality it only shook off the scholastic yoke. It returned unconsciously to the natural logic codified in the *Analitics*, and which Ramus naïvely carries back to Moses and even to Noah, "whose logic," Mr. Waddington wittily says, "is not printed." The great novelty in the Dialectics of Ramus was the introduction of examples and exercises. "To attain the true law of logic," said the author, "it is not enough to know how to gabble its rules in school, but it is necessary to practice from the poets, orators, and philosophers; that is, from all kinds of minds."*

"Few precepts and much practice," is the pedagogical principle which Ramus applied in his different grammars. Another merit which he knew how to give them was the correctness and elegance of form, a merit unheard of until his time. If the grammatical methods of Ramus did not obtain great credit in France, they were at least put in practice and followed by foreigners, and particularly at Salamanca in Spain, by the celebrated grammarian, Sanctius, whom Lancelot quotes in terms of eulogy. They were especially used with profit a century later by the humanists of Port Royal. His success was so great in Germany and in protestant countries, that his doctrines received a name, *Ramism*.

His books, and particularly his arithmetic and geography remained classics for a long time, and Milton, in 1672, published a logic which was

* Ramus was anticipated by two Frenchmen, Lefevre d' Etaples and Jean le Ménore, both adversaries of the scholastic method; also by two Germans, Rudolphe Agricola and John Sturm. See Agricola and Sturm, in Barnard's *German Educators*.

only an abridgement of the Dialectics of Ramus: *Artis Logicæ plenior institutio ad Petri Rami methodum concinnata.*

REFORMS IN THE UNIVERSITY.

The work of Ramus which remains for us to examine is perhaps the most interesting of all those produced by that fertile writer. For precision and neatness of ideas, for clearness and connection of reasoning, the *Avertissements au Roi sur la réformation de l' Univérsité de Paris* follow the *Discours de la Méthode.* It contains circumstantial details upon the real state of study in the sixteenth century, and the author gives excellent advice which has been taken advantage of in the course of time.

The principal abuse which Ramus points out is the great number of professors in excess of the needs of the university, and consequently the increase of expense to the students. "An infinity of men," he says, "who, ignorant as well as learned, have undertaken to make a trade of teaching philosophy, medicine, jurisprudence, or theology. Hence has arisen the storm which has despoiled all the fields." Indeed, the number of professors having increased, while that of the pupils remained the same, it had been necessary to be extortionous upon the former in order to pay the latter. Thus, for the pupil in philosophy, "by ordinance and statute, the expense was to be four crowns or six at the most." It had become quadrupled, and rose to fifty or fifty-five livres. Ramus gives a curious detail of the different articles of expense. The professor touched but a very small part of the money paid by the student; the rest was used up in a quantity of formalities. "Of what use," says Ramus, "are so many signatures and seals of the rector, procurer, receiver, principal? And why so many gloves, caps, banquets, to prove the diligence and competency of the disciple? Where do so many purses go, and to what use are they converted? They are partly distributed to the procurers, receivers, singers, and priests who say mass and solemn vespers; a good part of this money is even spent in candles for the Day of Purification."

In the faculties of theology and medicine instruction was still more expensive, the exactions still greater. While the faculty of jurisprudence obeyed the sentence of 1534, which fixed the tuition of each pupil at twenty-eight crowns, the physicians and theologians demanded much larger sums. "The increase of expense in the faculty of philosophy," Ramus wittily remarks, "had been made according to arithmetical progression, while for medicine and theology they had followed geometric progression. The expense of the two years of medicine did not amount to less than eight hundred and eighty-one pounds (livres) and five pence, and the expenses of students in theology exceeded a thousand pounds.

Here as everywhere Ramus expressed himself with entire freedom; he never spared the theologians. "The canonists," he says, "have, lack-a-day, the pope, with the will and authority of the king of France, as the dispenser of these moneys, *and it is not probable that so good a captain has despised and left behind the soldiers of his empire without conferring upon them some good favor.*"

What shocked Ramus most in these fiscal exactions is the difficulty they threw in the way of the acquisition of knowledge. "It is a very unworthy thing that the way to the acquaintance with philosophy should



be closed and forbidden to the poor, who need to be learned and well taught." Could he, who had been a poor student in his youth, brought up almost by charity, could he fail in sympathetic commiseration for the disinherited of the world, who were forbidden to pretend to knowledge, when knowledge was set at so high a price?

What does Ramus demand, in order to remedy these fatal abuses? He demands that the professors shall be paid by the king, or the state. "Sire, give them their wages. As to money, there is no embarrassment; the convents can furnish it;" and he adds, with some irony, that they will be enchanted to furnish it. "So many convents of monks and canons in your city of Paris will esteem themselves very happy and much honored to pay this expense and will easily and promptly furnish it, Sire, if you will only command them." Did Ramus count as much as he said he did upon the generosity and zeal of the canons and monks?*

DISCIPLINE.

Ramus not only attacked the exaggeration of the expenses of study and the luxury of the formalities which accompanied the examinations. He pointed out still other abuses. "From that infinity of doctors are not only engendered infinite expenses, but also an infinite contempt and condemnation of discipline." One of the infractions of discipline and law, pointed out by Ramus, was that the teaching of philosophy was no longer given publicly in the street of *Feurre* or *Fouarre*, "and is given to-day in private by each college," and this in spite of the royal ordinances and the regulations "of the Cardinal of Touteville." "In the law," adds Ramus, "the street of the Feurre means the public schools of philosophy. It is not long since one person died who was the last public lecturer in philosophy." What are Ramus' reasons for justifying the preference he gives to the public teaching of philosophy over the private? It is that in the public teaching a small number of professors is sufficient, and that it is easier to find eight or ten excellent lecturers on doctrine than a hundred. Moreover, in the colleges the teaching of philosophy, abandoned to the initiative of unlearned professors, is not what it ought to be. Doubtless the regents at last rejected the old questioning of the middle ages in order "to receive the gravest and purest authors of philosophy;" for example, Aristotle. But they did not know how to make use of them; they contented themselves with debating on the rules of art; so that it was not a matter of much interest whether they had the questionings or Aristotle, since they did not try to draw any more profit from him than from others. The teaching of philosophy consisted as yet only in vain disputes of words. "It was," says Ramus, "all altercation and questioning." It only touched the lips "in mathematics, without which all other philosophy is blind," and which is the first of the liberal arts. He scarcely attacked natural philosophy, for there was neither use nor experience of things in it. The conclusion of Ramus is that it is necessary to re-establish the royal or public lectures in philosophy. "Let there be, if it seems good, the three first and common arts (grammar, rhetoric, and logic) in the private colleges

*Ramus' irony is still more marked in other passages, for example: "It will be a divine benefit to opulent men, living in idleness, to aid and maintain the doctors who make a profession of religion and sanctity."

and by the preceptors of the youngest classes; but after that, Sire, make the mathematical arts of the first honor and degree in *public study*."

NEGLECT OF ORAL TEACHING.

Ramus comments upon still greater abuses in the higher faculties of law, medicine, and theology. The professors had almost ceased giving lessons in them, they were nearly suppressed and left only to the private labor of the pupils, or at best to obscure masters, who, for a few pounds of wages, taught in their place.* They contented themselves with being present occasionally and at long intervals at the public acts and examinations. "What would become of the teaching of colleges," exclaimed Ramus, "if the regents, following the example of the professors of medicine, only took their chairs to hear the disputes and quarrels of their scholars?" To judge of this by revelations in every way worthy of belief, which Ramus makes to us upon the idleness and nonchalance of the professors of this century, we are convinced that the professors or the higher teachers of that time were especially distinguished from others, in that they *did not profess;* the characteristic of the higher teaching was that no one taught it! Sometimes there was an attempt to justify this idleness of the masters, and to present their habits of silence as a pedagogic principle. "The students," they said, "worked more at home alone with their books." This paradox made Ramus indignant. The eloquent professor who had to so high a degree the art of stirring the mind and insinuating his thoughts, protested forcibly against this contempt of oral teaching; he believed in the value of the spoken word, the efficacy of human speech. "Public schools, not private studies, are the mistresses of discipline. The hearing is a better master in learning than the eyes. The living voice of a learned and wise professor instructs and teaches much better than the silent reading of an author, however great he may be." Who would now doubt the justness of these affirmations?

Besides the general and common defect in all branches, that is, that the professors no longer professed, Ramus designates some particular vices. The faculty of law abandoned civil law in favor of canon law; "the part of civil law the most noble and the most ancient, remained in the background." As to the faculty of medicine, Ramus complained that the practical exercises were neglected. "The regent doctor, at one season of the year, should set his pupils to philosophizing upon the herbs, plants, and all kinds of simples in the meadows, gardens, and woods; at another season he should practice them upon the body; in another, and this is the most important, he should communicate to them for the cure of maladies, consultations, medicaments, and everything appertaining thereto." Herbariums, dissections, in short, clinics—this is the programme of exercises that Ramus would substitute for the eternal disputes of the schools.† "Our college faculties," he says, "only know how to make disputatious scholars, who learn their art only at the expense of

* The doctors of medicine assigned to two bachelors who read in their places 12 pounds of salary.

† Ramus says this practical teaching was in use in the University of Montpelier and in all the schools of medicine in Italy.



their patients." From whence the proverb: *de noveau medicin cemetierre boussu*—with a new doctor, an open (or muddy) cemetery.

Ramus reserves the extreme severity of his criticism for the faculty of theology. Here it is no longer the philosopher who speaks; it is the sectary of the reformed religion. "One feels," says Crevier, "a taste of protestantism" in passages like the following: "The theologians do not command their disciples to read and study the Old and New Testaments, but I know not what filth and villainous questionings drawn from a barbarism hitherto unknown." Instead of the divine word, what they propose to their students "is a science so musty and adulterated that it cannot be unraveled or cleared up." Let them at last renounce the thorny disputes of their questionings and substitute the reading of the Old Testament in Hebrew and the New Testament in Greek, in order to approach as near as possible to "the divine light" of religion. Moreover, Ramus, always much preoccupied with the art of speech, demands that the "explanations and sermons" shall be multiplied. He wishes the theologians to know how to preach, as well as physicians should know how to cure.

THE HUMANITIES.

By the side of Ramus' lively protestations against the organization of the superior faculties, we must recollect the praises he bestows upon the faculty of the arts and the progress it had made during and after the reign of Francis I. It is to this king that he gives the honor of being the first to restore, or rather to inaugurate "the study of humanity in the midst of the barbarism of the schools." Before Francis I they only read mediocre authors,* they had for grammarians only "barbarous Alexanders of the Ville Dreu Theodletz." The sole pedagogic proceeding was a perpetual dispute, a "contentious and perilous altercation of precepts." The grammarians and rhetoricians of the university in the sixteenth century, began without making any noise or display, to reform these customs. Ramus praises them for having welcomed the great writers of antiquity, "the authors of mark." His estimate was that the true pedagogic system consisted in the reading and imitation of the great writers, and also "in continual writing." Ramus met in these views all the great minds of his time; the enemy of Aristotle hailed the return to the ancient classic authors as the dawn of a new revolution in study that had become necessary. But we must observe that Ramus recommends written tasks, a thing quite new at that time, as well as the explanation of authors. He thus made the application and personal efforts of the pupil a very large part in the secondary teaching, while, varying with remarkable wisdom the different pedagogic methods according to the different ages and degrees of acquisition, he claimed in the higher teaching a more sustained labor on the part of the masters, and the maintenance of oral lessons. Ramus was "a great professor, a great school-man," and we do not diminish his merit by acknowledging that he had forerunners, such as Lefevre d' Etaples, Valla, Vives, and many others, any more than we disparage Descartes by showing that he owed something to Ramus.

*These words mean inferior or "so so."

PRINCES IN FRANCE—THEIR EDUCATION AND TEACHERS.

Compayré Historie Critique de l' Education, translated by Mrs. Horace Mann.

IMPORTANCE ATTACHED TO THE EDUCATION OF PRINCES.

In a monarchial State, nothing is more important than the education of princes. More ardent than any other age had been to organize the monarchy, the seventeenth century had seen that the first condition of the stability of thrones is the wisdom of those who occupy them; that this wisdom is not inherent in the title of king, and that to acquire it it is necessary to be instructed and to study. Popular instruction had not then been thought of; the word had not even been uttered. By educating a single man they thought they could dispense with the education of all others. The all-powerful king, that almost divine being, had he not alone the charge of procuring the happiness of a nation, of wishing for it, and thinking for it? According as he would be a good or a bad prince, France would be secure, or it would be compromised, and it depended upon his education still more than upon his nature, whether he would be good or bad. Hence an extraordinary emulation to contribute to this work, so essential to the safety and grandeur of the State. Every one either speculated upon the subject or employed themselves in the instruction of the princes. Pascal declared that he would willingly sacrifice his life to consecrate it to a thing so important. Nicole wrote a series of treatises under this general title; *The education of a prince.* Louis XIV was scarcely born before LaMothe LeVayer deposited in his cradle a plan of instruction. Later, the son of Louis XIV saw grouped around him, in order to direct his studies, the greatest minds and the most distinguished erudites of the epoch. Bossuet and Fenelon did not think they could better employ their virtue and their genius than in instructing the future masters of France. Lancelot became the preceptor of the duke of Chevreuse; Fleury that of the princes of Conté; Huet co-laborator in the education of the dauphin; Fléchier was his reader; LaBruyère taught history to the grandson of the great Condé. The pedagogy of that time is truly a princely pedagogy. It is by educating princes that the seventeenth century gave the measure of its ideas upon educa-



tion. This was the end and aim of their conceptions; it swelled their imaginations, it sometimes even went beyond the requirements. They would not have proposed such broad and vast programmes of study for men of a more humble condition. But the progress of time has willed that the princely education of that time should become the education of the whole world in later times. The editions *ad usum Delphini* have fallen into the common domain, and the books composed by Bossuet for the instruction of his royal pupil serve at the present day to prepare the most modest aspirant for his baccalaureate.

It was a truly magnificent programme of studies whose different parts Bossuet undertook to develop with the aid of several distinguished co-laborers. The result did not answer to so many efforts and such hopes. Bossuet himself pointed out the principal cause, by writing for the dauphin the little treatise entitled *de Incogitantia*. The inattention of a languishing and dreamy mind, which no study attracted, no discourse captivated, made the great bishop despair. It is the portrait of his pupil that he traces in these few lines of his Politique: "The inattentive man casts his eyes this way and that while one is speaking to him; he does not listen to you; he does not listen to himself; his mind is far away; he has followed nothing; his wandering glances show how vague are his thoughts."

We cannot repeat too often, if any one is disposed to exaggerate the power of education so far as to believe that it can transform every thing,—reflect upon this instruction of the dauphin by Bossuet, upon the supreme excellence of the master, upon the definite mediocrity of the pupil!

[As an off-set to the lamentation over Bossuet's want of success in the education of a prince, we would point to the almost miraculous transformation produced by Fenelon in his pupil, the duke of Burgundy, far more vicious in his childhood (if indeed such a word can be applied to a child under seven years of age) than the stupid little dauphin, whose defects seemed to be negative, and who was not tempted out of his reserve by love or sympathy, but shut up within himself by cruel discipline and an instruction based upon a grand theory but wholly unadapted to the nature of a child. Bossuet was teaching a prince before the eye of an expectant world. Fenelon was endeavoring to transform a wayward child by the divine alchemy of love, and called God alone to help him; and his success should be a stimulus to every educator who has to deal with the forces of nature, in the form of a human being endowed with a will,—a subject that may well baffle the loftiest intellect and exhaust the resources of the tenderest conscience. If ever there was an inscrutable providence it was the loss of the duke of Burgundy to the world after such an education of mind and soul. Does it not rather prove that the good God does not interfere with his own laws for the behoof of any individual or nation?—*Translator.*]

EDUCATION OF LOUIS XIV.

In the development of mind, are you disposed to exaggerate the part of the master and diminish the force of nature? To undeceive you it will be sufficient to compare the education of Louis XIV with that of his son. Under the direction of Bossuet nothing was wanting to make the dauphin a great man; they did not succeed in making him even an ordinary one. Louis XIV, on the contrary, became what he was with masters who were perhaps eminent for learning, but who were mediocre preceptors. They were Péréfixe, the historian of Henry IV, and LaMothe LeVayer, the rather artificial author of *Prose Chagrine*, and so many other skeptic pamphlets. It must be added that his education, after being traversed by the storms of the *Fronde*, was interrupted and disturbed by a precocious use of power, the pupil having been promoted.

LaMothe LeVayer,* the ingenious writer whom the history of philosophy places in the second rank of skeptics, seems a little out of place in this office of preceptor to a king. He presented himself as a candidate for that delicate office by dedicating to Richelieu, two years after the birth of Louis XIV, a long and well-studied work entitled, *De l' instruction de Monseigneur le Dauphin.* It was at the same time an indirect effort to make known his ambition to be the preceptor of the prince, and an effort to prove that he was capable of filling that office. Richelieu, who loved and esteemed the author, pointed him out when dying to the choice of Louis XIII; but the queen mother refused her consent, under the pretext that LaMothe LeVayer was married. Nevertheless, in 1649, he was appointed to educate the brother of the king, the Duke of Orleans. It was an essay to be made of his pedagogic talents, and it succeeded. Struck by the progress of her youngest son, Anne of Austria decided in 1652 to utilize for the education of the king the good will of LeVayer. He presided till 1660, when Louis XIV was married, over the rather desultory studies of a prince already partly emancipated from tutelage, and whom politics or love occupied much more than letters or sciences. LeVayer had the mission of finishing the work Péréfixe had begun.

*LaMothe LeVayer was born in Paris in 1588, and published a treatise '*On the Virtue of the Pagans*' in 1642, which called out a tract from Arnauld '*On the Necessity of Faith in Jesus Christ.*' He was elected to the French Academy in 1639, and died in 1672.



PRIMARY WORK BY ABBE PEREFIXE.

HARDOUIN DE PEREFIXE,* the future archbishop of Paris, then Abbé of Sablonceau, had been summoned in 1644 to direct the education of the king. What was the instruction given to Louis XIV. under his auspices? This is what it is difficult to know, although Péréfixe, in the third year of his preceptorate, had composed a little treatise designed for his pupil, entitled *Institutio principis.* This book, dedicated by the author to Mazarin, then prime minister of the regent mother, Anne of Austria, is not a plan of study; it is simply a code of the most essential royal virtues, an abridged morality for the use of princes. It contains a multitude of precepts by which Louis XIV hardly profited; such as, not to love war, as well as to avoid guilty amours. If the young adorer of Olympia Mancini did not know how to defend his heart against the first movements of love, it is not for want of having early heard preached (too early, perhaps) a contempt for passion and a hatred of voluptuousness. In 1649, Péréfixe seemed to have divined and foreseen in his pupil the bubblings, the near explosion of the most vivid feelings. "What is most difficult," he said, "is to protect the child against the premature invasion of the instincts of adolescence." Vague and trivial generalties upon the duties of princes, upon the four cardinal virtues, upon the respect due to religion and its ministers, upon the obligations of kings toward their subjects; this is all that is to be found in a book which does not answer the expectations that the historic grandeur of him for whom it is written might be supposed to inspire. Some features of it are hardly worthy of being recorded; for instance, that it is more difficult to remedy false opinions than bad manners; that it is necessary to learn true, exact, complete history, which invents no falsehoods, conceals no truth. We feel that Péréfixe had a high conception of his task; only he neglects to tell how he acquitted himself of it. He thinks it useful to remember that in order to reign well it is not enough for a prince to be born; which disposes us to think that the people around him were inclined to think it was. What he specially wishes a prince to learn is virtue. But he forgets that it is not sufficient to present to a child a certain number of general maxims, whatever emphasis we may use in doing it. He forgets that morality can only

* *Hardouin de Beaumont Péréfixe* was born at Beaumont in 1605, published a history of Henry iv. in 1631, for the instruction of his royal pupil afterwards Louis xiv, was elected to the French Academy in 1654, made Archbishop of Paris in 1662, and died in 1670.

be the fruit of positive instruction, slowly acquired. In short, although a cotemporary of the great reforms which were going on in the College of L' Oratoire, and the schools of Port Royal, Péréfixe did not think of letting his pupil profit by them, and it is still in Latin that he sermonizes, and endoctrinates the future protector of the classic literature of France.

LE VAYER'S IDEAL OF THE PRINCE'S EDUCATION.

We know with more detail and precision what were the lessons that Louis XIV received from his second preceptor. Besides the plan of instruction already pointed out, LeVayer composed and dedicated to the king a certain number of works, the *Morale du Prince*, the *Logique du Prince*, &c. These seven different writings show little originality; summaries clear enough, but also superficial, and too rapid, of the doctrine of Aristotle, they constitute a body of teaching at once superannuated and unsubstantial. We see that the author wrote for a pupil who was distracted and turned aside from study by other cares and who must not be repelled by too great difficulties. In his preface to *Physique du Prince*, the son of LeVayer says these words: "My father took care to put into it only what a great prince can turn to his profit, and suppressed everything which might be out of proportion to the things of which he was to take cognizance." It is difficult indeed to simplify study more than LeVayer did. The *Logique du Prince*, for instance, contains twenty small pages. He distinguishes the studies which kings are to be made to look profoundly into, and those of which they need only to have a slight survey; but when he sets himself to work, it seems as if all the sciences came into the second category. So he pretends to find a *juste milieu* between those who wish to have a learned king and those who would cut him off from all knowledge of letters; but he does not hold the balance perfectly between the two extremes. Even in regard to knowledge appropriate to the character of a king, he thinks it is due to his dignity to present it in an agreeable form, and in contracted proportions, so that study shall not infringe too much upon the leisure and pleasures of the prince.

Such is his ideal of the education of a prince, a very petty ideal, in which an excessive complaisance for the majesty of kings is very marked. We see in it another prejudice; LeVayer refers everything to a single end—the royal functions. The studies which he passes in review are accepted or thrown aside in reference to their adaptation or non-adaptation "to the great office



of the government of nations." He ignores that in order to make a king we must begin by having a man, and that, consequently, the kinds of knowledge that are apparently the most useless for the direct preparation of royal virtues may yet be of great value to a king, because they develop the human faculties. Governed by these inexact principles, LeVayer successively examines, according to the usage of schools, the seven liberal arts and the seven mechanic arts, to decide which of these will be the most suitable for Louis XIV to study. He does not think princes should be detained long upon grammars and languages. "I do not agree with Mariana," he says, "who would teach Latin grammar to a young prince as regularly as if he were one day to contend for the cap of a doctor." In the eyes of LeVayer, the exact knowledge of Latin is only suitable for small people; it is a thing for the rabble, not a royal study. "Our common nobility," he says again, "often make a difficulty about charging themselves with so much Latin. They laughed at Henry III when they learned that that prince, on his return from Portugal, took lessons in Latin. Conclusion: the questions of grammar are *too low for those of that birth*; it is not necessary to use the scepter in order to stir the dunghill." Princes doubtless have special grace to know grammar without having studied it!

Everything of the contemplative order and which does not directly tend to action, LeVayer rejects. No arithmetic or geometry, consequently; arithmetic is the science of merchants. "The imperial purple," he says, in his bombastic style, "must not be kept long in the midst of geometric dust." Astronomy? "Let Louis XIV arrest his steps there one moment, in order better to know the position of his kingdom in the world." Music? He may addict himself to that, but on condition "that he remembers even when singing, who he is." Rhetoric? "He must cultivate that more seriously in order to develop his oratorical aptitudes." For those of the liberal arts which he sets aside, LeVayer would substitute others, physics, morality, geography. History, I know not why, is not named, but we must give credit to LeVayer for the fine eulogy he makes of physics, although he omits the physics of Aristotle, and through either ignorance or disdain, the physics of Descartes and Pascal. "There being no more beautiful or more royal book in the world than the code of nature, I would have the chapters within his reach interpreted to the prince."

Physical Training.

Physical education justly preoccupies the mind of La Mothe LeVayer. He would like to have it "a little in the fields, in order to make him robust." He fears the delicacy of the city and of the court. He is a great partisan of bodily exercise and especially of hunting, "that noble art still forbidden to the rabble in many places," and which he is astonished not to see placed among the liberal arts. It is pushing things rather far to say, "It is much more becoming to a monarch to hear about the chase than about the fractions of algebra, or the subtleties of geometry, or the systems of astronomy." To justify this hearty admiration of hunting, LeVayer gives other ingenious reasons. "The qualities of the hunter prepare for the virtues of war, and moreover, the prince learns geography while he is hunting; he makes acquaintance with his own provinces."

LeVayer gives much value to the body. "A beautiful soul in an infirm body is an excellent pilot in a bad vessel." But he was too much a man of letters, too erudite, not to love mind above all things. "It is a crime of high treason to deprive kings of the sciences, that is to say, of the greatest source of content which the soul is capable." In spite of the insufficient instruction which he gave to his pupil, LeVayer with his rich erudition, with his perpetual remembrance of classical antiquity, had at least the merit of keeping constantly kindled near the youth of Louis XIV a literary focus, as it were, whose heat and flame communicated themselves to the soul of the king, and it would be unjust to refuse him the share which belongs to him, without any doubt, in the education of a prince who was a man of taste and a friend of letters.

LeVayer was not only an admirable man of letters; he was also a moralist. It is interesting to observe that he had drawn up for his pupil a course of *economics*, that is to say, he had inculcated the first notions of the science which teaches how to govern one's family well, and whose first principle is reciprocity of affection and faith between husband and wife.

The heir of the library of Mademoiselle de Gournay, LeVayer had also inherited, as far as his genius allowed, the philosophy of Montaigne. He was a skeptic like him, but it was that skepticism then in fashion, which quarreled with dogmatic philosophy only in order to be more in accord with Christian orthodoxy. He wishes for a devout king, but he is not to be a persecuting king



Did Louis XIV remember this fine saying: "The king will do well always to employ doctors (of learning) rather than executioners in order to bring back those who have wandered from the faith." On the other side, the very Christian king is not to permit any one to encroach upon the temporal independence of his crown, nor to dare to violate the liberties of the Gallican church.

The moral lessons of LeVayer are deficient, in spite of all his authority, not that he was not a very honest man and of very austere manners; but they have not the emphasis which is imposing; they testify to a cultivated and agreeable mind rather than a profound and reflective soul. In their form and tone they are good for the time, that first half of the seventeenth century in which literature was, as it were, a *jeu d'esprit*, an artificial exercise. There was a show of talent in them, but there was no heart in them. They were a subtle and affected composition, and at the same time showed ignorance of the new ideas which were active in the bosom of the rising Cartesianism; such is the double want in the works of LeVayer; such was also the character and education of the king. "Louis XIV," says Henry Martin, in his *Histoire de France*, "was badly instructed, and was in no respect initiated into that magnificent revelation of sciences and philosophy which made his age illustrious." LeVayer quotes Descartes in the *Physique du Prince;* Henry Martin speaks again, "apropos of the seat of the soul and the pineal gland. This, it seems, is the only thing that Louis XIV learned in his youth of the Cartesian philosophy."

We can draw opposing pedagogical consequences from the dignity and rank of princes by looking with preference upon their prerogatives or their duties. In preferring their prerogatives we are inclined to spare them, and think only of saving them trouble and preparing for them an easy course of instruction by a complaisant reduction of the different sciences, like those remedies for the use of sick people to which physicians endeavor to give an agreeable taste at the risk of enfeebling their efficacy. If we prefer to look upon their duties, we recollect that the more a man is superior to others by birth, the more it behooves him to be superior in knowledge; far from sparing the prince trouble, more labor and more study should be imposed upon him than upon any of his subjects. The first method, the bad one, was LeVayer's; the second method, the good one, was Bossuet's.

BOSSUET AND THE DAUPHIN.

Charged in 1670 with directing the instruction of the eldest son of Louis XIV. Bossuet brought to his new office the great and noble qualities which distinguished him. It has been said that he put too much grandeur and elevation into it, and that he did not know how, according to the words of Montaigne, "to descend to the puerile conduct of his pupil." The reproach has been renewed in our day, by M. Dupanloup, who, repeating the words of Cardinal Bausset, thinks that in the education of the dauphin, the master was everything, the pupil nothing.

"Bossuet was too great for the dauphin, and that great man was deceived by his own genius. If Bossuet had had as much flexibility of soul and as much patience as he had force and grandeur, he might have descended to that weak intelligence. The dauphin only felt the presence of that immense genius in the lassitude and uneasiness of his early years and his weak nature. The too powerful instructor had only fatigued and discouraged him."

Henry Martin also wrote with the same feeling:

"The austere genius of Bossuet did not know how to make itself little with the little; the teaching was given over the head of the dauphin, and from a distance, as it were; there was no familiarity nor intimacy between the master and the disciple."

Monseignuer Dupanloup repeats the opinion already expressed:

"The dauphin could not profit by the excellent culture that he received from the duke de Montausier, Bossuet, and Flechier. His small light, if he ever had any, was extinguished by the rigor of a hard and austere education, which added a weight to his nature's timidity, and inspired the last degree of aversion for all kinds, not only of labor and study, but of the spirit for amusement; so that, by his own confession, after he had been set free from all masters, he had never read anything but the Paris articles in the *Gazette de France* that recorded the deaths and marriages."

There has been an attempt of late years, to defend the son of Louis XIV. M. Floquet in his learned studies of Bossuet, has constituted himself the advocate of the young prince. He has defended him against the vehement attacks of St. Simon, who represents him "without vice or virtue," without knowledge of any kind, radically incapable of acquiring any; without imagination or production, very lazy, without taste, without choice, without discernment, born for the ennui that he communicated to others, absorbed in his fat and his mental darkness." The plead-



ing of M. Floquet does not appear to us conclusive. He says, for example: "Monseigneur had much mind, but his *mind was hidden.*" To have a hidden mind or not to have any at all, resembles very much ordinary men. The perspicacity of a courtier could alone discover the difference!

Without dwelling upon this exhausted discussion, we may be permitted to say, that in the failure of an education brilliantly organized and perseveringly pursued, the deficiencies were chiefly on the side of the pupil. If the instructions of Monseigneur, prepared with so much solemnity, directed by a master like Bossuet, by a sub-teacher like Huet, assisted by such men as Fléchier, Tillemont, Cordemoy, Rohault, and many others, ended only in mediocre results, not to say in no results at all, the evil was not in a want of patience or suppleness in the preceptors; it came from the rebellious and ungrateful nature of a child whom his birth destined for a superior education, but whom his aptitudes confined rather to an elementary one. Politics required that the heir of Louis XIV should be represented almost as a god; nature hardly permitted him to become a man. Another time in history, a preceptor of genius found himself in the presence of a great prince. But the powerful mind of Aristotle did not stifle the talents of Alexander, because the pupil was worthy of the master. Do not let us blame Bossuet then; the grandeur of his plan was imposed upon him by the will of the king and the destiny of the dauphin. His methods, his science, his pedagogic zeal were at the height of the expectations entertained of him. It was not his fault that he had to do with a nature strangely disproportioned to such efforts. The best of seed grows only in appropriate soil.

Corporal Punishment.

Upon one point, however, we have a right to maintain that the discipline of the prince prevented the flight of his faculties. History informs us that the most violent punishments, the greatest corporal harshness were not spared him. Louis XIV officially transmitted the right of the correction of the prince to the duke of Montausier, the governor of the dauphin. Invested with this function by royal appointment, the duke, an irreproachable man, but excessively harsh and brusque, took seriously his title of executioner of high authority (*hautes-œuvres*) and used his right largely. Bossuet was present and allowed it. We see by this example, how powerful was the prejudice that considered physical chastisement necessary. The princely dignity did not defend the

sons of French kings from the punishment of the whip. The most serene dauphin's body was griddled with blows like that of the poorest pupil of the Jesuits. Louis XIV did not find fault with the whippings of his son; he had himself been whipped in his childhood, like his father Louis XIII, and his grandfather Henry IV. Whipping (*l'orbilianisme*) was still an almost universal system, in spite of the protestations of Montaigne and the Jansenists. Even in the following century Rollin did not dare to forbid the ferule. That this hard regimen added to the timidity and natural stupidity of the dauphin we shall willingly agree, and we are surprised that Bossuet permitted it to be applied. Is it not he who said, "It is by gentleness that we must form the minds of children?" But we persist in thinking that the future of the young prince did not depend upon a few blows of the whip, more or less. We shall not be persuaded that the whip of Montausier alone rendered the wonderful efforts of Bossuet sterile, in an education in which there was not perhaps another grave fault committed beside the one we have just pointed out.

In his *Letter to Pope Innocent XI*, Bossuet makes known in detail the methods he used. This letter, which "besides the excellence of the matter is a piece of high latinity," is dated March 8, 1679. The education of the dauphin was drawing to a close; his marriage was celebrated a year after, on the 8th of March, 1680. Arrived at the end of his mission, Bossuet expresses himself satisfied with his work. He was less so than he affected to appear. We cannot be the dupe of the exaggerations imposed upon him by courtesy (by *convenances*) in his discourse at the French Academy, when he described his pupil as having *the liveliest mind, the most beautiful disposition in the world.* More sincere he was when he wrote to his friend Bellefond: "There is much to be borne with a mind so incapable of application; we have no sensible consolation, and we go on, as St. Paul says, in hope against hope!" (6 July, 1677.)

But state reasons, political interests, required that the heir of the French throne should pass for one having superior merit. Could they decently confess that for ten years they had uselessly poured over his head all the treasures of science and genius?

Bossuet was of the school of Louis XIV, who said: "I should prefer not to have a son rather than to see him a sluggard." The dauphin was subjected to a perpetual assiduity of study. No day passed without labor, not even Sundays. Bossuet allowed no absolute vacations. This was an error. It is good for the mind



to be left from time to time in complete rest; reanimated by leisure and liberty, it goes back to its work with more force and ardor.

Play—Recreative and Social.

Bossuet mingled play and study every day, however; there is certainly no great merit in acknowledging the utility of recreation; no pedagogue has contested it. There can be no other difference of opinion than in the degree of importance granted to it, and Bossuet was one of those who attributed the most to it. "A child must play and enjoy himself, for that excites him. I fear nothing so much as frightening my pupil by that sad and terrible aspect of knowledge presented without art and moderation to so tender and feeble an age." Like Port Royal, Bossuet knew that, to work with advantage, the child, still more than the man, needs well planned diversions to maintain a sort of serenity and gaiety of soul.

Earnest in his endeavors to remedy the defects of a solitary education, and wishing to arouse the somewhat languishing self-love of the dauphin, Bossuet brought him children of his own age to play with him. Sometimes the queen and a large company honored these infantine sports with their presence. Bossuet did not then agree with those who, like Rousseau, are distrustful of self-love; he did not believe in the efficacy of the emulation of a child with himself, since he deemed it necessary to join with it that of others.

All that the seventeenth century knew was taught to the dauphin, and by special men. Neither mathematics, nor physics, nor mechanics, nor law were forgotten. Bossuet, who summoned distinguished men to the side of the prince to complete his own personal work, naturally reserved to himself the vast domain of letters, and three points in these specially fixed his attention: the reading of the ancient authors, history, and philosophy.

We have said elsewhere that Bossuet had the profane authors read to the prince, not in fragments, as was the custom among the Jesuits, but from beginning to end, in order that the mind should seize the train and connection of the thought. Overwhelmed with explanations, the dauphin acquired a certain knowledge of Latin; he read Terence and Virgil, Sallust, Cæsar, and Cicero. It is a remarkable fact, that in the eminently christian education directed by Bossuet, the Fathers of the Church did not figure. It is because Bossuet belonged to the seventeenth century, that is to

say to an epoch which for taste, justness of expression and thought, felt more at home in the authors of Athens and Rome than in the eloquent but rather declamatory and rather mixed writings of the Fathers of the Greek or of the Latin church.

How can we avoid being struck with the liveliest astonishment that the ardent detractor of the theatre, the author of the *Letter to Father Caffaro*, that Bossuet, in short, should favor the reading of Terence? We cannot say how agreeably and usefully Monseigneur diverted himself with Terence, and how many lively images of human life passed before his eyes while reading it. He saw the deceitful wiles of voluptuousness and women, the blind transports of youth tormented by love. Behold the Latin theatre, in its freest pictures transformed into a school of morals! Why then anathemas upon Moliere? The same contradiction is found at Port Royal. There they also translated with zeal the dramatic authors of Greece and Rome, and yet one of the masters of Port Royal, Claude Lancelot, preferred, in 1762, to renounce the office of preceptor of the princes of Conte, rather than take them to the theatre. In 1762, the theatre was Moliere and Corneille! I know very well that Bossuet reproached his contemporaries for writing "with less restraint" than Terence; but a few shades in expression do not change the fundamental ideas, and we have a right to be surprised at the strange prejudice which makes people admire in the ancients what they denounce as an impiety and a scandal in the moderns.

In order better to reveal profane antiquity to his pupil, Bossuet went into the school himself. "Greek and Latin antiquity passed in review under their eyes: poets, orators, philosophers, historians." He renewed the pleasant intercourse, a little interrupted by theological studies, which had formerly bound him to Virgil, to Homer, among the Jesuits of Dijon, and in the celebrated college of Navarre. Greek is not mentioned in the programme of studies addressed to Innocent XI, but we know well enough Bossuet's taste for Homer. "The sublimity of the divine Homer, the richness of his comparisons, and all his beauties, made him place him at the head of all poets and orators." "To the end of his life," said the Abbé Ledieu, "Bossuet loved to recite long passages from the Iliad and the Odyssey, and when people around him were astonished at that ever present memory,—'do you forget,' he would reply, 'that I taught rhetoric at St. Germain and at Versailles?'"



Bossuet carried his devotion so far as to compose for Monseigneur a Latin grammar. Most of those who have written upon grammar have proposed their rules in Latin or French verse, but "Bossuet wished to make an innovation by presenting them in French prose," says Floquet. The great genius of Bossuet did not disdain to descend, in practice, to the most minute details. With indefatigable application, he sought the means of making easy to the inattentive mind of his pupil the somewhat revolting study of grammar. All that has been said of the pretended dryness of his pedagogic methods, and the too majestic tone of his lessons, is belied by such testimony as that of the Abbé Ledieu: "One would hardly believe the labor and exactness of such a learned master in the study of grammar, if we did not see among his papers observations written with his own hand, not only upon the most curious rules of this art, but upon the force and play of conjunctions and indeclinable particles, and even upon the good usage of Latin words taken in a peculiar sense in quite opposite significations, by the best authors, whose example he cites."

The professorship of grammar and rhetoric was no disparagement to the professor of history. The *Discourse upon Universal History*, composed for the dauphin, proves sufficiently with what care Bossuet taught that science which he calls "the wise counselor of princes, the mistress of human life and politics." Entirely neglected till the establishment of the colleges of *L'Oratoire*, the teaching of history was not really organized until by the powerful hand of Bossuet. The system which he adopted in his lessons is almost precisely the one still pursued in colleges. He gave a certain number of facts to the dauphin; the dauphin attempted to repeat immediately what he had heard; then he wrote them down, first in French, then in Latin. Bossuet applied himself specially to make known to the dauphin the history of France, "which is his own." For that he drew from all sources, he says himself, "borrowing from the authors most worthy of confidence all that he judged fit to make the prince understand the train of events and affairs." Let us note, however, that the love of exactness did not go so far as to have the history of France read to the dauphin from the works of Mézeray, those writings that were rather liberal for the time, of which Bayle had said,—"The author censures very forcibly the bad administration of the kings of France; the monarchs and their ministers are whipped by him like little scholars." Conventional considerations and the

traditional respect for the past spoiled the history which was taught to princes, and falsified the spirit of the teaching.*

The dauphin also studied geography in a way not to be fatiguing. "We study geography while we are playing, and as if taking a journey, examining the manners of the people, especially those of France, in order to know the opposing humours of so many different people who compose this warlike and stirring nation."

Bossuet had the merit of understanding that the teaching of history should vary its means and extend its reach in proportion as the child grew, and its judgment became formed. It is only towards the end of his preceptorate that his *Discourse upon history* was finished; it was his plan to make summaries of the general impression of the facts already studied. The philosophy of history as Bossuet understands it, may be contested, without any doubt; but this is not the place to point out the errors and prejudices which abound in it. What must at least be acknowledged is that Bossuet was the first to make a systematic effort to refer to a single idea the innumerable events which have succeeded each other here below. The teaching of history would be sterile if, after having dispersed the thoughts of a child over that multitude of facts, they should not be vigorously brought back to the principle which governs them, to the law which rules them; if we did not assist the scholar to seize, in the prodigious scattering of human actions, the ideas which preside over the general progress of the world.

Like most of the great Christians, Bossuet loved and practiced philosophy. *La Logique, le Traité de la Connoissance de Dieu et de Soi-même* were composed for the dauphin. Bossuet, in his youth, had probably heard the Jesuits, his masters, say that in philosophy there is *uncertainty and matter for discussion.* But by his personal reflections he had risen above those prejudices; in his estimation philosophy contained a great many incontestible truths useful in life, which ought to be pointed out to young people. In the articles which he consecrated to philosophy (the seventh, eighth, and tenth of the *Letters to Innocent XI*) it is true that the name of Descartes is not mentioned, and it seems as if the philosophers of antiquity and the middle ages alone are introduced into the studies of the prince. But who would not recognize the Cartesian spirit in that declaration which is itself the summary of the philosophy

*The collections of these written lessons of the dauphin have been preserved, and were published in 1747 under the name of the Son of Louis XIV. Bossuet himself contributed to propagate this error; he speaks in the *Discourse upon Universal History*, of this history of France, "*written by Monseigneur himself*, who has already advanced very far." *But this is only the pious fraud of a preceptor disposed to make his pupil valued beyond his merits. The work is truly by Bossuet.* The dauphin wrote at his dictation.



of Bossuet? "Philosophy, consisting principally in recalling the mind to itself, to rise afterwards as with sure steps up to God, is the way in which we have begun as the easiest investigation, as well as the most solid and useful one that can be proposed. For here, in order to become a perfect philosopher, man has no need to study anything but himself, and *without turning the leaves of so many books, without making troublesome notes of what philosophers have said*, nor going very far to search for experiences, by remarking only what he finds within himself he recognises the author of his being."

What still more raised the value of philosophy in Bossuet's eyes, was the importance of that science for literary and oratorical education. Rhetoric, in the eyes of our greatest sacred orators, is only a dependence upon logic; it is in strong thoughts solidly connected and not in elegant verbiage that Bossuet sought the secret of great style. "We have drawn rhetoric from logic in order to give to naked arguments which dialectics have collected as bones and nerves, flesh, mind, and motion; so we have not made of it a mere prater whose words have only sound, we have not made it inflated and empty, but sound and vigorous; we have not painted its face, but have given it a natural complexion and a lively color, so that it should have no lustre but that which comes from truth itself." *

In his exclusive admiration for Scripture morality Bossuet is not always as benevolent to moral philosophy as to other attributes (parts) of philosophy. "It is not necessary," he says disdainfully, "to go in search of muddy streamlets, when we can draw water from the midst of a river." But what proves that we need not take literally those harsh and injurious words, and that we ought to see in them nothing but a moment of forgetfulness, is that Bossuet himself explained the *Morale à Nicomaque* to his pupil, joining with it that wonderful doctrine of Socrates, truly sublime for his time. †

It is true that the history of education in the seventeenth century is fruitful in contrasts; and that sometimes, after having given lessons in modesty to the pedagogue, it brings him examples to renew his confidence; witness that brilliant education of the duke of Burgundy, which, directed by Fénélon, developed almost all the virtues in a soul in which nature seemed to have cast the germs of all crimes.

* So Comenius in his *Didactica Magna* placed rhetoric below dialectics and morals, "because," he said, "if we do not know things, we cannot speak reasonably of them."

† Bossuet had composed for the use of the dauphin a collection of *sentences*, borrowed from the Greek philosophers or from Scripture, and besides these, extracts from the morality of Aristotle.

FENELON AND THE DUKE OF BURGUNDY.

Bossuet, although not satisfied with the results of the education he had given to the dauphin, son of Louis XIV, hoped that the books and methods might be "made common to all the French people." The progress of the age has realized this wish, and Bossuet had the satisfaction of seeing Fenelon in another princely education, that of the duke of Burgundy, use for the son the writings which had been composed for the father, whom they failed to educate, on account of the stupidity of the subject.

If Fenelon borrowed some of his works from Bossuet, if, philosopher and humanist like him and more than him, he gave the same general direction to the studies of his pupil, he at least did not carry into his function of educator the same spirit or attractions. Bossuet as a pedagogue and elsewhere is grandeur; Fenelon, as preceptor, is *address*. In the one it is authority, broad and serene loftiness of view that dominates, the tone majestic though a little cold; in the other it is insinuating ability, persuasive sweetness, ever grace and penetrating tenderness. Bossuet had perhaps no superior in his age in the theory of instruction; Fenelon had no equal in the practical qualities of the pedagogue. In the former, we admire the correct plan, the wisdom which presides over the general organization of the studies; in the other, the art with which he knew how to take possession of the mind and heart of his pupil, and give effect to his lessons.

It is a great point with a teacher to make himself loved; Fenelon succeeded in this. The duke of Burgundy, in spite of his bad instincts, although he was born "terrible," according to St. Simon, had not one of those recalcitrant natures that Bossuet himself could not subdue. Under a violent and proud outside he hid treasures of sensibility and intelligence. These secret resources Fenelon discovered. His skillful hand was needed for that—"the most skillful hands in every respect, and singularly formed by heaven for the art of instructing a prince." St. Simon says of the boy: "he was born with a nature that made one tremble to behold. He was so furiously passionate that he wished to break the clocks when they struck the hour that called him to do something he did not wish to do, and was in as great a rage with the rain if it interfered with his plans. Resistance put him into a fury. He loved passionately everything that was pleasure. The wonder is, that in a very short time, devotion and grace made another man of him and changed such fearful faults into the contrary virtues."



Under Fenelon's direction he became the most studious, the most virtuous, the most devout of princes. He even became so to excess. The education given by Fenelon came near failing by having succeeded too well. His father, when dauphin, had learnt nothing with Bossuet; with Fenelon, the duke of Burgundy profited too much. He was such a devotee that he refused to be present at a ball given by the king, because it was the day of Epiphany. He was so studious that he incommoded his surrounding friends. He was found fault with for his too great fondness for studying the sciences and taking pleasure in talking about them. "It was asked if this young man, who had the tastes of a monk, would have the virtues of a king." In 1710, two years before his death, St. Simon wrote, at the request of the duke of Beauvilliers, a very extended discourse in order to complain that, having arrived at the age "when the question is no longer to acquire, but to diffuse," the heir to the throne, absorbed by his devotions or his books, "shut himself up in the gloomy and hidden solitude of his closet." The mysticisms of Fenelon and his lively taste for letters, the faults and qualities of the master, had penetrated the very soul of the pupil.

It was in August, 1689, that Fenelon entered upon his duties. He was also made preceptor of the brother and sister of the duke. The duke of Beauvilliers, the prince's tutor, had proposed him to the king. Madame de Maintenon doubtless supported the proposal. Fenelon called to his side as under-teachers, the abbé Fleury and the abbé de Beaumont. The prince was then seven years old. The difficulty was, not to develop his intelligence (it was very quick by nature), but to calm and appease his fiery passions, to govern his transports, to make him docile and compliant. It would have been clumsy to tutor such an impetuous soul, and overwhelm it with pedantic lessons in morality. It was only by indirect means and by dint of tact that Fenelon reached his end. He imagined the plan of composing fables adapted to his age and his position, full of discreet allusions to his faults and his most salient acts of waywardness, and which gave him, under the veil of a charming, ingenious picture, lessons àpropos. From this happy inspiration came the "*Recueil des fables composées pour l'education du duc de Bourgone.*" (Collection of fables, &c.)

"One might," said Bausset in his *History of Fenelon*, "follow the chronology of the composition of these fables by comparing them with the progress which age and instruction brought into the

education of the prince." Allegories, with their very general morals, have always been of service in the education of men; what can be said of fables, whose moral concerned exclusively him who read them; written from day to day in order to remedy a fault which had just been committed, or to encourage a virtue at its very first awakening? This procedure has but one fault; it would require that every pupil should have a Fenelon at his side, that is to say, a master sufficiently educated and capable of reading his character, and endowed with enough invention to improvise stories appropriate to the circumstances. What art the author of *l'Existence du Dieu* must have put into those agreeable stories which the prince immediately applied to a fault committed the evening before, or to a good impulse felt that morning! The fable of the *Fantasque* presented to the duke the picture of his transports of rage and taught him how to correct them; that of *l' Abeille et la Mouche* reminded him that the most brilliant qualities are of no use without moderation. One day, in an access of anger, the prince forgot himself so far as to say to his preceptor when he reproved him, "No, Sir! I know who I am and who you are!"* Was not the fable of *Bacchus et la Faune* written in reply to this explosion of princely fatuity? When *Bacchus* could not bear a malicious laugher, ever ready to mock at his expressions, if they were not pure and elegant, he said to him in a proud and impatient tone: "How dare you laugh at the son of Jupiter?" The Faun replied quietly: "Ah! how dares the son of Jupiter to commit a fault?" Some fables of a more elevated tone than others are not designed to correct merely the faults of childhood; they are a preparation for the exercise of government. Thus, the fable of *les Abeilles* (the Bees) revealed the beauties of a laborious state and one in which order reigns; *le Nil et le Gange* taught him to love his people, "compassion for vexed and suffering humanity." In short, from each one, in the charming garb of a *jeu d'esprit*, a serious lesson could be deduced, and more than once, on reading them, the prince felt pleasure or shame, according as he recognized himself in the praise or the blame addressed to the personages in the fables.

Fenelon must not be supposed to have contented himself always with a gentle reprimand, disguised in the charm of a fable, whenever he had occasion to correct the violent humors of the prince; it was often necessary for him to recur to more di-

* See note from Bausset, Life of Fenelon at the end of this chapter.



rect and energetic means. But his inventive imagination, his seducing wit, is found everywhere. Like the author of *Emile*, Fenelon believed in surprises in education; he arranged little scenes in advance, in which the child learns the lesson to be derived from them much better for not suspecting that those who play with him are playing a part in order to instruct him. It would have been trouble lost to preach a sermon upon anger to a prince whose temperament was insurmountably irascible. Instead of reading him Seneca's treatise, &c., (upon anger) this is what Fenelon devised. One morning, he sent into the prince's apartments a carpenter's workman to whom he had given his lesson. The prince came up and examined the tools. "Go your way, monseigneur," cried the workman, drawing himself up with a most threatening air, "for I do not answer for myself; when I am in a fury I break the legs and arms of those I encounter.' One may divine the conclusion of the story. Is it not true that Fenelon's workman resembles the rope-dancer who teaches justice to *Emile* or the gardener who reveals the legality of the inheritance?

Fenelon made frequent appeals to the self-love of his pupil; he pointed out to him what was due to his name and to the hopes of France. He made him sign pledges of honor to behave well; "I promise *M. l'abbé de Fenelon*, on the faith of a prince, to obey him, and if I fail to do so, I submit to any sort of punishment and disgrace. Made at Versailles, 20th of Nov. 1689. Signed Louis." At other times he addressed his heart, and governed him by tenderness and kindness. In these moments of effusion the prince would say: "I leave the duke of Burgundy behind the door, and am only little Louis with you." At other times he had recourse to the hardest punishments; he shut him up, took away his books, and forbade him all conversation. †

The variety in the means, then, was the principal characteristic of this moral education; Fenelon knew when to be solemn or tender, and his gentleness did not exceed his severity. Variety alone was a distinguishing trait in the literary education of the duke of Burgundy. As he had learned morality in the form of fables, so he studied history in the form of dialogues. The *Dialogues des Morts* (Dialogues of the Dead) put upon the scene men of all countries and all conditions; Charles V. and a monk of Saint Just; Aristotle and Descartes; Leonardo da Vinci and

† The whip never seems to have been used to correct the duke of Burgundy; we may even affirm that it was not.

Poussin; Cæsar and Alexander. History proper, literature, philosophy, the arts, were subjects of these conversations, composed, like the fables, at different intervals, according to the progress and needs of the duke. They were attractive pictures which from time to time were introduced into the framework of the didactic study of universal history. They must be taken only for what they were intended to be, the agreeable complement of a regular and connected teaching. If we look only at the Dialogues, we might be tempted to believe that Fenelon in the study of history sacrificed the exactitude of facts to the embellishments of form. In order to convince ourselves of the contrary, it is enough to re-read the chapter devoted to history in the *Letter upon the occupations of the French Academy*, or those written to M. de Beauvilliers upon a *Histoire de Charlemagne*, which is unfortunately lost, and which Fenelon had composed for the prince. "It is better," he says among other things, "to leave history in all its dryness than to enliven it at the expense of truth."

PLAN OF STUDY FOR THE 13TH AND 14TH YEARS.

Among the papers of the Abbé Fleury, two very important letters have been found, addressed to him by Fenelon, which contained the plan of study of the duke of Burgundy, for the end of 1695 and for 1696, that is to say, for his thirteenth and fourteenth year. Fenelon was appointed archbishop of Cambray in 1694, and divided his time between his diocese and the court. He had preserved his function of preceptor, and continued his work from a distance. "You see," he wrote to Fleury, "I am more free at Cambray than at Versailles, and do my duty better from a distance than when near."

What strikes us in this plan of study is the constant preoccupation of his mind in diversifying the instruction. Thus the themes of the prince are taken from the metamorphoses of Ovid, "because the subject is very various and diverts him; as the themes are the most thorny part of his work, we must put all the amusement into them that is possible." Fenelon fears above all things wearying his pupil. "Let him read the *Monastic History of the East and West*, by M. Bulteau, but if he should be tired of it, we must vary from it." And further: "The time of study must be shortened a little, by giving him only extracts from certain historical works; his labor must be diversified." He does not wish for exclusively abstract studies for him, "for fear of disgusting by purely intellectual operations a mind that is idle and impatient, and in which imagination is still predominant."



The predilection for poets of that man who wrote *Telemachus*, and who was all but a poet himself, is shown in the choice of the authors he inscribed upon the programme for the duke of Burgundy: Hesiod, Terence, Virgil, Horace, Ovid, are in the first rank; prose is represented only by Cato and Columella, and by the *Economique* of Xenophon.

More favorable to the Fathers of the Church than Bossuet was, Fenelon approved the reading of *Lettres Choisées* of St. Jerome, St. Augustine, St. Cyprian, and St. Ambrose. He also recommends, and this is a little surprising, the CONFESSIONS of St. Augustine. "They have a great charm," he says, "for they are full of varied pictures and tender sentiments." And he adds, "one can pass over the subtle and abstract places." Is it indeed only the abstract passages in the Confession of St. Augustine that he would have a boy of fourteen years to pass over?

Formed by nature with a gay, facile nature, Fenelon did not like rules nor precepts. The absence of pedantry is one of the characteristics of his pedagogy. "As to rhetoric, I would not give any of the precept; I would only give good models." As to grammar, "I would give no time to it, or at least very little." In his *Letter to the Academy*, he develops more amply his idea of the moderation necessary in regard to grammatical rules. "Do not give at first any but the most general rules of grammar; the exceptions will come by degrees. The great point is to put a person, as soon as possible, into the sensible application of the rules, by usage. Then he will take pleasure in remarking the detail of the rules which he has been using, without taking the pains to do it."

The literary education of the duke of Burgundy showed surprising results. Bossuet wished to judge of it himself, and after a conference with the young prince he testified his admiration of it. But without wishing to undervalue the merit of the master, we may be permitted to remark that the pupil was wonderfully endowed. Hear the testimony of Fenelon in his *Letter to the Academy*: "I have seen a young prince, eight years old, seized with grief at sight of the peril of little Joash, and impatient because the high priest hid from Joash his name and his birth; I have seen him weep bitterly on hearing those lines:

> 'Ah! meseram Eurydicen anima fugiente vocabat;
> Eurydicen toto referebant flumene ripæ!'"

In his *Letter to P. Martineau*, written some months after the death of the duke of Burgundy on the 14th of November, 1712,

Fenelon said: "We have seen him ask to be read to during his meals and when rising in the morning, so dearly did he love everything he needed to know; and I have never seen a child listen so early and with so much delicacy to the finest things in poetry and eloquence."

But if only praise was deserved for the literary tastes of the prince it was otherwise with what might be called his political and religious education. Fenelon was himself uneasy at the excessive devotion of his pupil, and a little sad when he was pleased with himself. Having become, as it were, honorary preceptor of the prince, who had faithfully preserved a filial affection toward him, in spite of his disgrace and exile, he wrote to him at the date of September 21, 1708: "As to your piety, if you wish to do honor to it, you cannot be too careful to make it gentle, convenient, social. You must be 'all things to all men.'" And again: "A prince cannot regulate men at court or in the army, like monks. . . . I pray God every day that the spirit of liberty may enlarge your heart more and more in order to accommodate yourself to the needs of the multitude." But does not Fenelon here combat an evil which he should have partly blamed himself for? Was it not he who cast into a soul, too well prepared to receive them, the seeds of that mysticism which now made him afraid? In the memorial he composed upon *the measures to be taken after the death of the duke of Burgundy*, Fenelon declares to be necessary, "that the preceptor of the prince should be an ecclesiastic." Yet his own experience ought to have revealed to him the unsuitableness of a princely education confided to priests. Excessive pre-occupation with religious things is the inevitable danger of it, and the practical virtues, the active virtues of character, lose by it, in general, all that spirituality can gain by it.

But let us render this justice to Fenelon, that in his correspondence with the duke of Burgundy, and also with the dukes of Beauvilliers and Chevreux, always remaining the mentor of his dear Telemachus, he struggled against the monastic tendencies of the prince. What beautiful lessons of royal wisdom, of devotion to man, of patriotism and philanthropy (the word is Fenelon's) does he not give him in Telemachus—a veritable treatise upon moral and political education! * Fenelon began with the fables, continued with the dialogues, ended with the epic; always

* Genay, in his *Etude morale et litteraire of Telemaque* (1876), says the duke did not know till after his marriage, that Telemachus was written for him.



faithful to the same system, and disguising morality in poetry! Wonderful morality, a little chimerical sometimes, but in every case appropriate to the manners of that time, and which, in the pompous and military court of Louis XIV, bursts upon us as the echo of another age, as the reverberation or announcement of an era of simplicity and peace. Agriculture was celebrated in it with enthusiasm, the excess of luxury interdicted, the spirit of conquest forcibly condemned, absolute power pitilessly analyzed in its consequences, ambition and war reprobated. What matters it that some Utopias mingle with these eternal verities? In describing the republic of Salente, Fenelon proposed nothing less to his pupil than a general reform of the monarchy.

Let us take notice that Fenelon, in the organization of instruction, shows himself to be a partisan of public education. "Children," he says, "belong less to their parents than to the republic, and ought to be brought up pupils of the state. Public schools must be established in which the fear of God, love of country, respect for the laws, preference of honor to pleasure and to life itself shall be taught." It is remarkable that the greatest theologians of the old monarchy recognized the right of the state to distribute instruction. St. Thomas professed this doctrine entirely, as the following passage proves:

"Ad cum qui rempublicam regit pertinet ordinaire de nutritionibus et instructionibus juvenum, in quibus exerceri debeant, et quales disciplenas unusquisque addiscere et usque quo debeat."

It is only on the day when the State freed itself from the tutelage of the Church, that the ecclesiastical doctors suddenly perceived in the law of the State a pretended usurpation over the rights of the family. So true is it, that even on the highest questions, interest is not a stranger to the establishment of principles!

To resume; whether the nature of his genius disposed him to it, or whether he was led to it by circumstances and by the character of his pupil, Fenelon was a master in the highest sense of the word. The *Lettre à Innocent XI* is hardly anything but a plan of secondary instruction. Bossuet thought of but a single thing, the instruction of the dauphin, and did not succeed in that. Fenelon, more happily, had to do with a living and active soul, a rich and distinguished mind, which it was necessary for him by turns to restrain, to excite, to instruct, and to elevate. It is the talents and also the vices of the pupil which alone give the educational qualities of a preceptor the opportunity to show themselves in all

their brilliancy. But by the wonderful suppleness of his genius, Fenelon was a man to triumph over all the difficulties of a princely education, terrible difficulties, which we find forcibly expressed in a brilliant passage, although a little declamatory, of a writer (Diderot) of the eighteenth century.

"It is not without terror that a man enters upon such a ministry when he is worthy of it. What a frightful responsibility, indeed, to have to answer to millions of men for the virtue of one! but of one whose caprice may influence the fate of all, of one whose vice may overturn empires, whose faults make blood flow in streams, whose caprice may agitate the world. With what an eye could M. de Cambray behold that multitude of absurdities which are judged to be indispensable, of grave minutiæ, but established and consecrated as the basis of the education of princes, yet militating in concert for their corruption, and which, if we were not Frenchmen, would make us believe a miracle rather than in the goodness of a king who was born a king! To what a monstrous blindness are those unfortunates reserved who open their eyes only to contemplate an idolatrous worship of their persons; children who, as soon as they see, see men prostrate before them, that is to say, the humiliation of all strength before all weakness! O princes, unfortunate in being such, who are born in pride, grow up in falsehood, live in adulation and omnipotence, how necessary it is that you should be born good in order not to be the most wicked of men!"

Note.

CARDINAL BAUSSET, in his Life of Fenelon, thus describes the crucial test of the teacher's authority with his pupil, even though the pupil was the eldest son of the King, and the heir apparent of sovereign power.

The young prince replied, "No, no, M. Fenelon, I know who I am and who you are."

Fenelon, faithful to the maxims he had himself taught in his treatise upon education, answered not a word; he felt that the moment had not come, and that in the state of mind of the duke he would not be listened to. He contented himself with showing by his serious and sad manner that he felt deeply wounded. He scarcely spoke to him the rest of the day, wishing to prepare him by this separation from him for the effect of the scene he meditated, and which he wished to make sufficiently imposing upon the young prince never to be forgotten.

The next morning, when his pupil was just awake, Fenelon entered his apartment; he did not wish to wait for the usual hour of his studies, that what he meant to say should make the greater impression, and strike his imagination the more powerfully. Addressing him with cold and respectful gravity, very different from his usual manner, he said to him, "I do not know, monsieur, whether you remember what you said to me yesterday,—*that you knew who you were and who I am.* It is my duty to tell you that you are ignorant of both. You imagine yourself to be something more than I am; some of your valets, doubtless, have told you so, and I am not afraid to say to you, since you force me to it, *that I am more than you.* You understand very well that it is not a question of birth. You would look upon any one as a fool who would pretend to



make it a merit that the rain of heaven had fertilized his harvest without watering that of his neighbor. You would be no wiser than he, if you would be vain of your birth, which adds nothing to your personal merit. You cannot doubt that I am superior to you in letters and knowledge. You do not know anything but what I have taught you, and what I have taught you is nothing in comparison to what still remains for me to teach you. As to authority, you have none over me, and I, on the contrary, have full and entire authority over you. The king, and monseigneur, your father, have often told you so. You think, perhaps, that I esteem myself very happy to be provided with the employment I exercise over you; disabuse yourself of that idea, monsieur, I undertook it only to obey the king and to please monseigneur, and not for the painful advantage of being your preceptor, and that you may not doubt this, I am going to take you to his majesty and beg him to name another person whose care may be more successful than mine."

The duke, whom the dry and cold manner of his preceptor since the scene of the evening before, and the reflections of the whole night passed in regret and anxiety had overwhelmed with grief, was thunderstruck by this declaration. He loved Fenelon with all the tenderness of a son, and besides this, his self-love and a delicate sensitiveness to public opinion had already made him aware of all that would be thought of him if an instructor like Fenelon saw himself reduced to the necessity of giving up his education. Tears, sighs, fear, and shame scarcely enabled him to pronounce these words, interrupted again and again by his sobs, "Oh, monsieur, I am desperate at what passed yesterday; if you speak to the king you will will make me lose his friendship; if you abandon me, what will people think of me? I promise you—I promise you that you shall be satisfied with me—but promise me."

Fenelon would promise nothing; he left him a whole day uneasy and in uncertainty.

It was only when he felt convinced of the sincerity of his repentance that he appeared to yield to his renewed supplications, and to the entreaties of Madame de Maintenon, who had been induced to take part in the affair to give it more effect.

It was by such happy combination of means, and by continual repetition and observation, patience and care, that Fenelon succeeded in breaking up by degrees the violence of his pupil's passions. It was to this object that he and M. de Beauvilliers, his domestic governor, had directed all their cares and efforts, and both reaped their reward in success. Of all the princes who were least flattered by their instructors and to whom were spoken the most severe truths in his childhood and youth, he is the one who preserved the tenderest gratitude for the virtuous man who had presided over his education.

We know nothing in the records of Pedagogy more instructive than Fenelon's dealing with his princely pupil, after he fell under the suspicion and displeasure of the court.

PROPOSED PUBLICATION.

KINDERGARTEN AND CHILD CULTURE: Contributions to the Advancement of the Kindergarten and of Principles and Methods of Child Culture. Edited by Henry Barnard, LL. D. 720 pp. Price $3.50.

To Subscribers prior to July 1, 1880, *the Price will be* $2.50.

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HENRY BARNARD, 28 Main Street, Hartford, Ct.

PLEA FOR FROEBEL'S KINDERGARTEN

AS THE FIRST GRADE OF PRIMARY ART EDUCATION.

BY ELIZABETH P. PEABODY.

ARTIST AND ARTISAN IDENTIFIED.*

THE identification of the artisan and the artist, which Cardinal Wiseman proves to have been the general fact in Greece from the sixth century, and in Rome from the second century, before Christ, was no accident, but the result of the education given to *the initiated* of certain temples, especially those of Apollo, Mercury, Minerva, and Vulcan.

In Greece and Rome, there was an aristocracy of races and families, each of which had its own traditions of wisdom and art, connected with the names of tutelary divinities, whose personality presumably inhered in leaders of the emigrations from Asia, who were doubtless men of great genius and power, and served with divine honors by their posterity, and the colonies which they led.

This service, in the instance of the gods above named, involved education in the Fine Arts, just as that of Ceres and Proserpine taught *the initiated* of one degree the science of Agriculture, and those of a higher degree the doctrine of Immortality (which vegetation symbolizes in the persistence of its life-principle and deciduousness of its forms).

In the far East, the productive arts were early included under the word *magic;* whose secrets, as an ancient historian tells us, were reserved as the special privilege of royal families, and hence died out.

Under despotic governments, the inspirations of Science and Art invariably have died out into formulas to be worked out mechanically; as has happened in China. But, in Greece and Rome, freedom, though it only existed as a family privilege, fostered individual originality. *The initiated*, believing themselves subjects of inspiration, would have that confidence in inward impulse, which, when disciplined by observation of nature conceived as living expression of indwelling gods, could not but be beautiful and true. High Art excludes the fantastic, and is always simple,—because it is useful, like nature. The identification of the artist with the artisan will restore it, because the necessities of execution control design when artist and artisan are one. The modern artist is apt to design with no regard to use or nature. He needs the check of the executing hand upon his impracticable conceptions; and will be no less a gainer thereof, than the artisan, by identification with him. Hay, in his several works, especially in the one on "Symmetrical Beauty," shows that the generation of the forms of the ancient vases rested on a strict mathematical basis; and there is abundant evidence that the study of mathematics was quite as profound in antiquity as it has been since; though then it was applied to art, rather than, as now, to the measurement

* The title given to a republication in Boston, in 1870, of Cardinal Wiseman's lecture on the "Relations of the Arts of Design and the Arts of Production," to which this paper of Miss Peabody was appended. The lecture and plea had a wide circulation.



of nature. The wars and revolutions which convulsed the world in the declining days of the old Eastern Empires, and even of Greece and Rome, broke up the ancient schools of magic and art. They never, however, were quite lost in the darkest ages, but preserved a shy and secret existence; and, at the revival of letters in the twelfth and thirteenth centuries, were restored for a splendid season of about three centuries, by secret societies, like the Freemasons, and in many ecclesiastical cloisters. Then building and other mechanical work again became High Art.

This adequate education, with its elevating effect on the laborer, both in respect to his inner life and outward relations, can be given now, and in America, only by making our Public Schools give the same profound and harmonious training to the whole nature of *all the people* that those ancient secret societies gave to *the few*,—a thing that is to be expected much more by reforming and perfecting the primary department, than by endowing universities; though the latter are the cap-stones of the educational edifice. Even the late (1870) act of the Massachusetts Legislature, requiring a free drawing-school in every town of five thousand inhabitants in the State, though it is a move in the right direction (and it is to be hoped that the working men will not let the law lapse by neglecting to call for its enforcement), will be of very little use unless the children shall be prepared for these art-schools in the primary department. It is the main purpose of the present publication to set forth that this can be done, and therefore ought to be done at once. Froebel's Kindergarten is a primary art-school; for it employs the prodigious but originally blind activity and easily trained hand of childhood, from the age of three years, in intelligent production of things within the childish sphere of affection and fancy; giving thereby a harmonious play of heart and mind in actively educating—without straining the brain—even to the point of developing invention, while it keeps the temper sweet and spirits joyous with the pleasure of success. Childish play has all the main characteristics of art, inasmuch as it is the endeavor "to conform the outward shows of things to the desires of the mind." Every child, at play, is histrionic and plastic. He personates character with mimic gesture and costume, and represents whatever fancy interests him by an embodiment of it,—perhaps in mud or sand or snow; or by the arrangement of the most ungainly materials, such as a row of footstools and chairs, which become a railroad train to him at his "own sweet will." Everybody conversant with children knows how easily they will "make believe," as they call it, out of any materials whatever; and are most amused when the materials to be transformed by their personifying and symbolizing thought are few. For so much do children enjoy the exercise of imagination, that they prefer simple primitive forms, which they can "make believe" to be first one thing and then another, to elaborately carved columns, and such like. There is nothing in life more charming to a spectator, than to observe this shaping fancy of children, scorning the bounds of possibility, as it were. But children themselves enjoy their imaginations still more, when they find it possible to satisfy their causative instinct by really making something useful or pretty.

It was Froebel's wisdom, instead of repressing, to accept this natural activity of childhood, as a hint of Divine Providence, and to utilize its spontaneous play for education. And, in doing so, he takes out of school

discipline that element of baneful antagonism which it is so apt to excite, and which it is such a misfortune should ever be excited in the young towards the old.

The divine impulse of activity is never directly opposed in the kindergarten, but accepted and guided into beautiful *production*, according to the laws of creative order. These the educator must study out in nature, and genially present to the child, whom he will find docile to the guidance of his play to an issue more successful than it is possible for him to attain in his own ignorance.

Intellect is developed by the appreciation of individual forms and those relations to each other which are agreeable to the eye. There are forms that never tire. In the work of Hay, to which allusion has been made, it is shown that every ancient vase is a complex of curves that belong to one form or to three forms or to five forms; but all vases whose curves belong to one form are the most beautiful. These ground forms are of petals of flowers; and the mathematical appreciation of them is very interesting, showing that the forces of nature act to produce a certain symmetry, as has been lately demonstrated in snowflakes and crystals, that have been respectively called "the lilies of the sky, and the lilies of the rocks," (for the lily is the most symmetrical of flowers). Froebel's exercise on blocks, sticks, curved wires, colors, weaving of patterns, pricking, sewing with colored threads, and drawing, lead little children of three years' old to create series of forms, by a simple placing of opposites, which involves the first principle of all design, *polarity*. By boxes of triangles, equilateral, isosceles, right angled, or scalene, the foundations of mathematical thought may be laid to the senses. Before children are old enough for the abstract operations of simple arithmetic, they may know geometry in the concrete. And, in these various games of the generation of form, the greatest accuracy of eye, and delicacy and quickness of manipulation are insensibly acquired, precluding all clumsiness and awkwardness.

Froebel's exercises with block, sticks, curved wires, triangles, which lead the children to make an ever-varying symmetry by simply placing opposites, are concrete mathematics, which become the very law of their thoughts. The mind is developed by appreciated forms and their combinations. The same law of polarity is followed in the weaving of colored papers, where harmony of colors is added to symmetrical beauty; and from the moment when a child can hold the pencil, and draw a line a quarter of an inch long, he can also make symmetrical forms upon a slate or paper squared in eighths of an inch.

But to conduct such education as this is a great art, founded on the deepest science both within and without the human soul; and therefore, preliminary to its being undertaken, there must be a special training of the kindergarten teacher. Froebel never established a kindergarten anywhere that he did not also establish normal training for young women, who were to supervise the children at their play and work, so as to make these guided exercises of the limbs and hands a moral, artistic, and intellectual education, all in one.

For moral culture, it is necessary that the children produce things, and play with each other, from self-forgetful motives of gratitude to parents and affection for their companions, or a gentle sympathy for the unfortu-



nate. Moral culture cannot be given in a didactic manner. Sentiment becomes selfish weakness unless it is embodied in disinterested action. Even successful and happy play involves mutual consideration. It is necessary that children should act from a motive leading them from within out of themselves. There is no way to learn goodness but to be practically good. Froebel would not have children make things to hoard, or merely to exhibit their power, and stimulate their vanity; but to give away to some object of their affection or respect or pity. Before anything is done, the question always arises, Who is to be made happier or better by it? They can be kept busy the whole year in providing gifts for all their friends' birthdays, new-years-day, and the Christmas-tree; and, especially, if the poor and sick are remembered. Thus their activity is disciplined by their hearts, that supply the motive, no less than by their intellect, that accepts the law according to which the thing is made.

They become intellectual by learning that there is always a law as the innermost secret of every object of nature and art. The rule involving the law is suggested in words at each step of the procedure, and repeated until the idea of the law is caught. As crude material and simple ground-form is varied into varieties of beauty, they get a knowledge, deeper than words can convey, of the substantiality of law, seeing it to be no less a factor of the thing than the material out of which it is made. In its turn, the material itself becomes the subject of an object lesson, not only as to its structure, but its origin; and this, when considered in its use, or the delight it gives, leads the mind inevitably to the spiritual Fountain of all good things.

The child's own active heart witnesses to a heavenly Father, and precludes any necessity for didactic teaching on that point. It is only necessary to refer to Him when the little heart is full of generous love, and the little mind is realizing that its own *thought* is an indispensable factor of the thing done. Thus art-education is religious; because art is the image in man of God's creativeness. It has been profoundly said that, if science is irreligious in its effect, because it deals only in appearances, and its method is analysis which murders, art is necessary to strike the balance in education, because it deals in substances, and not only produces, but makes alive by giving expression to matter. Since what makes the crude and unformed material which the child uses a thing of beauty or use, is the immaterial æsthetic force within him, which applies the law (itself an immaterial entity), he necessarily infers and appreciates that the universe as a whole is the guarantee of an immaterial Creator who loves its intelligent denizens.

It is impossible for a kindergarten to be carried on by a teacher who does not understand this constitution of human nature on the one hand, and the laws of the universe, in some degree, upon the other. No mechanical imitation, and no patterns are permitted; but the children are led on to act from their own thoughts by first acting from the teacher's suggestion or direction of their thoughts. It is astonishing to most persons to see how, almost immediately, they begin to invent new applications of the laws given. Originality is fostered by questions leading them to give an account of how they produce effects, which prevents destructive tendencies, and gives clearness of intellectual consciousness; and no strain

is put upon the brain, because the child is always kept within the child's world and made of ability there. In the moral sphere, also, questioning is a better mode of suggestion than precept. Unless there is a certain freedom of feeling, and virtue preserves a certain spontaneity, hypocrisy may be superinduced. Children love others as naturally and well as they love themselves, if not better; and love has its own various creative play, and its own modesty, which should be sacredly respected. Wake up the heart and mind, and moral dictation will be as superfluous as it is pernicious: and, above all, children should not be led into professions, or praised for goodness; but goodness should be presumed as of course.

In short, kindergarten education is INTEGRAL, resulting in practical religion, because it gives intelligence and sentiment to the conception of God and his providence, and prevents that precocity which is always a one-sided, deforming, and ultimately a weakening development. It is greatly in contrast with the ordinary primary-school teaching, which generally begins by antagonizing all spontaneous life (keeping children *still*, as it is called), in order to make them passive recipients of knowledge having no present relation with the wants of their minds or hearts.

But if the training which fits for kindergarten teaching not only involves knowledge of the sciences of outward nature to a considerable extent, but a study of the philosophy of human nature also, yet it is such a philosophy as any fairly cultivated, genial-hearted young woman, of average intellect, is capable of receiving from one already an adept in it; for it is the universal motherly instinct, appreciated by the intellect, and followed out to its highest issues. Froebel's philosophy and art are just the highest finish to any woman's education, whether she is to keep a kindergarten or not. Froebel considered women to be the divinely appointed educators of children, for the first seven years of their lives at least, until they become fully conscious of their power of thought, and know how to apply thought for effect. For two or three years their place is in the nursery, whose law is *acknowledged* to be amusement. The nursery method of sympathetic supervision of children's spontaneity (which never should be left to uninstructed nurses) is simply continued in the kindergarten, where symbolic plays, for general bodily exercise, and the "occupations," as the quieter games of production are called, suggest conversations which are the first object lessons. It is quite enough intellectual work for children under seven years of age to learn to express their thoughts and impressions in appropriate words; to sing by rote the songs which describe their plays; to become skillful in the manipulations that the occupations involve; with such objective knowledge as is directly connected with the materials used. They can then go, at seven years old, from the kindergarten to the common primary school, with habits of docility, industry, and order already acquired; wide-awake senses and attention; tempers not irritated by stupid and unreasonable repressions of their nature, and wills unperverted, and reasonably obedient. Is it not plain that, thus educated, they will easily learn to read? and the knowedge acquired from books will stimulate production in large spheres of life, and the love of labor will not be in danger of dying out when the progressive rise into "the perfect, good, and fair" is guaranteed by works, that shall bring the life which is to come into that which now is.



The immoral—some go so far as to call it the demoralizing—influence of our public schools, which now at best sharpen the wits, and give means of power to do evil as well as good, has called attention of late to the character of State education, and the necessity of making it industrial, if only to save the masses of children from the temptations that now assail those who need to earn their living at once, but who leave school at fourteen or fifteen years of age unskilled in any species of labor. The only way to elevate the laborer to equal social position with the professional man, or even to self-respect, is to make labor spontaneous and attractive. But to make industry ARTISTIC is the only way to make it attractive, and supersede that spirit of gambling in business and politics which so fearfully weakens and corrupts our national character, and threatens the liberties which rest on truth and justice.

Finally, unless the right thing is done at once, and this reform of the fundamental education is initiated by competent teachers, a very great evil will arise. Already children's schools, assuming the name of kindergarten,—sometimes innocently, because ignorantly,—are growing up at different points in this country, which necessarily disgrace the principle of Froebel, who worked out, by a whole life-time of experimenting, the true processes of the first stages of human education. These pseudo-kindergartens are a mere alternation of the old routine with plays and imitative working by patterns, making children frivolous, or little machines, or else disgusting them; for, in proportion to their natural abounding life, children tire of what is merely mechanical.

The first thing we have to do, then, is to train teachers in Froebel's science and art. There is one training school (1870) at 127 Charles street, Boston, kept by Mrs. and Miss Kriege, educated in the best training school in the world,—that of Baroness Marenholtz-Bulow of Berlin, who is chief of Froebel's personal disciples and apostles. It is to be hoped that the city or State will make this a public institution. A very superior expert in the Froebel philosophy (Maria Boelte) now engaged in Lubec, Germany, and perfectly skilled in the English language, might be induced, by adequate compensation, to come and found another in some more southerly or western State.* If there could be raised by private donation, or public appropriation, a loan-fund to enable many young women who ardently desire this education to attend the private school of Madame Kriege, in a year we might have enough trained teachers to open schools all over the country; and effectually commence that radical reform of primary education which shall ultimate in the Indentification of the Artist and Artisan. 'What is well begun is halfdone.'

*In 1872 this lady, who was of high social position, and had, from pure love of the Art and Science of Froebel, studied with his widow three years, came to America at the instance of the celebrated Henrietta B. Haines of New York, and the next year set up a training school in New York. This she still keeps in that city—7 East 22d Street, being married to John Kraus, a graduate of Diesterweg's Normal School, who emigrated some years previous to this country, and wrote in newspapers, especially in the *Army and Navy Gazette* on the subject. He assists his wife in her kindergarten with his fine music, and supplements it with an intermediate and connecting school.

In the same year, 1872, Miss Mary J. Garland, a pupil of Mrs. Kriege, opened her kindergarten school, as successor to Mrs. Kriege in Boston.

FRŒBEL'S PRINCIPLES AND METHODS IN THE NURSERY.

A LECTURE TO YOUNG KINDERGARTNERS.

BY ELIZABETH P. PEABODY.

HELPLESSNESS OF INFANCY.

By the primal miracle (*i. e.*, wonder working) of nature, the mother finds in her arms a fellow-being, who has an immeasurable susceptibility of suffering, and an immeasurable desire of enjoyment, and an equally immeasurable force intent on compassing this desire already in activity, but with no knowledge at all of the material conditions in which he is placed, to which he is subject, and by which he is limited in the exercise of this immense nature.

Every form of animal existence *but* the human is endowed with some absolute knowledge, enabling it to fulfill its limited sphere of relationship as unerringly as the magnetized needle turns to the pole, and even with more or less enjoyment; yet with no forethought. But the knowledge which is to guide the blind will of the human being, even to escape death in the first hour of its bodily life, exists substantially outside of itself in the mother, or whoever supplies the mother's place.

And throughout the existence of the human being, the forethought that is to enable him to appreciate his ever-multiplying relations with his own kind, and which grows wider and sweeter as he fulfills the duties they involve, is essentially outside of himself as a mere individual; being found first in those who are in relation with him in the family, afterwards in social, national, cosmopolitan relationship; till at last he realizes himself to be in sonship with God, in whom all humanity, nations, families, individuals, "live and move and have their being." There is no absolute isolation or independency possible for a spiritual being. This is a truth involved in the very meaning of the word spirit, and revealed to every family on earth, by the ever-recurring fact of the child born into the arms of a love that emparadises both parties, on which he lives more or less a pensioner throughout his whole existence, so far as he lives humanly, finding fullness of life at last in the clear vision and conscious communion of an Infinite Father, who has been revealing Himself all along, in the love of parent and child, brother and sister, husband and wife, friend, fellow-citizen, and fellow-man. Christ said, that little children see the Father face to face, but surely not with the eyes of the body or of the understanding! They see Him with the heart. And is it not true, that we never quite forget the child's vision in turning our eyes on lower things? for what but remembrance of our Heavenly Father's face is hope, "that springs eternal in the human breast"? What but this remembrance are the ideals of beauty that haunt the savage and the sage? the sense of law that gives us our moral dignity, and, in the saddest case, what but this are the pangs of remorse, in which, as Emerson has sung in his wonderful sphinx song, "lurks the joy that is sweetest"?



REASONS FOR FRŒBEL'S AUTHORITY.

Frœbel has authority with me, because, in this great faith, making himself a little child, he received little children in the name (that is, as germinating forms) of the Divine humanity, with a simple sincerity, such as few seem to have done since Jesus claimed little children as the pure elements of the kingdom he came to establish on earth, and exhorted that, as they were such, they should be brought to Him as the motherly instinct prompted, and declared that they were not to be forbidden (that is, hindered as all false education hinders).

Let us begin, then, with reverently considering the new-born child, as Frœbel did; for that is to be "the light of all our seeing."

A child is a living soul, from the very first; not a mere animal force, but a person, open to God on one side by his heart, which appreciates love, and on the other side to be opened to nature, by the reaction upon his sensibility of those beauteous forms of things that are the analysis of God's creative wisdom; and which, therefore, gives him a growing understanding, whereby his mere active force shall be elevated into a rational, productive will. For heart and will are, at first, blind to outward things and therefore inefficient, until the understanding shall be developed according to the order of nature.

But during this process of its development, adult wisdom must supply the place of the child's wisdom, which is not, as yet, grown; that is—an educator must point out the way, genially, not peremptorily; for in following the educator's indications, the child must still act in a measure from himself. As he is irrefragably free, he will not always obey; he will try other paths—perhaps the contrary one—by way of testing whether he has life in himself. But unless he shall go a right way, he will accomplish nothing satisfactory and reproductive; and it is Frœbel's idea to give him something to do, within the possible sphere of his affection and fancy, which shall be an opportunity of his making an experience of success, that shall stimulate him to desire, and thereby make him receptive of the guidance of creative law, which is the only true object for the obedience of a spiritual being.

SENSE OF TASTE AND HEARING.

To the new-born child, his own body is the whole universe; and the first impression he gets of it seems to come from his need of nutriment. But it is the mother, not the child, that responds to this want, by presenting food to the organ of taste, and producing a pleasurable impression which arouses the soul to *intend itself* into the organ, which is developed to receive impression more and more perfectly, by the child's seeking for a repetition of the pleasure. For a time, whatever uneasiness a child feels, he attempts to remove by the exercise of this organ, through which he has gained his first pleasant impression of objective nature. Therefore is it, that his lips and tongue become his first means of examining the outward world into which he has been projected by his Creator.

The ear seems to be the next organ of which the child becomes conscious, or through which he receives impressions of personal pleasure and pain; and here it is noticeable, that *rythmical* sound seems, from the very first, to give most pleasure; and is wonderfully effective to sooth the

nerves, and remove uneasiness. All mothers and nurses sing to babies, as well as rock them (which is a *rythmical* motion), and this pleasant impression on the ear diverts the child from intending himself exclusively into the organ of tasting. He now stretches himself into his ears, whose powers are developed by gently exercising their functions.

The child seems to taste and hear before he begins to see anything more definite than the difference between light and darkness. By and by a salient point of light, it may be the light of a candle, catches and fixes his eye, and gives a distinct visual impression, which is evidently pleasurable, for the child's eye follows the light, showing that the soul intends itself into the organ of sight. Soon after, gay colors fix its gaze and evidently give pleasure. The eye for color is developed gradually, like the ear for music, by exercise, which being pleasurable becomes spontaneous.

The whole body is the organ of touch; but as the hands are made convenient for grasping, to which the infant has an instinctive tendency, and the tips of the fingers are especially handy for touching, they become, by the intension of the mind into them, the special organ for examining things by touch, and getting impressions of qualities obvious to no other sense. When, as it sometimes happens, by malformation or maltreatment of them, the eyes fail to perform their functions, it is wonderful how much more the soul intends itself into the special organs of touch, developing them to such a degree, that a cultivated blind person seems almost to *see* with the tips of the fingers. This fact proves what I have been trying to impress on your minds, that the soul which spontaneously desires and wills enjoyment, takes possession and becomes conscious of its organs of sensuous perception, partly by an original impulse given to it by the Creator, and partly (which I want you especially to observe), by the genial, sympathetic, intelligent, careful co-working of the mother and nurse; who, by what we call nursery play, gives a needed help to the child to accomplish this feat in a healthy and pleasurable manner. And we shall be better convinced of the virtue of this nursery play, if we consider the case of the neglected children of the very poor, so pathetically described by Charles Lamb.—*Popular Fallacies, No.* 12.

Madame Marenholtz-Bulow has happily remarked, in her preface to Jacob's Manual, *Le jarden des Enfans*, that "to develop and train the senses is not to pamper them." The organs of tasting and smelling do not require so much exercise by the duplicate action of the mother as those of seeing and hearing. The former have for their end to build up the body; the latter to lead the child's mind out of the body to that part of nature which connects him with other persons. The functions of both are equally worthy; but those of the latter belong to the child as a social and intellectual being. It is the mother's office to temper the exercises of each sense, so that they may limit and balance each other. And in order to limit those which are building up the body, so that they shall not absorb the child, the action of the others must be helped out. "Our bodies feel—where'er they be—against or with our will"; but to see and hear all that children can, requires exertion of will and this is coaxed out by the sympathetic action of others. Yet the functions of tasting or smelling are not to be banned. The Creator has made them delightful;



and if others do their proper part, their exercise will never become harmful. To enjoy tasting and smelling is no less innocent than to enjoy seeing and hearing. There is no function of mind or body but may be performed divinely. Milton shows insight into this truth by making Raphael sit and eat at table with man in Paradise; and he says some wonderful things upon the point, which will bear much study. And have we not in sacred tradition a symbol, still more venerable, of the truth, that the fire of spirit burns without consuming, and may transform the body without leaving visible residue? There are in Brown's philosophy (which does not penetrate into *all* the mysteries of the rational soul and immortal spirit) some very instructive chapters on the social and moral relations of the grosser senses (as taste, smell, and touch are sometimes called). It is the part of rational education to understand all these things thoroughly, and adjust the spontaneous activities by subordinating them to the end of a harmonious and beneficent social life. The Lord's Supper may be made to illustrate this general human duty.

There is doubtless marked difference in the original energy of life in different children. Young—but not too young, happy, healthy, loving parents have the most vigorous, lively, and harmoniously organized children; but in all cases the impulse of life must be met and cherished by the tender, attractive, inspiring force of motherly love; which, with caressing tone and invoking smile, peers into the infant's eyes, and importunately calls forth the new person, who, as her instinctive motherly faith and love assure her, is there; and whom she yearns to make conscious of himself in self-enjoyment. The time comes when the little body has become so far subject to the new soul, that an answering smile of recognition signalizes the arrival upon the shores of mortal being of "that light which never was on sea or land," another immortal intelligence! It is only the smile of the intelligent human face that can call forth this smile of the child in the first instance; but let this glad mutual recognition of souls take place once, and both parties will seek to repeat the delight again and again. Few persons, indeed, get so chilled by the sufferings and disappointments, and so hardened by the crimes of human life, but on the sight of a little child, they are impelled to invoke this answering smile by making themselves, for the moment, little children again; seeking and finding that communion with our kind which is the Alpha and Omega of life.

Do not say that I am wandering, fancifully, from the serious work which we are upon; I am only beginning at the beginning. We can only understand the child and what we are to do for it in the Kindergarten, by understanding the first stage of its being—the pre-intellectual one in the nursery. The body is the first garden in which God plants the human soul, "to dress and to keep it." The loving mother is the first gardener of the human flower. Good nursing is the first word of Frœbel's gospel of child-culture.

The process of taking possession of the organs, that I have just described, is never performed perfectly unless children are nursed genially. If bitter and disagreeable things are presented to the organ of the taste, they are rejected with the whole force of a will which is too blind in its ignorance to find the thing it wants, but vindicates its irrefragible freedom

of choice by uttering cries of fright, pain, and anger, as it shrinks back, instead of throwing itself forward into nature. If the cruel thing is repeated, the nerves are paralyzed, or at least rendered morbid, especially when rude, untender handling outrages the sense of touch. When rough and discordant sounds assail the ear, or too sharply salient a light the eye, these organs will be injured, and may be rendered useless for life. The neglected and maltreated child is dull of sense and lifeless, or morbidly impulsive, possibly savagely cruel and cunning, in sheer self-defense. The pure element and first condition of perfect growth is the joy that responds to the electric touch of love.

INSTINCT OF MOTION—PLAYING.

Underlying and outmeasuring all this delicate development of the organs of the five senses, is the whole body's instinct of motion, which is the primal action of will. The perfectly healthy body of a little child, when it is awake, is always in motion—more or less intentionally. When asleep, there is the circulation of the blood, and pulsation of the solids of the body, corresponding to the act of breathing, which is involuntary; and any interruption of these produces disease—their suspension, death. But the motion which makes the limbs agile, and the whole body elastic, and gradually to become an obedient servant, is voluntary, intentional, and can be helped by that sympathetic action of others, which we call *playing with the child.* Frœbel's rich suggestions on this play are contained in his mother's cossetting songs; and I am glad to tell you that two English ladies, a poet and a musician, have translated and set to music this unique book; and that just now it has been published by Wilkie, Wood & Co., in London. It suggests all kinds of little gymnastics of the hands, fingers, feet, toes, and legs, for these are the child's first playthings; and also the first symbols of intelligent communication, giving the core and significance to all languages.

I think that a baby never *begins* to play, in the first instance, but responds to the mother and nurse's play, and learns thereby its various members and their powers and uses; and when at last it jumps, runs, walks, by itself, which it cannot begin to do without the help of others, it is prepared to say *I*, with a clear sense of individuality.

In analyzing the process of a child's learning to walk, we see most clearly the characteristic difference between the human person and the animals below man in the scale of relation. The little chicken runs about of itself as soon as it is out of the shell; but the human child, even after all its limbs are grown, and though he has been moving himself on all fours by means of the floor, and supporting himself by means of the furniture to which he clings, *does not walk.* He will only stand alone, unsupported, when he sees that there are guarding arms round about him, all ready to catch him if he should fall. He seems to know instinctively, that all the force of the earth's gravitation is against him. He does not know that he may balance it by his personal power. His body weighs upon his soul like a mountain, precisely because he is intelligent of it as an object, loves it as a means of pleasure, and dreads its power of giving pain to him. The little darling stands, perhaps between the knees of his father, whose arms are round about him; the mother opens her loving



arms to receive him, and calls him to her embrace; the way is short between, and three steps will be sufficient, but where is the courageous faith to say to this mountain of a body, "be removed to another place"? It is not in himself; he cannot produce it any more than he can take himself up by his own ears. It is in the mother; for it is she, not he, who has the knowledge of the yet unexerted power which is flowing into the child from the Creator. Only by the electric touch of her faith in him does his faith in himself flash out in answer to her look and voice of cheer, and he rushes to her arms. It is the doing of the deed which gives to himself the knowledge of the power that is in him. He repeats it again and again, seeming to wish to be more and more certain of his being the cause of so great effect. Thus cause and effect are discriminated, and "to him that hath" a sense of individuality "shall be given," for evermore, a growing power over the body, to which no measure can be stated. Even on the vulgar plane of the professional tumbler, a man's power over his body seems sometimes to be absolute and miraculous. But the annals of heroism and martyrdom are full of facts that go to prove to all who consider them profoundly, that the immaterial soul is sovereign, when, by recognizing all its relations, it subjects the individual to the universal, and becomes thereby entirely spiritual (which is man reciprocating with God; becoming more and more conscious for ever).

From what has been said of the soul's taking possession of the body and its several organs, by exercising the functions of tasting, hearing, seeing, smelling, touching, grasping, moving the limbs, and at last taking up the whole body into itself in the act of walking, we see that it is all done, even the last, by virtue of the social nature.

Frœbel took his clue from this fact, a primal one, and never let it go, and it is of the greatest importance that it be understood clearly, that conscious individuality, which gives the sense of free personality, the starting point, as it were, of intelligent will, is perfectly consistent with and even dependent on the simultaneous development of the social principle in all its purity and power.

We see a sad negative proof of this in asylums for infants abandoned by their mothers, or given up by them through stress of poverty. There is one of these in New York city, into which are received poor little things in the first weeks of their existence. Everything is done for their bodily comfort which the general human kindness can devise. They have clean, warm cradles and clothes, good milk, in short everything but that caressing motherly play, which goes from the personal heart to the personal heart. That is the one thing general charity cannot supply; it is the personal gift of God to the mother for her child, and none but she can be the sufficient medium of it, and therefore, undoubtedly it is, that almost all new-born children in foundling hospitals die; or, if they survive, are found to be feeble-minded or idiotic. They seem to sink into their animal natures, and belie the legend, man, written on their brows, showing none of that beautiful fearlessness and courageous affectionateness that characterize the heartily welcomed, healthy, well-cared-for human infant. On the contrary, they show a dreary apathy, morbid fearfulness, or a belligerent self-defense, anticipative of other forms of the cruel neglect which has been their dreary experience.

PLAYTHINGS—FRŒBEL'S FIRST GIFT.

Taking a hint from observations of this kind, together with the bitter experiences of his own childhood, Frœbel supplied to the mother or nurse some playthings for the baby, which might continue to improve the various organs of its body by making the exercise of their functions a social delight. What is called the first gift he proposes should be used in the nursery first. It consists of six soft balls, not too large to be grasped by a little hand, and the use of which in the nursery is suggested by a little first book for mothers, that has been translated from Jacob's *Le jardin des Enfans*. I think it is important for the Kindergartner to know what Frœbel thought could be done for the development of the infant in the nursery, since if it has not been done there, she must contrive to remedy the evil in the Kindergartner. You will bear with me, therefore, if I go quite into the minutiæ of this matter. It will open your eyes to observe delicately, as Frœbel did.

He proposed that the red ball should be first presented. He had observed that a bright light concentrated, as in a candle, first excited the organ of sight and stimulated its action. Hence he inferred that a bright color would do the same, a neutral tint would not be seen at all probably. The red ball is not quite so salient and exciting as the light of a candle, but on that account it can be gazed at longer without producing a painful reaction. The child will have a pleasure in grasping it, and will probably carry it to its lips; but, as it is woolen, it will not be especially agreeable to the delicate organ of taste. It will all the more be looked at, therefore, and give the impression of red. Frœbel proposes that it shall be called the red ball, in order that the impression of the word *red* on the ear shall blend in memory with the impression of the color on the eye. As long as the child seems amused with the red ball, he would not have another color introduced, because he thought it took time for the eye to get a clear and strong impression of one color, and this should be done before it was tried with a contrasted impression. But by and by the blue ball, as the greatest contrast, may be given and named, and all the little plays suggested in the mother's book be repeated with the blue ball; and then the yellow ball should be given with its name; and then the three be given together, and the baby be asked to choose the blue, or red, or yellow one. By attaching a string to them and whirling them, or letting the infant do so, it is surprising how long the child will amuse itself with these balls, and what pleasure colors alone give, especially when combined with motion.

The secondary colors may afterwards be added to the treasury for the eye, with the same carefulness to secure completeness and distinctness of impression, and to associate the color with the word that names it; for language, the special organ of social communion, should be addressed to the child from the first, though its complete attainment and use is the crown of all education.

Smiles and sounds, proceeding out of the mouth, are the first languages, and begin to fix the little child's eyes and attention upon the mouth of the mother, from which issue the tones that are sweetest to hear, and especially when in musical cadence. But the child understands the words



addressed to him long before he himself begins to articulate; for language is no function of the individual, but only of the consciously social being, yearning to find himself in another.

There is a reciprocal communication between infants and adults that precedes the difficult art of articulation. This we call the natural language, and it is common to all nations, being mutually intelligible, as is proved by deaf mutes from remote countries who understand each other at once. But this natural language has a very narrow scope. It serves to communicate instinctive wants of body and heart, but does not serve the fine purposes of intellectual communication, nor minister any considerable intellectual development. These signs are very general, while every word in its origin has represented a particular object in nature. In analyzing any language we find that the names given to the body and its members, and to the actions and facts of life, without which no human society can exist, are the nucleus or central words which characterize it, and from which the whole national rhetoric is derived. Hence there is a value for the mind in associating the words and action of even such a little play as "here we go up, up, up, and here we go down, down, down, and here we go backwards and forwards, and here we go round, round, round," with other rhymes and plays of an analogous character that are found wherever there are mothers and children.

MOVEMENT PLAYS.

We have observed that the moment of first accomplishing the feat of running alone, seemed to be that of the child's beginning to realize himself to be a person, but that, even in this act, he was dependent upon his mother; that his bodily independence was the gift of her faith in that within him, which is essentially superior to the body and can command it as instrumentality. To make it instrumentality is, more and more, a delight to the child, in which his mother sympathizes; and by this sympathy aids him. All his plays involve exercise of the power of commanding his body. As soon as a child can move it from place to place, his desire to exercise his power on nature outside of himself increases, and he is prompted to measure strength with other children. If children were mere individuals they would merely quarrel, as Hobbes says; but being social beings also, they tend to unite forces and aid one another to compass desired ends. By so doing they rise to a greater sense of life, and brotherly love is evolved. But in the development of the social life, the more developed and cultivated elder must come in, to keep both parties steady to some object outside of themselves, which it takes their union to reach. Children can be taught to play together by engaging their powers of imitation and addressing their fancy. Every mother knows that in the first opening of children's social life their bodily energies are stimulated to such a degree that it is quite as much as she or one nurse can do to tend two or three children together; and by the time they are three years old, the family nursery becomes too narrow a sphere for them. It is then that they are to be received into a Kindergarten, whose very numbers will check the energy of activity a little, by presenting a greater variety of objects to be contemplated; and because social action must be orderly and rythmical, in order to be agreeable. This a properly-prepared Kin-

dergartner knows, and by her sympathetic influence and power over the childish imagination, she will bring gradually all the laws of the child's being to the conscious understanding, beginning with this rythmical one at the center.

The movement plays which Frœbel invented, express, in dramatic form, some simple fact of nature or some childish fancy, for which he gives, as accompaniment, a descriptive song set to a simple melody. The children learn both to recite and to sing the words of the song, and then the movements of the play. To them the whole reason for the play seems to be the delight it gives, the exhilaration of body, the amusement of mind. But the Kindergartner knows that it serves higher ends, and that it is at least always a lesson in order, enabling them to begin to enact upon earth "Heaven's first law."

Do not say I am making too solemn a matter of these movement plays to the Kindergartner. Unless she remembers that this very serious aim underlies every play which she conducts, she will not do justice to the children. Law or order is one and the same thing with beauty; and play is nothing if it is not beautiful. When she insists upon the children governing themselves, so far as to keep their proper places in relation to each other; to forbear exerting undue force, and to seek to give the necessary aid to others by exerting sufficient force, the beautiful result justifies her will to the minds of the children, and commands their ready obedience. She must call forth by addressing it the sense of personal responsibility in each child; and this, if done tenderly and with faith, it is by no means difficult to do. The reward to the children is instant in the success of the play, and therefore not thought of as reward of merit. It is a form of obedience that really elevates the little one higher in the scale of being as an individual, without endangering the reaction of pride and self-conceit; for self is swallowed up in social joy.

When I was in Germany I went to those Kindergartens taught by Frœbel's own pupils, and I found that in these the movement plays were the most prominent feature of the practice. More than one was played in the course of the three or four hours, and especially when the session was as much as four hours. It was done in a very exact though not constrained manner, and much stress seemed to be laid upon every part. The singing was not done by three or four, but all the children were encouraged to sing. Often the little timider ones were called on to repeat the rhyme alone, without singing it, and then to sing it alone with the teacher. Thus the stronger and abler were exercised (as they must be so much in real life) in waiting, sympathetically, for the weaker. A great deal of care was also exercised in regard to the form and character of the play itself. Those of Frœbel's own suggestion and invention were the preferred ones. They consisted in imitating, in rather a free and fanciful manner, the actions of the gentler animals, hares and rabbits, fishes, bees, and birds. There were plays in which children impersonated animals, evidently for the purpose of awakening their sympathies and eliciting their kindness towards them. Many of the labors of human beings, common mechanics, such as cooperage, the work of the farmer, that of the miller, trundling the wheelbarrow, sawing wood, &c., were put into form

by simple rhymes. The children sometimes personated machinery, sometimes great natural movements. In one instance I saw the solar system performed by a company of children that had been in the Kindergarten four years, but none of them were over seven years old. Mere movement is in itself so delightful and salutary for children that a very little action of the imitative or fanciful power is necessary, just to take the rudeness out of bodily exercise without destroying its exhilaration.

But it is by no means merely a moral discipline that is aimed at in the Kindergarten, as you will see when the bearings upon their habits of thought, of all that the children do, are pointed out to you, in the various occupations, which are sedentary sports, though the moral discipline is the paramount idea, and never must be lost sight of one moment by the Kindergartner. We mean by moral discipline, exercising the children to *act* to the end of making others happy, rather than of merely enjoying *themselves*. If the individual enjoyment is not a social enjoyment, it is disorderly and vitiating. But the individual is lifted into the higher order for which he is created, by merely enjoying, whenever his enjoyment is *social*. I am of course speaking of that season of life under seven years of age, when the mind is yet undeveloped to the comprehension of humanity as a whole; when the good, the true, and the beautiful are nothing as abstractions, and can only be realized to their experience and brought within the sphere of their senses by being embodied in persons whom they love, reverence or trust. The words *good, beautiful, kind, true,* get their meaning for children by their intercourse with such persons. Specific knowledge of God cannot be opened up in them by any words, unless these words have first got their meaning by being associated with human beings who bear traces that they can appreciate of His ineffable perfections. To liken God's love to the mother's love, brings home a conception of it to children, for *hers* they realize every day.

COLORED BALLS.

The connecting link between the nursery and Kindergarten is the First Gift of Frœbel's series, being used in both. The nursery use will have taught the names of the six colors, red, orange, yellow, green, blue, and purple, and made it a favorite plaything. It is all the better if the child has had no other playthings prepared for him. He has doubtless used the chairs, footstools, and whatever else he could lay his hands on, to embody his childish fancies; and it is to be hoped he has been allowed to play out of doors with the earth, and has made mud pies to his heart's content—not tormented with any sense of the—at his age—artificial duty of keeping his clothes clean. That duty is to be reserved for the Kindergarten age, and will come duly, by proper development of the mental powers.

In the Kindergarten, the ball-plays are to become more skillful, and the teacher must see that the child learns to throw the ball so that it may bound back into his own hands; so that it may bound into the hands of another who is in such position as to catch its reflex motion. The children must learn to toss it up and catch it again themselves. When standing in two rows they can throw it back and forwards to each other. When standing in a circle, the balls may be made to circulate with

rapidity, passing from hand to hand, the children singing the accompanying song.

"Who'll buy my eggs?" is a good play to exercise them in counting. And all these movement plays with the ball are admirable for exercising the body, giving it agility, grace of movement, precision of eye and touch. These things will accrue all the more surely if it is kept play, and no constraining sense of duty is called on. As most of these plays are not solitary, they become the occasion for children's learning to adjust themselves to each other, and the teacher must watch that hilarity does not become violence or rudeness to each other, but furtherance of one another's fun; and occasionally, in enforcing this harmony, a child must be removed from the play and made to stand in a corner alone, or even outside of the room, till the desire of rejoining his companions shall quicken him to be sufficiently considerate of them to make pleasant play possible. All children in playing together learn justice and social graces, more or less, because they find that without fair play their sport is spoiled; but this play must be supervised by the Kindergartner, in order that there may not be injustice, selfishness, and quarreling. A Kindergartner, who is not a martinet, and who is herself a good play-fellow, will magnetize the children, and inspire such general good-will that unpleasantness will be foreclosed in a great measure; but a company of children are generally of such variety of temperament and different degrees of bodily strength, have so often come from such inadequate nursery life that the regulating kindergartner has a good deal to do to prevent discords and secure their kindness to each other and the reasonable little self-sacrifices of common courtesy. But she will find a word is often enough; the question, Is that right? Would you like to have any one else do so? It is sometimes necessary to bring all the play to a full stop, in order to bring the common conscience to pronounce upon the fairness of what some one is doing. I would suggest that the question be asked not of the class, but of the individual culprit, whether what is being done wrong is right or wrong? The child, with the eyes of the class upon him, will generally be eager to confess and reform, because the moral sense is quite as strong as self-love, and especially when re-inforced by the presence of others. It is not worth while to make much of little faults, and the first indication of turning to the right must be accepted; the child is grateful for being believed in and trusted, and the wrong-doing is a superficial thing; the moral sentiment is the substantial being of the child.

Of all the materials used in Kindergarten the colored balls are most purely *playthings;* and there are none of the plays so liable to be riotous as the ball plays. There is the greatest difficulty in keeping children from being *too* noisy, and it is not wise to make too much of a point of it. The ball seems a thing of life. It is very difficult for them to get good command of it. It excites them to run after it; and shouts and laughter are irrepressible. But there are reasonable limits. The Kindergartner, in conversation beforehand, should make them see that they may get too noisy, and tire each other, and she will easily induce them to agree to stop short when she shall ring the bell, and be willing to stand still while

she counts twenty five, or watches the second hand of her watch go around a quarter, a half, or a whole minute, as may be agreed upon. This can be made a part of the play, and to pause and be perfectly still in this way, will give them some conception of the length of a minute, and teach self-command, as well as make a pleasant variety.

The ball plays should always be accompanied and alternated, in the Kindergarten, with conversations upon the ball, naming the colors, telling which are primary, which are secondary, and illustrating the difference by giving them pieces of glass of pure carmine, blue, and yellow, and letting them put two upon each other, and hold them towards the window, and so realize the combinations of the secondary colors. Ask them, afterwards, to tell what colors make orange, or purple, or green, and what color connects the orange and green; or the purple and orange, or the green and purple.

One of the other exercises on the day of using the First Gift may be sewing with the colored threads on the cards; and the colors may be arranged so as to illustrate the connections, etc., just learned. The use of the First Gift need only be once a week. It will then be a fresh pleasure every time during the whole of the Kindergarten course, even if it should last three years. After the children have become perfectly familiar with the primary and secondary colors, their combinations and connections, the lessons on colors may be varied by telling them that tints of the primary colors and of the secondary colors are made by adding white to them; and shades of them (which will, of course, be darker) by adding black to them. This may be illustrated by flowers, as may various combinations of colors. A very little child, whom it was hard to train even to the hilarious and gay plays, and whose attention could not easily be fixed, surprised a teacher one day by his aptitude in detecting what color had been mixed with red to make a very glorious pink in a phlox. This child liked to sew, but was very impatient of putting his needle into any special holes. It proved to be the pleasure of handling the colored yarns, and he was always eager to change them and to form new combinations. It may not be irrelevant to say here, in regard to ball-playing, from which I have digressed to colors, that the ball is the last plaything of men as well as the first with children.

The object teaching upon the ball is strictly inexhaustible. Children learn practically, by means of it, the laws of motion. Beware of any strictly scientific teaching of these laws *in terms*. You may make children familiar with the phenomena of the laws of incidence and reflection, by simply telling them that if they strike the ball straight against the wall opposite, it will bound straight back to them, and then ask them whether it returns to them when they strike it in a slanting direction. By and by this knowledge can be used to give meaning to a scientific expression. It is a first principle that the object, motion, or action should precede the *word* that names them. This is Frœbel's uniform method, and the reason is, that when the scientific study does come, it shall be substantial, mental life, and not mere superficial talk. It is the laws of *things* that are the laws of *thought;* and thought must precede all attempt at logic, or logic will be deceptive, not reasonable. Most erroneous speculation has its

roots in mistakes about words, which it is fatal to divorce from what they express of nature, or to use without taking in their full meaning.

In the easy mood of mind that attends the lively play of childhood, impressions are made clearly; and it should be the care of the educator to have all the child's notions associated with significant words, as can only be done by his becoming their companion in the play and talking about it, as children always incline to do. It is half the pleasure of their play to represent it in words as they are playing. In the nursery the mothers play with the child, and all her dealings with it are expressed in words that are important lessons in language; and, together with language, we give a lesson in manners, by first trotting a child gently and then jouncingly to the words, "This is the way the gentle folks go, this is the way the gentle folks go; and this is the way the country folks go, this is the way the country folks go—bouncing and jouncing and jumping so." To describe what they are doing in little rhymes when playing ball, makes it a mental as well as physical play of faculty, and Frœbel published a hundred little rhymes, and the music for as many ball plays.

It is not an unimportant lesson for children to learn, that the same things seem different in different circumstances. The fact that white light is composed of different-colored rays can be illustrated by giving the children prisms to hold up in the sunshine; and by calling their attention to the splendid colors of the sky at sunset and sunrise, when the clouds act as prisms, and to the rainbow. Children of the Kindergarten age will be so much engaged with the beautiful phenomenon they will not be likely to ask questions as to how the light is separated by the prism and clouds; they will rest in the fact. But if, by chance, analytic reflection has supervened, and they do, then a large ball on which all the six colors are arranged in lines meridian-wise, to which a string is attached at one pole, or both poles, can be given them, and they be told to whirl it very swiftly. This will present the phenomenon of the merging of the colors to the eye by motion, so that the ball looks whitish, from which you can proceed to speak of light as being composed of multitudinous little balls, of the colors of the rainbow, in motion, and so looking white.

If some uncommon little investigator should persist to ask why things seem to be other than they are, he must be plainly told that the reason is in something about his eyes which he cannot understand now, but will learn by and by when he goes to school and learns *optics*.

Children are only to be *entertained* in the Kindergarten with the facts of nature that develop the organs of perception, but a skillful teacher who reads Tyndall's charming books and the photographic journals may bring into the later years of the Kindergarten period many pretty phenomena of light and colors, which shall increase the stock of facts on which the scientific mind, when it shall be developed, may work, or which the future painter may make use of in his art.

When Allston painted his great picture of Uriel, whose background was the sun, he thought out carefully the means of producing the dazzling effect, and drew lines of all the rainbow colors in their order, side by side, after having put on his canvas a ground of the three primary colors mixed. When the picture was first exhibited at Somerset House

the effect was dazzling, and it was bought at once by Lord Egremont, in a transport of delight; and for twice the sum the artist put upon it, that is, six hundred guineas. I do not know whether time may not have dimmed its brilliancy, since paint is of the earth, earthy; but to paint the sun at high noon, and have it a success, even for a short time, is a great feat; and art, in this instance, took counsel of science deliberately, according to the artist's confession. But perfect sensuous impressions of color and its combinations were the basis of both the science and the art.

This lecture is getting too long, and I will close by saying that the First Gift has, for its most important office, to develop the organ of sight, which grows by seeing. Colors arouse *intentional* seeing by the delightful impression they make. I believe that *color-blindness* (which our army examinations have proved to be as common as *want of ear for music*) may be cured by intentional exercise of the organ of sight in a systematic way; just as *ear for music* may be developed in those who are not born with it. Lowell Mason proved, by years of experiment in the public schools, that the musical ear may be formed, in all cases, by beginning gently with little children, giving graduated exercises so agreeable to them as to arouse their will to *try to hear*, in order to reproduce.

That you may receive a sufficiently strong impression of the fact that the organs of perception actually grow by exercise *with intention*, I will relate to you a fact that came under my own observation.

A young friend of mine became a pupil of Mr. Agassiz, who gave him, among his first exercises, two fish scales to look at through a very powerful microscope, asking him to find out and tell all their differences. At first they appeared exactly alike, but on peering through the microscope all the time that he dared to use his eyes for a month, he found them full of differences; and he afterwards said that "it was the best month's work he ever did, to form *the scientific eye* which could detect differences ever after, *at a glance*," and proved to him an invaluable talent and gave him exceptional authority with scientists.

KINDERGARTEN IN THE PUBLIC SCHOOL SYSTEM.

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PRELIMINARY AND ASSOCIATED QUESTIONS.

THE question of the kindergarten cannot be settled without considering many subordinate questions.

In one sense the whole of life is an education, for man is a being that constantly develops—for good or evil. In every epoch of his life an education goes on. There are well-defined epochs of growth or of education: that of *infancy*, in which education is chiefly that of use and wont, the formation of habits as regards the care of the person, and the conduct within family life; that of *youth*, wherein the child learns in the school how to handle those instrumentalities which enable him to participate in the intellectual or theoretical acquisitions of the human race, and wherein, at the same time, he learns those habits of industry, regularity, and punctuality, and self-control which enable him to combine with his fellow-men in civil society and in the state; then there is that education which follows the period of school-education—the education which one gets by the apprenticeship to a vocation or calling in life. Other spheres of education are the state, or body-politic, and its relation to the individual, wherein the latter acts as a citizen, making laws through his elected representatives, and assisting in their execution; the church, wherein he learns to see all things under the form of eternity, and to derive thence the ultimate standards of his theory and practice in life.

The question of the kindergarten also involves, besides this one of province—*i. e.*, the question whether there is a place for it—the consideration of its disciplines, or what it accomplishes in the way of theoretical insight or of practical will-power; these two, and the development of the emotional nature of the human being. Exactly what does the kindergarten attempt to do in these directions? And then, after the what it does is ascertained, arises the question whether it is desirable to attempt such instruction in the school; whether it does not take the place of more desirable training, which the school has all along been furnishing; or whether it does not, on the other hand, trench on the province of the education within the family—a period of nurture wherein the pupil gets most of his internal, or subjective, emotional life developed? If the kindergarten takes the child too soon from the family, and abridges the period of nurture, it must perforce injure his character on the whole; for the period of nurture is like the root-life of the plant, essential for the development of the above-ground life of the plant, essential for the public life of the man, the life wherein he combines with his fellow-men.

* Prepared for Meeting of American Froebel Union, December, 1879.



Then, again, there is involved the question of education for vocation in life—the preparation for the arts and trades that are to follow school-life—as the third epoch in life-education. Should the education into the technicalities of vocations be carried down into the school-life of the pupil: still more, should it be carried down into the earliest period of transition from the nurture-period to the school-period?

Besides these essential questions, there are many others of a subsidiary nature,—those relating to expense, to the training of teachers and their supply, to the ability of public-school boards to manage such institutions, to the proper buildings for their use, the proper length of sessions, the degree of strictness of discipline to be preserved, etc., etc. The former essential questions relate to the desirability of kindergarten education; the latter relate to the practicability of securing it.

IDEAL OF THE KINDERGARTEN.

The most enthusiastic advocates of the kindergarten offer, as grounds for its establishment, such claims for its efficiency as might reasonably be claimed only for the totality of human education, in its five-fold aspect—of nurture, school, vocation, state, and church. If what they claim for it were met with as actual results, we certainly should realize the fairest ideals of a perfected type of humanity at once. Such claims, however, can be made only of a life-long education in its five-fold aspect, and not of any possible education which lasts only from one to four years in the life of the individual. Notwithstanding this exaggeration, it may prove to be the case that the kindergarten is justified in claiming a province heretofore unoccupied by the school or by family nurture, and a province which is of the utmost importance to the right development of those phases of life which follow it. It is, indeed, no reproach to the friends of the "new education" (as they call it) to accuse them of exaggeration. The only fault which we may charge them with is a tendency to ignore, or under-rate, the educational possibilities of the other provinces of human life, and especially those of the school as it has hitherto existed.

To illustrate the breadth of view which the advocates of the kindergarten entertain in regard to the theory and practical value of the kindergarten, I quote here a statement of its *rationale*, furnished me by Miss Elizabeth Peabody, justly considered the leading advocate for the new education in this country:—

"The *rationale* of Froebel's method of education is only to be given by a statement of the eternal laws which organize human nature on the one side and the material universe on the other.

"Human nature and the material universe are related contrasts, which it is the personal life of every human being to *unify*. Material nature is the unconscious manifestation of God, and includes the human body, with which man finds himself in relation so vital that he takes part in perfecting it by means of the organs; and this part of nature is the only part of nature which can be said to be dominated vitally by man, who, in the instance of Jesus Christ, so purified it by never violating any law of human nature—which (human nature) is God's intentional revelation of Himself to each—that He seems to have had complete dominion, and could make

Himself visible or invisible at will; transfiguring His natural body by His spiritual body, as on the Mount of Transfiguration; or consuming it utterly, as on the Mount of Ascension. Whether man, in this atmosphere, will ever do this, and thus abolish *natural death, or not*, there is no doubt there will be infinite approximation to this glorification of humanity in proportion as education does justice to the children, as Froebel's education aims to do it; for it is his principle to lead children to educate themselves from the beginning—like Socrates's demon—forbidding the wrong and leaving the self-activity free to goodness and truth, which it is destined to pursue for ever and ever."

A writer in the *Canadian School Journal* gives utterance to the following estimate of the value of kindergartens:—

"Graduated from a true kindergarten, a child rejoices in an individual self-poise and power which makes his own skill and judgment important factors of his future progress. He is not like every other child who has been in his class; he is himself. His own genius, whatever it may be, has had room for growth and encouragement to express itself. He therefore sees some object in his study, some purpose in his effort. Everything in his course has been illuminated by the same informing thought; and, therefore, with the attraction that must spring up in the young mind from the use of material objects in his work, instead of a weariness, his way has been marked at every step by a buoyant happiness and an eager interest. Any system that produces such results is educationally a good system. But when you add that all this has been done so naturally and so judiciously that the child has derived as much physical as mental advantage, and an equally wholesome moral development, who can deny that it is superior to any other yet devised or used, and that, as such, it is the inalienable birthright of every child to be given the advantages of its training? . . . Before the time of Froebel, the science of pedagogics was founded upon abstruse thought, although sometimes introducing—as in the various object-systems—the concrete form as a means of education; but Froebel, by a Divine inspiration, laid aside his books, wherein theory mystified theory, and studied the child. He said, God will indicate to us in the native instincts of His creature the best method for its development and governance. He watched the child at its play, and at its work. He saw that it was open to impressions from every direction; that its energies were manifested by unceasing curiosity and unceasing restlessness; that, if left to itself, the impossibility of reaching any satisfactory conclusions in its researches, little by little stifled its interest; the eager desire to explore deeply the world of ideas and objects before him passed into a superficial observation, heeding little and sure of nothing. He saw that the law which made it flit from object to object in this unceasing motion was a law of development implanted by God, and, therefore, good; but that, unless it were directed and given aim and purpose, it became an element of mischief as well. Then what could be done? How was the possible angel to be developed, and the possible devil to be defeated? Froebel said: 'If we take God's own way, we must be right; so let us direct into a systematic, but natural course of employment all these tender fancies, these fearless little hands and feet,

and these precious little eager souls; and then we shall work with the Divine love and intelligence, and it with us, and our children shall find the good and avoid the evil.' Then year was added to year of thought and study and practice, until he gave his system to the world in its present completed form."

The disciples of Froebel everywhere see the world in this way. With them the theory of the kindergarten is the theory of the world of man and nature. Froebel himself was as much a religious (or moral) enthusiast as a pedagogical reformer. The moral regeneration of the race is the inspiring ideal which his followers aim to realize.

I do not disparage this lofty ideal; it is the ideal which every teacher should cherish. No other one is a worthy one for the teacher of youth! But I think that any gifted teacher in our district schools, our high schools, or our colleges, may, as reasonably as the teacher of the kindergarten, have this lofty expectation of the moral regeneration of the race to follow from his teachings. If the child is more susceptible at the early age when he enters the kindergarten, and it is far easier then to mould his personal habits, his physical strength and skill, and his demeanor towards his equals and his superiors, yet, on the other hand, the high-school teacher or the college professor comes into relation with him when he has begun to demand for himself an explanation of the problem of life, and it is possible, for the first time, at this age to lead him to *insight*—the immediate philosophical view of the universality and necessity of principles. Insight is the faculty of highest principles, and, of course, more important than all other theoretical disciplines. It is therefore probable that the opportunity of the teacher who instructs pupils at the age of sixteen years and upwards is, on an average, more precious for the welfare of the individual than that of the teacher whose pupils are under six years. This advantage, however, the teacher of the youngest pupils has: that she may give them an influence that will cause them to continue their education in after-life. The primary school, with its four years' course, usually enrolls five pupils where the grammar-school, with a course of four years, enrolls only one pupil. The importance of the primary school is seen in the fact that it affects a much larger proportion of the inhabitants of a community, while the importance of the high school rests on the fact that its education develops insight and directive power, so that its graduates do most of the thinking and planning that is done for the community.

But there are special disciplines which the child of five years may receive profitably, that the youth of sixteen would not find sufficiently productive.

GENERAL AND SPECIAL DISCIPLINE.

There has been for some time a popular clamor in favor of the introduction of the arts and trades into public schools. It has been supposed by self-styled "practical" writers upon education that the school should fit the youth for the practice of some vocation or calling. They would have the child learn a trade as well as reading, writing, and arithmetic: and the most zealous of them demand that it shall be a trade, and not much else. But the good sense of the educational world, as a whole, has not been moved to depart from the even tenor of its way, and has de-

fended its preference for *technical, conventional,* and *disciplinary* training of a *general* character, useful for each and every one, no matter what his vocation shall be. Who can tell, on seeing the child, what special vocation he will best follow when he grows up? Besides this, the whole time of the child, so far as it can be had without overtasking him is needed from the period of six or seven years to sixteen years in order to give him a proper amount of this training in technical, conventional, and disciplinary studies. Moreover, it is evident that these general studies are the keys to the world of nature and man, and that they transcend in value any special forms of skill, such as arts and trades, by as great a degree as the general law surpasses the particular instance. It is to be claimed that arithmetic, the science of numbers, for example, is indispensable in a thousand arts and sciences, while each art has much in it that is special, and of limited application in the other arts.

But, on the other hand, analytical investigation has done much in the way of singling out from the physical movements involved in the trades those which are common, and may be provided for by general disciplines of the body, which may be introduced into the school along with the science underlying the art. For example, the theory and practice of drawing involves arithmetic and geometry, and also the training of the hand and eye. Thus, drawing furnishes a kind of propædeutics to all of the arts and trades, and could not fail to make more skillful the workman, whatever his calling. Drawing, then, may properly enter the programme of all schools, having its claim acknowledged to be a general discipline.

But while we may acknowledge the transcendent importance of the regular branches for the period of time claimed by the school at present—namely, from the age of six to sixteen—it must be conceded that the age from four years to six years is not mature enough to receive profit from the studies of the school. The conventional and the disciplinary studies are too much for the powers of the child of four years or five years. But the child of four years or five years is in a period of transition out of the stage of education which we have named "nurture." He begins to learn of the out-door life, of the occupations and ways of people beyond the family circle, and to long for a further acquaintance with them. He begins to demand society with others of his own age outside his family, and to repeat for himself, in miniature, the picture of the great world of civil society, mimicking it in his plays and games. Through play the child gains individuality; his internal—"subjective," as it is called—nature becomes active, and he learns to know his own tendencies and proclivities. Through caprice and arbitrariness, the child learns to have a will of his own, and not to exercise a mere mechanical compliance with the will of his elders.

TRANSITION FROM HOME TO SCHOOL.

It is at this period of transition from the life in the family to that of the school that the kindergarten furnishes what is most desirable, and, in doing so, solves many problems hitherto found difficult of solution. The genius of Froebel has provided a system of discipline and instruction which is wonderfully adapted to this stage of the child's growth, when he needs

the gentleness of nurture and the rational order of the school in due admixture. The "gifts and occupations," as he calls them, furnish an initiation into the arts and sciences; and they do this in a manner half playful, half serious.

Of the twenty gifts which the kindergarten system offers, the first six form a group having the one object to familiarize the child with the elementary notions of geometry. He learns the forms of solids, the cube, sphere, and cylinder, and their various surfaces—also, divisions of the cube, and combinations of the cube and its divisions, in building various objects. He learns counting and measuring by the eye, for the cube and its divisions are made on a scale of an inch and fractions of an inch, and the squares into which the surface of his table is divided are square inches. Counting, adding, subtracting, and dividing the parts of the cube give him the elementary operations of arithmetic, so far as small numbers are concerned, and give him a very practical knowledge of them; for he can use his knowledge, and he has developed it, step by step, with his own activity.

It is always the desideratum in education to secure the maximum of self-activity in the pupil. The kindergarten gifts are the best instrumentalities ever devised for the purpose of educating young children through self-activity. Other devices may do this—other devices have done it—but Froebel's apparatus is most successful. It is this fact that occasions the exaggerated estimate which his disciples place upon the originality of Froebel's methods. Long before his day, it was known and stated as the first principle of pedagogy that the pupil is educated, not by what others do for him, but by what he is led to do for himself. But Froebel's system of gifts is so far in advance of other systems of apparatus for primary instruction as to create an impression in the mind of the one who first studies it that Froebel is the original discoverer of the pedagogical law of self-activity in the pupil. The teacher who has already learned correct methods of instruction, or who has read some in the history of pedagogy, knows this principle of self-activity, but has never found, outside of the kindergarten, so wonderful a system of devices for the proper education of the child of five years old.

The first group of gifts, including the first six of the twenty, as already remarked, takes up the forms of solids and their division, and, therefore, deals with forms and number of solids. The second group of gifts includes the four from the seventh to the tenth, and concerns surfaces, and leads up from the manipulation of thin blocks or tablets to drawing with a pencil on paper ruled in squares. In drawing, the child has reached the ideal representation of solids by means of light and shade—marks made on a surface to represent outlines. The intermediate gifts—the eighth and ninth—relate to stick-laying and ring laying, representing outlines of objects by means of straight and curved sticks or wires. This, in itself, is a well-devised link between the quadrangular and triangular tablets (which are treated only as surfaces) and the art of drawing. We have a complete transition from the tangible solid to the ideal representation of it.

Counting and the elementary operations in numbers continue through all the subsequent groups of gifts, but in the first group are the chief

object. In the first group the solid, in its various shapes, is the object of study for the child. He learns to recognize and name the surfaces, corners, angles, etc., which bound it. In the second group, the surface, and its corners or angles become the sole object. But the child begins the second group with the surface represented by tablets, thin blocks, and proceeds to represent mere outlines by means of sticks or wire (in the eighth gift), and then to leave the solid form altogether and to make an ideal one by means of pencil-marks on slate or paper (in the tenth gift). The slate or paper, ruled in squares of an inch, like the kindergarten tables, is the best device for training the muscles of the fingers and hand to accuracy. The untrained muscles of the hand of the child cannot guide the pencil so as to make entire forms at first; but by the device of the ruled squares he is enabled to construct forms by the simple process of drawing straight lines, vertical, horizontal, and oblique, connecting the sides and corners of the ruled squares. The training of the eye and hand in the use of this tenth gift is the surest and most effective discipline ever invented for the purpose.

KINDERGARTENS PREPARE FOR TRADES.

Here it becomes evident that, if the school is to prepare especially for the arts and trades, it is the kindergarten which is to accomplish the object; for the training of the muscles—if it is to be a training for special skill in manipulation—must be begun in early youth. As age advances, it becomes more difficult to acquire new phases of manual dexterity.

Two weeks' practice of holding objects in his right hand will make the infant, in his first year, right-handed for life. The muscles, yet in a pulpy consistency, are very easily set in any fixed direction. The child trained for one year on Froebel's gifts and occupations will acquire a skillful use of his hands and a habit of accurate measurement of the eye which will be his possession for life.

But the arts and trades are provided for in a still more effective manner by the subsequent gifts. The first group, as we have seen, trains the eye and the sense of touch, and gives a technical acquaintance with solids, and with the elementary operations of arithmetic. The second group frees him from the hard limits which have confined him to the reproduction of forms by mere solids, and enables him to represent by means of light and shade. His activity at each step becomes more purely creative as regards the production of forms, and more rational as regards intellectual comprehension; for he ascends from concrete, particular, tangible objects to abstract general truths and archetypal forms.

The third group of gifts includes the eleventh and twelfth, and develops new forms of skill, less general and more practical. Having learned how to draw outlines of objects by the first ten gifts, the eleventh and twelfth gifts teach the pupil how to embroider—*i. e.*, how to represent outlines of objects by means of needle and thread. The eleventh gift takes the first step, by teaching the use of the perforating needle. The child learns to represent outlines of forms by perforations in paper or cardboard. Then, in the twelfth gift, he learns the art of embroidering; and, of course, with this he learns the art of sewing, and its manifold kindred arts. The art of embroidery calls into activity the muscles of the hand—and espe-

cially those of the fingers—the eye, in accurate measurement, and the intellectual activities required in the geometrical and arithmetical processes involved in the work.

The fourth group of gifts (including the thirteenth to the eighteenth) introduces the important art of weaving and plaiting.

Among the primitive arts of man this was the most useful. It secures the maximum of lightness with the maximum of strength, by using fragile material in such a manner as to convert the linear into the surface, and combine the weak materials into the form of mutual firm support.

The thirteenth gift (with which the fourth group begins) teaches how to cut the paper into strips; the fourteenth weaves the strips into mats or baskets, with figures of various devices formed by the meshes; the fifth gift uses thin slats of wood for plaiting, and the sixteenth uses the same, jointed, with a view to reproducing forms of surfaces; the seventeenth gift intertwines paper, and the eighteenth constructs elaborate shapes by folding paper. This group constructs surfaces by the methods of combining strips, or linear material. Vessels of capacity (baskets, sieves, nets, etc.), clothing (of woven cloth), and shelter (tents, etc.) are furnished by branches of this art.

Wood is linear in its structure, and stronger in the direction of the grain of the wood. Hence it became necessary to invent a mode of adding lateral strength by crossing the fibres, in the form of weaving or plaiting, in order to secure the maximum of strength with the minimum of bulk and weight. Besides wood, there are various forms of flexible plants (the willow, etc.) and textile fibres (hemp, flax, cotton, etc.) which cannot be utilized except in this manner, having longitudinal but not lateral cohesion.

In the fourth group of gifts the industrial direction of the work of the kindergarten becomes the most pronounced. There is more of practical value and less of theoretic value in its series of six gifts (thirteenth to eighteenth). But its disciplines are still general ones, like drawing, and furnish a necessary training for the hands and eyes of all who will labor for a livelihood; and, besides these, for all who will practice elegant employments for relaxation (ladies' embroidery), or athletic sports and amusements (the games and amusements that test accuracy of hand and eye, or mathematical combination, marksmanship, hunting, fishing, ball-playing, archery, quoits, bowling, chess-playing, etc.).

The fifth group, including the nineteenth and twentieth gifts, teaches the production of solid forms, as the fourth teaches the production of surfaces from the linear. The nineteenth, using corks (or peas soaked in water) and pieces of wire or sticks of various lengths and pointed ends, imitates various real objects and geometrical solids by producing their outlines, edges, or sections. This gift, too, furnishes the preparation for drawing in perspective. The twentieth and last gift uses some modeling material (potter's clay, beeswax, or other plastic substance), and teaches modeling of solid objects. This group of gifts is propædeutic to the greater part of the culinary arts, so far as they give shape to articles of food. It also prepares for the various arts of the foundry—casting or modeling—of the pottery, etc., and the fine arts of sculpture and the preparation of architectural ornament.

In the common school, drawing—which has obtained only a recent and precarious foothold in our course of study—is the only branch which is intended to cultivate skill in the hand and accuracy in the eye. The kindergarten, on the other hand, develops this by all of its groups of gifts.

Not only is this training of great importance by reason of the fact that most children must depend largely upon manual skill for their future livelihood, but, from a broader point of view, we must value skill as the great potence which is emancipating the human race from drudgery, by the aid of machinery. Inventions will free man from thraldom to time and space.

By reason of the fact, already adverted to, that a short training of certain muscles of the infant will be followed by the continued growth of the same muscles through his after life, it is clear how it is that the two years of the child's life (his fifth and sixth), or even one year, or a half-year, in the kindergarten will start into development activities of muscles and brain which will secure deftness and delicacy of industrial power in all after life. The rationale of this is found in the fact that it is a pleasure to use muscles already inured to use; in fact, a much-used muscle demands a daily exercise as much as the stomach demands food. But an unused muscle, or the mere rudiment of a muscle that has never been used, gives pain on its first exercise. Its contraction is accompanied with laceration of tissue, and followed by lameness, or by distress on using it again. Hence it happens that the body shrinks from employing an unused muscle, but, on the contrary, demands the frequent exercise of muscles already trained to use. Hence, in a thousand ways, unconsciou to ourselves, we manage to exercise daily whatever muscles we have already trained, and thus keep in practice physical aptitudes for skill in any direction. The carriage of a man who appears awkward to us is so because of the fact that he uses only a few muscles of his body, and holds the others under constraint as though he possessed no power to use them. Freedom of body, which we term gracefulness, is manifested in the complete command of every limb by the will. This is the element of beauty in the Greek statuary. The gymnastic training may be easily recognized in a young man by his free carriage—as he moves, he uses a greater variety of muscles than the man of uncultivated physique. It follows that a muscle once trained to activity keeps itself in training, or even adds by degrees to its development, simply by demanding its daily exercise, and securing it by some additional movement which it has added as subsidiary to activities in which other muscles are chiefly concerned. In his manner of sitting or rising, of walking or running, even of breathing, of writing, or reading, one man varies from another through the use or disuse of subsidiary muscles, thus kept in training or allowed to remain as undeveloped rudiments.

I have in this protracted discussion of the significance of Froebel's gifts as a preparation for industrial life, indicated my own grounds for believing that the kindergarten is worthy of a place in the common-school system. It should be a sort of sub-primary education, and receive the pupil at the age of four or four and a half years, and hold him until he completes his sixth year. By this means we gain the child for one or two years when he is good for nothing else but education, and not of

much value even for the education of the school as it is and has been. The disciplines of reading and writing, geography and arithmetic, as taught in the ordinary primary school, are beyond the powers of the average child not yet entered upon his seventh year. And beyond the seventh year the time of the child is too valuable to use it for other than general disciplines—reading, writing, arithmetic, etc., and drawing. He must not take up his school-time with learning a handicraft.

The kindergarten utilizes a period of the child's life for preparation for the arts and trades, without robbing the school of a portion of its needed time.

Besides the industrial phase of the subject, which is pertinent here, we may take note of another one that bears indirectly on the side of productive industry, but has a much wider bearing. At the age of three years the child begins to emerge from the circumscribed life of the family, and to acquire an interest in the life of society, and a proclivity to form relationship with it. This increases until the school period begins, at his seventh year. The fourth, fifth, and sixth years are years of transition, not well provided for either by family life or by social life in the United States. In families of great poverty, the child forms evil associations on the street, and is initiated into crime. By the time he is ready to enter the school he is hardened in vicious habits, beyond the power of the school to eradicate. In families of wealth, the custom is to intrust the care of the child in this period of his life to some servant without pedagogical skill, and generally without strength of will-power. The child of wealthy parents usually inherits the superior directive power of the parents, who have by their energy acquired and preserved the wealth. Its manifestation in the child is not reasonable, considerate will-power, but arbitrariness and self-will—with such a degree of stubbornness that it quite overcomes the much feebler native will of the servant who has charge of the children. It is difficult to tell which class (poor or rich) the kindergarten benefits most. Society is benefited by the substitution of a rational training of the child's will during his transition period. If he is a child of poverty, he is saved by the good associations and the industrial and intellectual training that he gets. If he is a child of wealth, he is saved by the kindergarten from ruin through self-indulgence and the corruption ensuing on weak management in the family. The worst elements in society are the corrupted and ruined men who were once youth of unusual directive power—children of parents of strong wills.

While the industrial preparation involved in the kindergarten exercises is a sufficient justification for its introduction into our school system, it must be confessed that this is far from satisfactory to the enthusiastic disciples of Froebel. They see in the kindergarten the means for the moral regeneration of the human race, and they look upon the industrial phase of its results as merely incidental and of little consequence; and, indeed, they regard those who attempt to justify the kindergarten on an industrial basis as sordid materialists. That they have good reason to claim more than this preparation for manual arts is evident from the fact that the games, gifts, and occupations are symbolic, and thus propædeutic to subsequent intellectual and moral training. Every conscious intellectual

phase of the mind has a previous phase in which it was unconscious, and merely symbolic. Feeling, emotion, sensibility—these are names of activities of the soul which become thoughts and ideas by the simple addition of *consciousness* to them—*i. e.*, the addition of *reflection*. What smoke is to the clear flame, in some sort is instinct to clear rational purpose. Thoughts and ideas preëxist, therefore, as feelings and impulses; when, later, they are seen as ideas, they are seen as having *general* form, or as possessing universality. As feelings, they are particular or special, having application only then and there; as thoughts, they are seen as general principles regulative of all similar exigencies.

The nursery tale gives the elements of a thought, but in such special grotesque form that the child seizes only the incident. Subsequent reflection brings together the features thus detached and isolated, and the child begins to have a general idea. The previous symbol makes easy and natural the pathway to ideas and clear thought.

OTHER ADVANTAGES.

Besides the industrial training (through the "gifts and occupations") and the symbolic culture (derived chiefly from the "games"), there is much else, in the kindergarten, which is common to the instruction in the school subsequently, and occupies the same ground. Some disciplines also are much more efficient in the kindergarten, by reason of its peculiar apparatus, than the same are or can be in the common school.

The instruction in manners and polite habits which goes on in all well-conducted kindergartens is of very great value. The child is taught to behave properly at the table, to be clean in his personal habits, to be neat in the arrangement of his apparatus, to practice the etiquette and amenities of polite life. These things are much better provided for in Froebel's system than elsewhere. Moreover, there is a cultivation of imagination and of the inventive power which possesses great significance for the future intellectual growth. The habits of regularity, punctuality, silence, obedience to established rules, self-control, are taught to as great a degree as is desirable for pupils of that age, but not by any means so perfectly as in the ordinary well-conducted primary school. The two kinds of attention that are developed so well in a good school: (1) the attention of each pupil to his own task—so absorbed in it that he is oblivious to the work of the class that is reciting, and (2) the attention of each pupil in the class that is reciting, to the work of pupil reciting—the former being the attention of *industry*, and the latter the attention of *critical observation*—are not developed so well as in the primary school, nor is it to be expected. The freedom from constraint which is essential in the kindergarten, or in any school for pupils of five years of age, allows much interference of each pupil with the work of others, and hence much distraction of attention. It is quite difficult to preserve an exact balance. The teacher of the kindergarten is liable to allow the brisk, strong-willed children to interfere with the others, and occupy their attention too much.

As regards imagination and inventive power, it is easily stimulated to an abnormal degree. For, if it is accompanied by conceit, there is a corresponding injury done to the child's faith and reverence which must

accompany his growth if he would come to the stores of wisdom which his race has preserved for him. The wisest men are those who have availed themselves most of the wisdom of the race. Self-activity, it is true, is essential to the assimilation of the intellectual patrimony, but it is a reverent spirit only that can sustain one in the long labor of mastering and acquiring that patrimony.

The cultivation of language—of the power of expression—is much emphasized by the advocates of the kindergarten, and, I believe, with fair results.

There is a species of philosophy sometimes connected with the system which undoubtedly exercises a great influence over the minds of the followers of Froebel. It is, apparently, a system founded on a thought of Schelling—the famous "identity system"—which made the absolute to be the indifference or identity of spirit and nature. Its defect is, that it deals with antitheses as resolvable only into "indifference" points; hence the highest principle must be an unconscious one, which makes its philosophy a pantheistic system when logically carried out. But Froebel does not seem to have carried it out strictly. He uses it chiefly to build on it as a foundation his propædeutics of reflection, or thinking activity. Antithesis, or the doctrine of opposites (mind and nature, light and darkness, sweet and sour, good and bad, etc.), belongs to the elementary stage of reflection. It is, however, a necessary stage of thought (although no ultimate one), and far above the activity of sense-perception. But, compared with the thinking activity of the comprehending reason, it is still very crude. Moreover, from the fact that it is not guided by a principle above reflection, it is very uncertain. It is liable to fall from the stage of reflection which cognizes antithesis (essential relation) to that which cognizes mere difference (non-essential relation). Such imperfection I conceive to belong rather to some of the interpreters of Froebel's philosophic views than to Froebel's system as he understood it. It is certainly not a fault of his pedagogics. His philosophy is far deeper than that of Pestalozzi, while his pedagogical system is far more consistent, both in theory and in practice.

MORAL DISCIPLINE.

As regards the claimed transcendence of the system over all others in the way of moral development, I am inclined to grant some degree of superiority to it, but not for intrinsic reasons. It is because the child is then at an age when he is liable to great demoralization at home, and is submitted to a gentle but firm discipline in the kindergarten, that the new education proves of more than ordinary value as a moral discipline. The children of the poor, at the susceptible age of five years, get many lessons on the street that tend to corrupt them. The children of the rich, meeting no wholesome restraint, become self-willed and self-indulgent. The kindergarten may save both classes, and make rational self-control take the place of unrestrained, depraved impulse.

But the kindergarten itself has dangers. The cultivation of self-activity may be excessive, and lead to pertness and conceit. The pupil may get to be irreverent and overbearing—hardened against receiving instruction

from others. In fact, with a teacher whose discernment is dimmed by too much sentimental theory, there is great danger that the weeds of selfishness will thrive faster among the children than the wholesome plants of self-knowledge and self-control. The apotheosis of childhood and infancy is a very dangerous idea to put in practice. It does well enough in Wordsworth's great ode, as a sequence of the doctrine of preëxistence; and it is quite necessary that we should, as educators, never forget that the humblest child—nay, the most depraved child—has within him the possibility of the highest angelic being. But this angelic nature is only *implicit*, and not explicit, in the child or in the savage, or in the uneducated. To use the language of Aristotle, the undeveloped human being is a "*first* entelechy," while the developed, cultured man is a "second entelechy." Both are, "*by nature*," rational beings; but only the educated, moral, and religious man is rational actually. "By nature" signifies "potentially," or "containing the possibility of."

NATURE AND NATURAL METHODS.

There is no technical expression in the history of pedagogy with which more juggling has been done than with the word "nature." As used by most writers, it signifies the ideal or normal type of the growth of any thing. The nature of the oak realizes itself in the acorn-bearing monarch of the forest. The nature of man is realized in the angelic, god-like being whose intellect, and will, and emotions are rational, moral, and pervaded by love. We hear the end of education spoken of as the harmonious development of human nature, physical, intellectual, moral, and affectional. This "nature," in the sense of ideal or normal type, is, however, liable to be confounded with "nature" in the opposite sense, viz., *nature* as the external world (of unconscious growth). This confusion is the worst that could happen, when we are dealing with the problem of human life; for man, by nature (as unconscious growth), is only the infant or savage—the mere animal—and his possible angelic "nature" is *only* possible. Moreover, this possibility never will become actuality except through his own self-activity: he must make himself rational, for nature as the external world will never do this for him. Indeed, where nature as the external (unconscious) world is most active in its processes—say, in the torrid zone—there the development of man will be most retarded. Nature as external world is a world of dependence, each thing being conditioned by everything else, and hence under fate. The humblest clod on the earth pulsates with vibrations that have traveled hither from the farthest star. Each piece of matter is necessitated to be what it is by the totality of conditions. But the nature of man—human nature—must be freedom, and not fate. It must be self-determined, and not a mere "*thing*" which is made to be what it is by the constraining activity of the totality of conditions. Hence, those who confuse these two meanings of "nature" juggle with the term, and in one place mean the rational ideal of man—the self-determining mind—and in another place they mean a *thing*, as the product of nature as external world. The result of this juggling is the old pedagogical contradiction found in Rousseau throughout, and now and then in the systems of all

other pedagogical reformers—Pestalozzi in particular, and even in Locke before Rousseau.

To become rational, man must learn to practise self-control, and to substitute moral purpose for mere impulse. Man inherits from nature, in time and space, impulses and desires; and, as subject to them, he is only a *Prometheus Vinctus*— a slave of appetite and passion, like all other animals. The infant begins his existence with a maximum of unconscious impulse, and a minimum of conscious, rational, moral purpose. The disciple of Froebel who apotheosizes infancy, and says, with Wordsworth,—

"Heaven lies about us in our infancy,"

and who thinks that the child is a—

"Mighty prophet! Seer blest,
On whom those truths do rest
Which we are toiling all our lives to find,"

is prone to regard the kindergarten as a "child's paradise," wherein he should be allowed to develop unrestrainedly, and the principle, *laissez faire*—"let him alone"—is to fill the world with angels.

This belief in the perfection of nature is the arch-heresy of education. It is more dangerous because it has a side of deepest truth—the truth which makes education possible, viz., the truth that man possesses the capacity for self-regeneration—the capacity of putting off his natural impulses and desires, his animal selfishness, and of putting on righteousness and holiness. His ideal nature must be made real by himself in order to be. His real nature, as a product of time and space, must be annulled and subordinated, and his ideal nature be made real in its place.

The child as individual, and without availing himself of the help of his fellows, is a mere slave, a thing, a being controlled by fate. Through participation with his fellow-men united into institutions—those infinite, rational organisms, the product of the intellect and will of the race conspiring through the ages of human history and inspired by the Divine purpose which rules all as Providence—through participation in institutions, man is enabled to attain freedom, to complement his defects as individual by the deeds of the race; he subdues nature in time and space, and makes it his servant; he collects the shreds of experience from the individuals of the race, and combines them into wisdom, and preserves and transmits the same from generation to generation; he invents the instrumentalities of intercommunication—the alphabet, the art of printing, the telegraph and railroad, the scientific society, the publishing-house, the book-store, the library, the school, and, greater than all, the newspaper. The poor squalid individual, an insignificant atom in space and time, can, by the aid of these great institutions, lift himself up to culture, and to the infinitude of endless development. From being mere individual, he can become generic—*i. e.*, realize in himself the rationality of the entire species of the human race. By education we mean to do exactly this thing; to give to the individual the means of this participation in the aggregate labors of all humanity.

Hence we are bound to consider education practically, as a process of initiating the particular individual into the life of his race as intellect and will-power. We must give to a child the means to help himself, and

the habit and custom of helping himself, to participate in the labors of his fellowmen, and to become a contributor to the store created by mankind. Institutions:—the family: civil society, with its arts, and trades, and professions, and establishments, schools, etc.; the state, with its more comprehensive organizations; and, finally, the church:—these are greater than the individual, and they are products of his ideal nature, and exist solely as means whereby the individual may develop his ideal.

The kindergarten, then, has the same general object that the school has had all along—to eliminate the merely animal from the child, and to develop in its place the rational and spiritual life.

EDUCATIVE FUNCTION OF PLAY.

Now, as regards the science of the kindergarten, there is one more consideration which is too important to pass by—the theory of play as an educational element.

The school had been too much impressed with the main fact of its mission—viz., to eliminate the animal nature and to superinduce the spiritual nature—to notice the educative function of play. Froebel was the first to fully appreciate this, and to devise a proper series of disciplines for the youngest children. The old *régime* of the school did not pay respect enough to the principle of self-activity. It sacrificed spontaneity in an utterly unnecessary manner, instead of developing it into rational self-determination. Hence it produced human machines, governed by prescription and conventionality, and but few enlightened spontaneous personalities who possessed insight as well as law-abiding habit. Such human machines, governed by prescription, would develop into law-breakers or sinners the moment that the pressure of social laws was removed from them. They did not possess enough individuality of their own. They had not assimilated what they had been compelled to practice. They were not competent to readjust themselves to a change of surroundings.

Now, in play, the child realizes for himself his spontaneity, but in its irrational form of arbitrariness and caprice. In its positive phase he produces whatever his fancy dictates; in its negative phase he destroys again what he has made, or whatever is his own. He realizes by these operations the depth of originality which his will-power involves—the power to create and the power to destroy. This will-power is the root of his personality—the source of his freedom. Deprive a child of his play, and you produce arrested development in his character. Nor can his play be rationalized by the kindergarten so as to dispense altogether with the utterly spontaneous, untamed play of the child—wherein he gives full scope to his fancy and caprice—without depriving his play of its essential character, and changing it from play into work. Even in the kindergarten, just as in the school, there must be prescription. But the good kindergarten wisely and gently controls, in such manner as to leave room for much of the pure spontaneity of play. It prescribes tasks, but preserves the form of play as much as is possible. If the child were held to a rigid accountability in the kindergarten for the performance of his task, it would then cease to be play, and become labor. Labor performs the pre-

scribed task. Play prescribes for itself. The attempt to preserve the form of self prescription for the child in his tasks is what saves the kindergarten from being a positive injury to the child at this tender and immature age. It is the preservation of the *form* of play, and at the same time the induction of the *substance* of prescription, that constitutes what is new and valuable in Froebel's method of instruction. There is a gentle insinuation of habits of attention, of self-control, of action in concert, of consideration towards others, of desire to participate in the common result of the school, that succeeds in accomplishing this necessary change of heart in the child—from selfishness to self-renunciation—without sacrificing his spontaneity so much as is done in the old-fashioned primary school. And he gets large measures of the benefits of the school that he would have lost had he remained at home in the family. The child, too, at this period of life has begun to experience a hunger for the more substantial things of social life, and the family alone cannot satisfy his longings. The discovery of Froebel gives the child what is needed of the substantial effects of the school without the danger of roughly crushing out his individuality at the same time.

PRACTICAL CONDITIONS NECESSARY FOR SUCCESS.

After we have decided in the affirmative the essential questions relative to the reasonableness of the course of study and discipline of the kindergarten, its suitability to the age of the children, its effect upon the education that follows it, we come to the subsidiary questions regarding expense, training of teachers, and the details of management. These questions are not important, unless the decision is reached that the kindergarten theory is substantially correct. If it is found to be a valuable adjunct to the school, then we must solve the practical problems of how to introduce it into the public school system. The problem is, how to meet the expense. If the traditional form of the kindergarten be adopted, that of one teacher to each dozen pupils, and this constituting an isolated kindergarten, the annual cost of tuition would be from $50 to $100 per pupil, a sum too extravagant to be paid by any public school system. The average tuition per pupil in public school systems of the United States ranges from $12 to $20 for the year's schooling of 200 days. No school board would be justified in expending five times as much per pupil for tuition in a kindergarten as it expended for the tuition of a pupil in the primary or grammar school.

If it is necessary to limit the number of pupils per teacher to twelve or twenty, while in the primary school each teacher can manage and properly instruct fifty or seventy, it becomes likewise necessary to invent a system of cheaper teachers. At once the Lancasterian system—or the "monitorial" system—suggests itself as a model for the organization of the cheap kindergarten. The kindergarten shall be a large one, located in a room of ample size to hold five to ten tables, each table to have fifteen children attending it, and presided over by a novitiate teacher; and the whole room shall be placed under the charge of a thoroughly competent teacher, of experience and skill, and well versed in the theory and practice of Froebel's system. The director of the kindergarten must be a well-

paid teacher, receiving as much as the principal of a primary school, with two assistants. Her assistants, the "novitiate teachers," are learners of the system. The first year they shall be volunteers, and receive no salary: the second year, or as soon as they pass the first examination in theory and practice of the kindergarten, they are to receive a small salary as "paid assistants." After a year's service as paid assistants they may pass a second examination, and, if found competent, be appointed directors, and receive a higher salary.

In the St. Louis kindergartens, the number of 60 pupils entitles the director to one paid assistant, and there is one additional appointed for each 30 pupils above that number. Thus, there would be a director and four paid assistants if the kindergarten had 150 pupils. (The director would, in St. Louis, receive $350 per annum, and each paid assistant $125 per annum. The cost of tuition—based on teachers' salaries—would be $850 per annum for the 150 pupils, being less than $6 per annum for each.)

Beside the salaried teachers of the kindergarten, it is expected that there will be an equal or greater number of volunteers. In order to make it worth while for volunteers to join the system, as well as to secure the development of the salaried teachers, it is necessary to have two persons, of superior ability, that can give instruction, once a week, on the theory and practice (the "gifts and occupations") of Froebel's system. A young woman will find so much culture of thought to be derived from the discussion of Froebel's insights and theories, and so much peculiarly fitting experience from her daily class in the kindergarten—experience that will prove invaluable to her as a wife and mother—that she will serve her apprenticeship in the kindergarten gladly, though it be no part of her intention to follow teaching as a vocation.

It is a part of the system, as an adjunct to the public schools, to educate young women in these valuable matters relating to the early training of children. I have thought that the benefit derived by the 200 young women of the St. Louis kindergartens from the lectures of Miss Blow to be of sufficient value to compensate the city for the cost of the kindergartens. A nobler and more enlightened womanhood will result, and the family will prove a better nurture for the child.

Here we come upon the most important practical difficulty in the way of the general introduction of the kindergarten. If the teachers are no better than the average mothers in our families, if they are not better than the average primary teacher, it is evident that the system of Froebel cannot effect any great reform in society. "It is useless to expect social regeneration from persons who are not themselves regenerated."

In our St. Louis work we have been very fortunate in having a lady of great practical sagacity, of profound and clear insight, and of untiring energy to organize our kindergartens and instruct our teachers. Her (Miss Susan E. Blow's) disinterested and gratuitous services have been the means of securing for us a system that now furnishes its own directors, assistants, and supervisors.

There is another important point connected with the economy of the kindergarten. The session should not last over three hours for the chil-

dren of this age. Hence each room permits two sessions to be held in it per day, one in the morning and one in the afternoon, thus accommodating double the number of pupils. In some cases, where the teacher has attained experience and strength sufficient, she teaches in both sessions, and receives a higher grade of salary for the work.*

The furniture of the kindergarten is made up of small, movable chairs, and small tables, each one capable of accommodating two children—the surface of the table being marked off into divisions one inch square. It is better to use the small tables than large ones that will accommodate a whole class, for the small ones may be moved easily and combined into large ones of any desirable size, and may be readily arranged into any shape or figure, and placed in any part of the room, by the children themselves. It is necessary to use the floor of the room during one exercise each day for the games, at which time all the children are collected "on the circle"; at this time it may be desirable to remove the tables to the sides of the room, and with small tables this can be easily accomplished. Again, in the absence of one of the teachers, it may become necessary to combine two classes into one, uniting two tables. The small tables are therefore an important item in the economy of the kindergarten.

With these suggestions, I leave the subject, believing they are sufficient to justify the directors of our public schools in making the kindergarten a part of our school system. The advantage to the community in utilizing the age from four to six: in training the hand and eye; in developing habits of cleanliness, politeness, self-control, urbanity, industry; in training the mind to understand numbers and geometric forms, to invent combinations of figures and shapes, and to represent them with the pencil—these and other valuable lessons in combination with their fellow-pupils and obedience to the rule of their superiors—above all, the youthful suggestions as to methods of instruction which will come from the kindergarten and penetrate the methods of the other schools—will, I think, ultimately prevail in securing to us the establishment of this beneficent institution in all the city school-systems of our country.

*In St. Louis, directors receive $600 for two sessions per day, and $350 for one session; paid assistants receive $125 for one session, and $200 per annum for two daily sessions.

KINDERGARTEN METHODS IN PUBLIC PRIMARY SCHOOLS.

BY MRS. LOUISE POLLOCK,
Principal of Kindergarten Normal Institute, of Washington, D. C.

LECTURE TO THE PUBLIC SCHOOL TEACHERS.

Since it may yet be some time ere this city will give its citizens the free Kindergarten, I have invited the Public School teachers here to-night, to explain to them, in as concise a manner as possible, the distinctive features of the Kindergarten system, which is called by Frederic Frœbel, its discoverer, "Nature's Method of Education." You may find some of its educational principles and methods adapted to the primary grades of the public schools, and incorporate them with your own to the great advantage of your pupils.

In the true Kindergarten the children are to be under six years of age, but where children have never enjoyed the benefits of this system at home or in the Kindergarten proper, children over six years of age, you will find, enjoy all the exercises designed for younger children, only their advancement from the most simple to the difficult will be more rapid, and the conversations and instructions accompanying the occupations must be adapted to their age.

The opening exercises in the first grade or lower primary school might well be the same as in the Kindergarten, namely: singing, conversation, and stories, as well as the learning of the songs or games which are on the programme of the day,—for there needs to be a regular programme, and each day should have its own occupations and plays, which are divided into four different kinds,—but to classify and describe these would require one or two separate lectures.

In the primary school as well as in the Kindergarten, the observing and reasoning faculties of young children should be developed first by inspection and experiments, made with the various gifts, and repeated with other objects having similar properties. Thus the little ball, the first gift, is spun around and we sing:

See me spinning round and round,
Never idle am I found.

Another day this spinning around is done with the wooden sphere of the second gift upon a plate, singing:

No matter how first I spin or race,
I always show the *same round* face.

With this play the children make the additional observation that it spins not only around itself, but also around the center of the plate. Again when making a little clay ball, on modeling days, they find out that it cannot roll if it has any corners or edges. This experience has also been gained while presenting the cube of the second gift.

Everything around us has a language, and it is the part of the educator to make this language understood to the child, or it may go through life with eyes that do not see, and ears that do not hear, and a mind that does not understand.

Lessons simple and advanced may well be given with the first gift, on color, material, motions, qualities, and uses of this gift, in accordance with the age of the child, or the time he has attended the Kindergarten.

The child, in playing with the second gift, is led to find out the similarities and differences of his soft ball and the wooden sphere; the cylinder is presented and when spun round shows the sphere:

When I spin you around, my dear,
Then we see a little sphere.

When we spin the cylinder around,
Then a little sphere is found.

When we spin you round, my dear,
All your edges disappear.

Perhaps without this play the child would not have noticed that the cylinder had any edges. The cube of the second gift offers also a large field for comparing and experimenting which shall lead the child to discover the peculiar form and characteristics of the cube:

One face only now you see,
Where may all the others be?

To make the child notice the plurality of faces. Or:

When we spin you around, my dear,
All your corners disappear.

When we spin the cube around,
Then a cylinder is found.

This gift could also be advantageously used in the first grade of the primary schools when the children have had no previous Kindergarten training.*

The third gift is the cube divided into eight smaller cubes, which leads to a closer intimacy and analysis of its form and uses.

Ever having nature for his guide, Froebel would have system and organization in the manner of presenting this gift, first as a whole, then analyzed or taken to pieces; then made whole again, when the play is finished. This not only satisfies the child's curiosity and desire for breaking things, but develops the constructive instinct, which, after building with the blocks, restores and reconstructs the previous order and original form, and is gratified by making whole what has been destroyed.

With this and all the gifts the child is made acquainted with the law of opposites and of combinations or connections, which leads him to take delight in symmetrical forms and harmonious designs and inventions of his own. This gift would be most useful in the primary school, succeeded by and in combination with the fourth gift, which is the cube divided into eight oblongs. Lessons in arithmetic can be given with the very best results, with these gifts as well as with the fifth gift, which is the

* In our lectures to the normal pupils we fully explain the reasons why Froebel selected his various gifts and how they will lead to higher education.

cube divided diagonally into halves, quarters, thirds. For this gift is composed of twenty-seven cubes, and offers a far richer field for amusement and instruction than the third or fourth gift. This gift may be used not only in the second grade but also in the third grade of the public schools, to the great intellectual progress and advantage of children, who have never enjoyed previous Kindergarten training. One of the thirds of this cube being cut diagonally, the child may learn that one-third and one-half of one third are the exact half of his whole twenty-seven cubes, or of the three thirds of his cube. With the solid triangles of this gift, one placed upon the other, he can form the triangular or the square prism, and in connection with the box of geometrical forms may distinguish the difference between the pyramid and the prism, and the cone and the pyramid; he can form also square, oblong, hexagonal, or octagonal buildings, and if the teacher has had the proper normal training, she may also teach in this connection the various styles of architecture with the object lesson, which precedes the building with children in the primary grades.

The same may be said of the sixth gift, which is equally useful, and permits of even more pleasing structures, and may be used with equally good results to convey impressions in regard to form, space, and number. As you will observe, there is a close connection and careful guiding from the most simple to the more complex. Thus while in the previous six gifts the child has had solid bodies to handle and play with, which appeal more directly to his senses, now, the seventh gift, the laying tablets, the child is occupied with the faces only of his previous solid toys. His taste and ingenuity of design, his unconscious comprehension of the law of opposites, now comes into fuller play.

With this occupation the child becomes familiar with all the various angles which he outlines with another gift, the little round sticks.

This gift of "laying sticks" is to lead from the planes or faces of solid bodies to their edges or outlines, and is a fair preparation to the succeeding drawing occupation, by means of which the child embodies the forms of things conceived or perceived by his mind. The rings lead him to a still higher appreciation of facts and a just appreciation of what is correct and beautiful in outline.

The occupation of sewing is in direct harmony with the drawing and all other occupations which describe the outline or edges of anything, and is a harmonious sequence to the perforating occupation, which rests on the principle of leading the child from the outline or edges of a body to its corners or points, which are brought into relation or connected again by the thread or stitch from point to point. The same is done with the peas-work, where the edges, represented by wires and connected at the corners by peas, serve the admirable purpose of showing the perspective outlines of figures and forms. These two occupations are very delightful to the child, as they gratify his ideality, his inborn desire for activity, and under systematic direction develop skill and invention.

The perforating should not be used by anyone who has not been properly trained in the rules which regulate its use, or it may lead to injury of the eyes.

The interlacing slats prepare for the weaving with paper; many of the instructions given with the previous gifts may be repeated under a new guise. The weaving leads us back from combining edges to planes, and with the modeling in clay we return to solid bodies.

The folding in paper leads to many observations, useful as a foundation for higher scientific education, while it cultivates accuracy of eye and hand, most useful in every vocation in life.

The same may be said of the cutting in paper, where the additional lesson of political economy is inculcated, in so far as the children are taught to save every little piece that falls off in order to give it its appro priate place and so let it form an additional feature of the beauty of the figure attained. They also learn thereby that everything is good and fills a useful part *if* it is in its appropriate place.

All these gifts, with the exception, perhaps, of the modeling, which involves considerable labor on the teacher's part, of washing hands and clearing away, may be a source of delightful observations and instructions in the primary school to children from six to ten years of age.

I am positive that when the teachers of the public schools shall have received the Kindergarten normal training, they will be anxious to devote one hour each day to kindergarten methods, and they will find that the children advance just as fast, if not more rapidly, in their elementary pursuits, and have a clearer comprehension of all they learn.

Miss Clara Heald, a teacher of a third-grade public school in this city, gives her testimony to this effect: That whereas she had been teaching as a matter or duty in regular prescribed methods, with no particular interest in the children, as soon as she had advanced to a certain degree in her Kindergarten normal training, with my daughter and myself, she began to make use of her instructions. The result was most gratifying to her; not only were the children much interested in the process of learning through doing, but she enjoyed her school far more, began to love her pupils individually, and to look upon her teacher's profession as an ennobling, honorable, beneficent work. Stories and exercises intended for very young children were relished and gave pleasurable instruction to children from eight to twelve years of age, because they were what they needed, and had been, as I may say, cheated out of, in earlier childhood."

A Kindergarten is considered a *play* school, and children over seven years of age feel almost ashamed to go to one. But our private Kindergartens could not exist if they limited their instructions to children of the Kindergarten age. We therefore have graded classes in our Kindergartens, and separate teachers, who give instruction adapted to the age of the pupils. This affords our normal pupils an opportunity to observe the practical application of Kindergarten methods at different stages of the children's advancement and ages. The Kindergarten is truly a place where the children learn how to play in such a manner that the foundation is laid for unselfish, law-abiding citizenship.

Here, also, they daily listen to the kind of sermon which children can understand and profit by, namely, the sweet and simple parables which come in and are suggested by the various forms they build, sew, or model. Here they learn, perhaps for the first time, that their little indi-

viduality is only a part of one great whole; and although at home they may be permitted to rule every one, here others have as much right as they, and they begin to feel the natural consequences of their actions. The Kindergartner needs to be a person of superior judgment, possessed of refinement of manners, and of a strong will, yet withal respecting the will of others, and ever ready to examine herself carefully and conscientiously to find out if what she desires is simply the expression of her own self-will, or if it is dictated by her desire for the highest good of the child in her charge. She must feel that it is her duty to train and direct the will of her pupils into right and virtuous paths, but that it is by no means her business, or anybody else's, to break the will of the child, that great moral force, which he will need so much for every action of his life. We should rather give it wholesome exercise, by giving the child opportunity to decide questions for himself whenever an opportunity arises; for instance, in the choice of colors when giving out the balls, and in the formation of figures and invention of designs after his short dictation lesson is over. Every educator should always be ready to imagine herself in the child's place; she needs to be full of sympathy and ever ready to render such assistance that, while it prevents his becoming discouraged, will bring out the child's self-activity and desire to do for himself, which, together with perseverance and neatness of execution, must be encouraged at every step. Above and over all, she must be conscious of the fearful responsibility she assumes when she becomes the motherly guide of young children, and ever treat the children in such a manner as she would that others should treat hers. Her ready sympathy, the stories, and the harmonious manner of conducting the musical plays, her gentle and impartial manner of settling all their little troubles and disputes, and her suggesting the manner of disposing of their little handiwork; these are the moral agents for developing the affectionate and spiritual element of children in the Kindergarten.

I will now, in as brief a manner as possible, recapitulate the main features which characterize the Kindergarten, and the objects attainable by the general adoption of its methods in our primary schools.

The peculiar features of the Kindergarten are as follows:*

1. (*a*) The Kindergarten training aims to bring harmony to the child's own being; between the expression of his thoughts, his feelings, and his will-power; his will and his reflections or reason. (*b*) It aims to show him his true relation to his surroundings, his playmates, friends. The result should be his delight in peaceful, affectionate intercourse with others. (*c*) It aims to lead the child to feel himself one with nature and obedient to nature's laws. He shall make correct observations with the aid of the Kindergartner, he shall make correct imitations of natural objects, and by means of child-like, familiar conversation he shall peep into her secret workshop, and learn to admire the beauty and order of its organization. He will thereby learn to love its phenomena, the living creation, and learn to respect nature's laws everywhere and at all times. (*d*) Finally, the child shall be led to feel himself in harmony with what is

* Köhler's Practical and Theoretical Kindergarten Guide.

good, noble, and true; in harmony with God, and to grow into child-like relations to Him.

2. The Kindergartner, to be able to carry out the above aims of education, needs to be conscious of her work, and understand what are the results, and how to employ the law of opposites and their connection or harmonious relationship and combination. She must realize that in order to arrive at a clear comprehension of what anything *is*, she must first find out what *it is not;* for there can be no comparison or correct impression without contrasts or opposites being brought to notice; for example, we could not decide that it was a warm day if the temperature were always the same; that it was day if there were no night; that anything is right if there were no left; that anything is high without there being its opposite. The law of opposites rules our universe; and the work of civilization, of education, and of religion, natural and revealed, is, to bring these opposites into harmonious union, and for everything to fill its own highest sphere of usefulness, that it was intended to fill by a wise creator. The early training of the child should aim to make him conscious that he fills an important part when he experiences harmonious relations with himself, with nature, his neighbors, and his God. The Kindergartner must always appeal to the highest motives in the child's soul, not to his selfish or emulative spirit; only the spirit of love must pervade the atmosphere of the Kindergarten. She must offer no medals nor prizes. She must realize that it is in her power to awaken, fan, and strengthen the tiny germs of goodness, which are born in every child.

The natural characteristics of the child may be led in two opposite directions by the influence of circumstances and education. Thus the naturally timid child may become a modest being, or one who is abject, cringing; one who is daring, full of rougish activity, may grow to be energetic, executive, noble, and daring, or he may develop into a rude and cruel character without the fear of God or man.

It requires the utmost care and trouble to keep what we call the evil propensities in a dormant, inactive state, or to direct them in such ways that what would have been a vice becomes a virtue; and the sooner attention is given to this work the more satisfactory will be the result. Froebel's *Plays with the Baby* are a faithful guide to the educator.

I do not claim that the Kindergarten system regenerates those who are born with unfortunate organizations, but it surely modifies all evil propensities, it prevents a great deal of crime, hardness of heart, idle and vicious habits. And although it may be said your own children and pupils are not as good as they ought to be with the advantages they have enjoyed, I can truthfully assert, they would not have been as good as they are if they had not had them. "We should not undervalue the services of a physician who keeps the family from getting sick." It is the same with the Kindergarten system, whose great merit is in preventing harm and the growth of evil.

4. The Kindergarten can fulfil its duties to the child only when it preserves the family spirit with motherly affections on the teacher's part, and perfect confidence and respect on the children's part, while at the same time it constitutes a little community, where the rights of all are respected

and the social instinct of the child is gratified. Early shall the child learn and acquire habits of politeness, observe the consequences of selfishness or rudeness, and enjoy the beauty of order, mutual helpfulness and even self-sacrifice, which, however, must always be spontaneous, *not incited* by outside influence, though we should not refuse to praise him; nor should we neglect to always set an example to him.

5. Another important and peculiar feature of the Kindergarten training is, that it considers the child, almost from its birth, as an active, creative being. We respect the acquisition of knowledge and the proficiency of useful accomplishments but merely as the means of increased power for good actions. Words and deeds which bespeak the noble character, to these humanity owes its greatest debt of gratitude. Therefore would Frœbel have us encourage the child's inborn desire for creative activity, and by no means repress it. Vacancy of mind and idleness of hand are the worst enemies to the child's moral nature and progress.

6. In the Kindergarten there should not be any regular hearing of lessons, as in school, nor the same repressive discipline and spirit of routine.

7. In the Kindergarten proper, for children under six years of age, there should be no books nor drilling, but here the Kindergartner or teacher should place herself on the child's plane, and amuse by child-like stories and conversations while occupying and entertaining with such occupations as are pleasing and adapted to the child's limited powers, and yet exert the right educational and developing influences. His little hands shall gain delicacy and profiency of touch and manipulation, and his mind shall be trained in the virtues of patience and perseverance. He shall also be cheered and animated by sweet and lively songs and games calculated to make him physically strong and active.

8. There should be, if possible, a garden connected with every Kindergarten.

The *objects* of the Kindergarten are:

1. That the child shall be prepared to become a happy, useful, virtuous citizen.

The little songs, mostly accompanied by motions, which are contained in Frœbel's Mother's Book of Song and Play, published by Lee & Shepard, are a guide to mothers and Kindergartners how to develop the physical and moral nature of the child by such means.

In my lectures to mothers I use my own translations, which will be published this (1880) summer.

The ladies who in eight months' time do all the Kindergarten work which children receive when they remain four years in the Kindergarten, have invariably expressed the conviction that not only has the work been to them a great benefit and pleasure, while their hand, eye, and powers of observation received superior training, but their whole life, their relation toward children and toward humanity in general have become so essentially enlightened and awakened to activity, that all they had previously learned seemed to be recalled to memory and to find a proper use. So that it seems a matter of regret that every young woman should not receive this training, which is of so much more importance to their own

welfare and to that of the rising generation than many of the accomplishments upon which money and years of time are lavishly expended.

The gifts and occupations, if used in the systematic, orderly, but not pedantic manner indicated to the normal student, will feed, not quench, the child's natural thirst for knowledge and investigation, develop his creative and inventive spirit, train his eye to notice small divergences, give him accuracy of detail and execution, and familiarity with geometrical terms and meaning, through the intelligent use of and play with such toys as are calculated to produce this result.

The greatest value of the Kindergarten is that:

1. It is a moral agent which exercises not only an elevating influence on the rising generation, but also reaches the parents and enriches their ideas of education.

2. It paves the way to an education in accordance with and not against nature. The children learn by doing. Thinking and acting, sentiment and reality, desire or will, and execution or doing—observations and facts are here as closely related as the spring to the brook, one is inseparable from the other.

3. The Kindergarten system leads to a better comprehension of child-nature and a more rational treatment of and intercourse with children.

4. It seems to be the only existing institution where mothers may learn the true and right method for educating their children.

NOTE.

MRS. LOUISE POLLOCK, born in Prussia, became interested in Frœbel's ideas and the Kindergarten from an article in the *Christian Examiner* in 1859, and interviews with Miss Peabody in Boston. In 1863-4 she translated for Nichols and Noyes *The Paradise of Childhood*, by Mrs. Lina Morgenstern; and with Madame Ronge's *Kindergarten Guide*, and Mrs. Mann's *Moral Culture of Infancy* and her own motherly instincts, began to practice Frœbel's gifts in her own nursery, and in a Kindergarten, opened by Mr. Allen in his Classical School at West Newton, where she was then residing. In 1864-5 she wrote a series of articles for the *Friend of Progress*, published by Mr. Charles Plumb in New York, explaining the principles and the gifts and occupations of the Kindergarten.

In 1869 Mrs. Pollock sent her daughter, then eighteen, to Berlin, where she took the Mother's Course with Lina Morgenstern, and a full Teacher's Course in the Berlin Frauen-Verein, under Herr Luther, enjoying opportunities of observation in several Kindergartens there. After spending six months in Paris, Miss Pollock returned to enter on her work as Kindergartner in Boston; and until she located in 1874 in Washington, D. C., where she was associated for two years with Miss Marwedel. In 1877 Mrs. Pollock with her daughter opened a Training Institute for Mothers and Kindergartners, each conducting a Kindergarten of her own. Mrs. and Miss Pollock spent two months in the summer of 1879 in Raleigh N. C., and will spend the same time in 1880 in Chapel Hill, in introducing the Kindergarten system under the auspices of Professors in the State University.

PROF. N. T. ALLEN, founder of the English and Classical School at West Newton, Mass., learning from his brother James, who was in Germany in 1859-60, of the Kindergarten and Madame Marenholtz, wrote back, in 1860, authorizing him to engage a suitable Kindergartner to come over and start an institute after the Frœbel idea in their school. Not successful in this application, he extended every facility in his power to Mrs. Pollock who opened a Kindergarten in connection with his school, in September, 1864, which was carried on in the true spirit and methods of Frœbel by her until other engagements compelled her to relinquish the undertaking.

PUBLIC KINDERGARTENS IN BRUSSELS.

REPORT OF M. BULS TO CITY AUTHORITIES ON THEIR ORGANIZATION.

AIMS AND ORGANIZATION.

THE Kindergarten is of prime importance in the organization of public instruction in cities having a large working population, where the children have not proper care at home, and where proper care is well-nigh impossible to many families, from the ignorance or the loss or the intemperance of one or both parents, and the early exposure of the children to moral deterioration and vagabondage in the streets.

The aim of the Kindergarten is to give to all children, and particularly to those who are neglected and exposed, early physical and moral development—and to protect them from forming bad habits in respect to language, manners, and conduct. To accomplish these results the Kindergarten must be organized and conducted on the Froebel method—a method in which the senses, the intelligence, and the necessary activity of children are trained in a rational way pointed out by wise observation and experience of child nature. This method belongs primarily to a well-regulated home, and should be exercised by the mother in accordance with the motherly instinct properly enlightened. Its place is more like a home with its liberty of locomotion and occupation than a school with its necessary restraints. Its pupils are not so much instructed, as their faculties and intelligence are developed by activity and observation in pure air and favorable surroundings.

By a graduated series of plays, exercises, occupations, and moral and instructive talks, children are led to see correctly, to listen intelligently, to acquire correct notions, to be interested in everything that surrounds them; they are led to observe, to express themselves clearly, to develop their inventive and constructive faculties; and great success is met with in inculcating the need and habits of order and cleanliness, a taste for labor and love of goodness, which form the basis of all æsthetic and moral education.

The things with which the children in a Kindergarten are occupied are not to be chosen for their value as knowledge, but as the means they furnish for leading them to observe, to think, and to express their ideas.

They are to be drawn out of the intellectual somnolence produced by ignorance, care always being taken to avoid exciting them by artificial means. It is not by tickling a child that it is made to laugh. Joy, like curiosity, must be the result of the natural expansion of the being, content to live and attracted by the novelty of eternal things.

The Kindergartner will endeavor to combat the natural selfishness of the child by giving it an opportunity to be kind and amiable to its companions; she will at the same time transform the brutal ways the child often brings

from home or the street, into affable and polite manners. The external arrangements of the Kindergarten should be such that in good weather the greater part of the day can be passed in the open air; for what must be secured to the child above all things is robust health, to enable it to resist the deleterious influences it will be subjected to at home and in the street.

To this first condition must be added scrupulous neatness; the parents must be rigorously required to change their children's linen at least twice during the week.

Every morning, the first hour must be set apart for the duties of cleanliness, and the children must not be sent home at night till the guardians have verified the fact that their garments are in good condition and their bodies perfectly clean; the Kindergartners must be aided in these cases by the waiting-maids, and bathing facilities must be annexed to every Kindergarten.

In order that the primary school shall be furnished by the Kindergartens with well-prepared children, the Kindergartners must be penetrated with the spirit of Froebel's method, and no hybrid compromise must be made between the Kindergarten and the school originally so called.

But the intelligent application of this method supposes a certain culture of mind: it is not, then, too much to demand of the Kindergartners that they shall be furnished with a diploma of primary instruction, and that they shall be recognized as having profited by a normal course of the Froebel method.

The Kindergartens must not contain too many children, and they must be disseminated throughout the city, in order that the children may not have too long a walk to take.

Accommodations Necessary.

The accommodations necessary for a Kindergarten are as follows:

1. Three rooms, each capable of containing fifty pupils. 2. A covered yard. 3. A play-ground. 4. A garden divided into small gardens. 5. A small room furnished with wash-stands and towels. 6. Privies with suitable vessels. 7. A closet in which the materials for play and work can be locked up. 8. An apartment for the Kindergartners which will at the same time answer for the meetings of committees. 9. An office for the superintending Kindergartner. 10. A lodging for the janitor.

The furniture of each class will consist of tables at which the children shall sit on seats with backs, proportioned to their stature; and a few couches for children who fall asleep.

A table and chair for the Kindergartner, also a cabinet to contain the ordinary material used in the Froebel method.

The hall should be decorated with pictures and various objects which the committee will endeavor to procure gratuitously for each Kindergarten.

The curiosity of the children of the poor should be excited by the sight of the new objects they will see in the Kindergarten, as that of the children of the rich who see in their own houses a thousand objects calculated to provoke questioning.

The children should also be incited to work for the decoration of their

halls; their little productions should be hung upon the walls; they will thus learn that nothing can be obtained without exertion, and that gratification must always be attained by some degree of labor.

The elder children should be taught to clean their hall, their benches, and their tables themselves; they should every day arrange the things that have been used in the cabinet, in order to practice neatness and order.

The discipline of the Kindergarten should be humane but not effeminate; the children must be taught to take care of themselves, to bear the inconveniences of their giddiness and carelessness, to clean whatever they soil, to wait upon themselves; they must be led by a gentle but firm hand.

The children of the upper division should be led to do everything they can to assist those in the lower divisions, in order to acquire those sentiments of solidarity and familiarity which should unite all members of the same community. They will then feel the satisfaction of being useful, so pleasant to all children; they will taste the happiness of devoting themselves to those weaker than themselves, a sentiment which lies at the foundation of the great law of charity and love, to which is attributed the superiority of our modern society over any ancient civilization.

With the system of small schools, it will no longer be necessary to place a directress at the head of each Kindergarten; the principal Kindergartner will receive an indemnity for filling the office of chief Kindergartner; she will watch over the material order of the establishment, maintain discipline among the teaching corps, and direct the distribution of time.

General Inspection.

The pedagogic direction will be confided to an inspectress; her mission will be to watch over the progress of the occupations, to observe the programme and proper application of Froebel's method, and control the order and the neatness and preservation of the material. At intervals determined by the school authority, the inspectress will assemble the teaching force for conference, or give model talks or typical exercises, and thus maintain a constant spirit of progress and prevent them from ever falling into a mechanical teaching or a mere routine.

Committee for each Kindergarten.

For the special committees of each Kindergarten we should like to depend upon the volunteer coöperation of the ladies of Brussels. What better way can they find to employ their benevolence, their native charity, than to watch over the education of the poor children? How often might they be able to give useful counsels to the mothers, and ameliorate secret sufferings! They should be our co-laborers in the great civilizing work that we are undertaking; they especially have it in their power to be the bond of union between the rich and the poor, the ignorant and the cultivated. Our country is happily free from that caste hatred which so cruelly divides rich and poor in some lands; may all the women whom fortune has favored understand how much the maintenance of this favorable condition depends upon their charity and their devotion to the interests of the people!

REGULATIONS.

ARTICLE I. The object of the kindergarten is to develop harmoniously the moral and intellectual faculties and physical forces of children.

This result may be obtained by the application of Froebel's Method.

II. The distribution of time and of the pedagogic instruction are decreed by the Board (College of Bourgmestre and Echevins.)

Conditions of Admission.

III. The parents who desire to place a child in a kindergarten must produce first, a declaration from the police indicating the child's age, the domicile and profession of the parents: Second. The certificate of vaccination.

IV. The attendance is without cost to the child that belongs to the commune between three and seven years of age, and where the parents request it.

V. Children who breakfast at the kindergarten must be furnished with a basket for their food and a goblet.

Hours of Attendance.

VI. The kindergartens are open from eight in the morning until four in the afternoon. The children can be dismissed from half past eleven till half past one. The children who breakfast at the kindergarten are placed under the care of the assistants and waiting maids.

VII. The children are received at any hour at which they present themselves.

VIII. The children who are not taken away by their parents at the closing hour of the kindergarten will be in the care of one of the mistresses or confided to some safe person to be taken home. They will no longer be admitted, if the parents after being duly notified, fall habitually into the same negligence.

The exclusion, however, can only be pronounced by the Board.

IX. The vacation days are, Sundays; the 1st of November; 15th of November; 25th of December: 1st of January.

Mardi-Gras in the afternoon, Easter Monday. Monday afternoon of the kermesse of Brussels.

X. The epoch and duration of the long vacations are as follows:

Eight days before Easter. The month of August.

The Inspectress.

XI. The pedagogic direction of the kindergartens is confided to an inspectress.

XII. The inspectress watches over the execution of the programme decreed by the Communal Administration, she directs its application by conforming strictly to the principles of Froebel's Method such as they are determined by the instructions of the Board. Her inspection extends also to the material part of the institute.

The inspectress summons the teaching force to conference at regular epochs decreed by the minister of publique instruction.

XIII. A detailed table of the employment of time will be drawn up by the inspectress in conformity to the general table decreed by the Board and posted in all the divisions of the kindergarten.

XIV. The chief kindergartner of each kindergarten is subordinate to the inspectress and will follow her direction at all points.

XV. Every year the inspectress makes a report to the Board upon the progress of the kindergartens and the teaching force.

The Chief Kindergartner.

XVI. The chief kindergartner is charged with the general superintendence of the kindergarten. She sees that vigorous order and neatness reign in the establishment. She fills the function of a kindergartner in one of the divisions.

XVII. The chief-kindergartner keeps the following books:

1. Register of Orders in which she transcribes all the communications of the Board of Education.

2. Register in which she inscribes:
 a. The family and first name of all the children.
 b. The date and place of their birth.
 c. Name of the practitioner to the certificate of vaccination.
 d. The name and profession of the parents or guardians.
 e. The domicile of the latter.
 f. A column of observations.

3. Register of presence in which the kindergartners place their signatures every day when they arrive at the establishment. This register is countersigned by the chief as soon as the entrance bell has rung.

4. An inventory register of the material of the school.

5. A family register in which the chief-kindergartner inscribes every day the quantities and prices of provisions received.

XVIII. In the three first days of every month, the chief-kindergartner makes known to the Chairman the changes in her school during the preceding month, indicating the number of vacant seats.

XIX. She sends every month to the council the bulletin that mentions the conduct and absences of the kindergartners under her jurisdiction.

XX. On the 1st of August of each year she will draw up a report upon her management, and upon the attendance of the pupils, and mentions any facts in which the Communal Administration may have any interest. On the 1st of July she will indicate the repairs or changes desirable in the premises during the vacation.

XXI. She cannot absent herself without being authorized by the city authorities. She must be the first to present herself and the last to leave the establishment she directs.

XXII. The chief-kindergartner may, in case of urgency, grant a holiday to a member of her teaching corps, but she must immediately inform the bureau of public instruction.

The Personal Service.

The personal service of the kindergarten is composed of, first, a chief-kindergartner; second, of kindergartners; third, assistants; fourth, waiting maids.

XXIII. No applicant will be admitted into the kindergartens as kindergartner if she is not furnished with a diploma of primary instruction, and a certificate testifying that she has profitably pursued a course of kindergarten training.

The primary teachers who are pursuing the normal course of Froebelian pedagogy can be admitted as assistants.

XXIV. The teachers must be found in the kindergarten fifteen minutes before the time of opening the classes.

The assistants and waiting maids must be present at the hour indicated by the chief-kindergartner.

XXV. The teachers are forbidden:—

To absent themselves without the authorization of the public council.

To occupy themselves with any other work than that prescribed.

To make the children repeat any other songs or to distribute to them any other pictures than those approved by the council.

To receive from the parents any description of presents.

XXVI. The kindergartners are expected to observe four times a day the degrees of heat and mark them upon the thermometric lists; every week they will take the average and remit the list duly signed to the chief-kindergartner, who will communicate it to the bureau of health.

XXVII. The waiting woman receives from the chief-kindergartner or from the kindergartner or assistant who may take her place during absence, all the orders that concern her duty for the day. She owes respect and obedience to them all.

XXVIII. She is charged, with the assistants, with all the material duties, with the neatness of the establishment, and of the children, and is to lend herself to all accidental necessities which may occur.

XXIX. Before and after school hours, she must open the windows to air the rooms, and afterwards carefully close them.

XXX. She must kindle the fires an hour before the arrival of the *children and keep them in* order.

Care of the Children.

XXXI. The children, before presenting themselves at the establishment must be washed and combed, and furnished with a pocket-handkerchief; they must besides, on Monday and Thursdays, have on clean linen.

XXXII. Every day, before beginning school, the kindergartners must ask to see the pocket-handkerchiefs; they must see that the stockings are pulled up, the shoes tied and blackened. If they see any dirty children, they must see that they are washed by the waiting-maids. The good condition of the children must be the constant object of their attention. A quarter of an hour before dismissal, the kindergartners will pass in review all the children, that they may be sent home clean to their parents.

XXXIII. If after repeated warnings from the chief kindergartner, the parents continue to keep their children in a constant uncleanly condition, the chief kindergartners may request the Board to inflict a warning upon the parents. If this is inefficacious, the Board must exclude the child.

XXXIV. Every day to each child who dines at the kindergarten substantial soup is given. The rest of the food is brought by the children.

XXXV. The children are to take their repast seated in good order. They must restore to their baskets what is left from their meal.

XXXVI. The assistants watch all that passes during the repast. They take turns as observers and make their repasts also with the children.

XXXVII. It is formally forbidden to strike the children. They must always be reprimanded gently.

The following punishments are the only ones that can be inflicted in cases of absolute necessity, and never continued beyond one exercise:

To seat them aside, but always in view of the teachers.

To forbid them to join in the exercises.

Committee on Instruction.

XXXVIII. For each kindergarten a special committee is formed to be called *comite scolaire.*

XXXIX. The mission of this committee is to aid the communal administration in diffusing the benefits of this instruction as far as possible, viz:

1. To observe the exercises and to point out to the communal administration whatever may be for the interest of the law, the improvement of the teaching and the position of the kindergartners.

2. To find children who do not attend the kindergartens; to use their influence with the parents to induce them to ask admittance for them; to have an understanding upon this subject with the committees of charities.

3. To aim at introducing the care and discipline practised in the kindergartens into the families of the children.

XL. Each special committee will consist of six members chosen by the Common Council, the President not included.

They are nominated for four years, and half of them renewed every two years accordingly to the order indicated by the drawing of the lots.

The members of the special committee of a school shall be chosen if possible from among the persons being in the vicinity of said school.

XLI. The alderman of public instruction presides by right over each special committee; he is assisted in this function by a communal counsellor or by a member of the committee, delegated specially by the Board.

In case of a division in the deliberations, the vote of the President will turn the scale, but mention must be made of it in the report.

The Secretary of the committee is chosen annually.

XLII. The Board decrees the regulations of the internal order and service of the special committees.

The special committee meets once a month.

XLIII. It delegates one or several of its members to assist in the exercises, in conformity with the regulation of internal order.

XLIV. Each committee reports to the communal administration before the end of the school year, upon the situatian of the school, presenting in it its wishes and advice in respect to the kindergartens. These reports are submitted to the City Council at the time of the vote for the budget.

SOME DIFFICULTIES AND ENCOURAGEMENTS

IN KINDERGARTEN WORK.*

BY MISS E. A. MANNING.

THE SITUATION.

In attempting to bring before you Kindergarten work in its discouraging and its encouraging aspects, I felt it would be impossible to treat the subject exhaustively, so I have used the word *some* in the title of my paper. It is to *some* of the difficulties and *some* of the encouragements that I wish to refer. It would have been presumptuous in me to aim at giving a full view of the matter, nor would the short time at disposal allow of my presenting to you such a view, even had I been capable of doing it. I hope, however, that my shortcomings and gaps and omissions will be made up and filled in by you later in the evening. If from your varied and growing experience you will give the help that you can so well render, my poor word "some" may change itself into "many" before we part, even if it cannot take the comprehensive style of "all."

But of what use is it to look at this subject? Will it prove helpful to do so? I certainly think it ought. We generally recognize, so that to say so sounds almost like a truism, that in all departments of life and action it is desirable to stand still now and then, and to reconnoiter our position. We need occasionally to notice how much ground we have traversed, and whither our present line of march is tending. And this is true in regard to Kindergarten work as much as any other kind of work. Besides, I think that for the sake of sympathy, those who are laboring for a common object ought to compare experiences. It is often a relief to find that our own difficulties are not peculiar to ourselves. As soon as people throw off their shells and husks, we perceive that in other's minds there exist the same puzzles as in our own, in other's lives the same disheartening obstacles. Thus a fellow-feeling springs up, which is one of the strongest bonds of life, and which, moreover, imparts such force in the pursuit of a common aim, that by it a few may become a thousand, and weak hands, united in their effort, may effect the stroke of a giant.

Now I prefer to take the difficulties of Kindergarten work before its encouragements, because I do not wish our latest impressions to be of a hopeless kind. You will perhaps afterwards again draw attention to the depressing side of the subject, but it is not my desire to close with that.

I must premise that by difficulties I mean the hindrances that we meet in the realization of what may be called the possible. I think an aim which is pronounced difficult is one which is, under favorable circumstances, attainable. No one but Jules Verne talks of difficulties in the way of our reaching the moon, because the conditions of the universe make

* A Paper read to the members of the London Frœbel Society, February 11, 1879.

such an aim impossible. It is true that we speak of insuperable difficulties, but I think the expression is generally relative. It means impossible to you or to me, but not to the human race. At any rate, the difficulties that I shall refer to are like logs and stones that lie in our road, which, indeed, may perhaps lie there for ever, but which, by a sufficient number of stout, active arms, may perhaps be dragged away, if not in our own day, yet by others at a later time.

DIFFICULTIES—PRACTICAL AND THEORETICAL.

I. I will divide our difficulties into two kinds, practical and theoretical, and I shall take the practical ones first.

1. In the management of a Kindergarten, the teacher has to encounter the ordinary hindrances that every-day life presents to all workers—those outward obstacles which seem as if they had a spite against any ideal ever being realized by any one. Some of these ordinary difficulties crowd especially around teachers, partly, I think, because teaching is one of those professions which depend for success on extreme regularity. Some other kinds of work can be partly timed at will, so that you can, if needful, stand behind the hedge till the way is clear. But teachers have to go straight along the middle of the road, and thus cannot escape the force of the wind and the roughest stones. And there are so many different kinds of trouble to encounter in an undertaking like a school or a Kindergarten—troubles from landlords, from servants, from ill-health, from family anxieties, from want of capital, and so on. And when all things are for once at their best, in stalks one morning scarlet fever or whooping-cough, seizes a child or two and scares the others away, leaving the teachers to an empty school-room. Many of these troubles are the lot of any household, but they fall on teachers with extra frequency and force. And when the air is thus full of perplexities, how impossible it is to spend that quiet thought on the preparation for teaching which alone can make it tell on the pupils! A potter cannot mould his clay jar while some one is jogging his arm. The teacher may then have a high ideal for her Kindergarten, but these external difficulties maim and spoil her highest purposes. Prudence and precaution can doubtless enable her to ward off many of such evils; these qualities, however, must have time for growth, and besides, we are all so interlinked in life, that the carelessness of others hinders us often as much as our own. Outward difficulties may have the best subjective results, only we are not now considering development of character, but the attainable standard of work; and I feel strongly that in judging of Kindergarten success, these difficulties of an ordinary kind have to be taken into account. They tend, in spite of patience, energy, and persistency on the part of the teacher, to make her practice disappointingly below her ideal. One difficulty of this class I may specially refer to, that of finding efficient assistants. It is to be hoped that this hindrance, which is already lessening, will vanish more and more as a greater number of students come forward to avail themselves of the facilities afforded for Kindergarten training, but at present it often causes teachers to fail of accomplishing what they otherwise would and could. Sometimes, however, the salaries offered do not attract the most capable

helpers. If the experience of the head of a Kindergarten is supplemented in a responsive way by earnest and willing assistants, whose training is still in progress, or who have just finished their course, an organic wholeness prevails, which conduces to economy of effort, effectual division of labor, and the happiest relations of mutual confidence. If, on the contrary, the teacher's plans are not seconded by the bright and ready intelligence of her fellow-workers, she could not have to encounter a greater difficulty in the Kindergarten path.

2. Now another hindrance has to be considered—a very important one—the absence of enough coöperation on the part of parents. Frœbel's principles have as yet been so little studied by English mothers that they show much indifference and lack of interest as to what the Kindergarten teacher is attempting with their children. Johnnie and Ethel are at an inconvenient age, troublesome in the nursery and interrupting in the school-room, so their mother, by a friend's advice, sends them to a Kindergarten. The children delight in the change; it is ascertained that they are treated kindly and kept amused. The plan is therefore regarded as satisfactory, and the mother's part is ended. But the teacher agrees with Frœbel as to the essential importance of unity of training between the home and the Kindergarten. She observes the harm to the child of a want of continuity of influence. In some cases actions forbidden here are allowed there; often the nurse imparts an undesirable tone and feeling. This want of harmony sometimes obliges the teacher to begin again, as it were, each day, the knitted stitches having been allowed to drop through at home. But suppose the home treatment is of the very best, the teacher still feels that she is working a good deal in the dark. She longs to be able to confer on the child's character with those who see it constantly, to be assured of the mother's sympathy, and to obtain the help that only a mother's experience can give. Besides, if parents entered more fully into what Frœbel meant by training for little children, they would cooperate more than they do in regard to regular attendance, and would not think that it was mainly a debarring the child from amusement if they keep it away for a term. Kindergarten teachers constantly say that the only pupils upon whom their influence tells are those that are left quietly under their direction term after term. Again, parents do not often see the use of sending children while very young to a Kindergarten. Little ones of three or four are not in the way at home. But the teacher is at a disadvantage if she may not have these children under her care from a very early age. Perhaps the mother thinks that the teacher is apt to view the matter only from one side, and that she forgets how many family considerations have to be weighed. But this too, only points to the need of increased intercourse and confidence between the two.

3. Having now hinted at some of the practical difficulties that the teacher has to face in trying to carry out her ideal, I will ask you to notice for a few moments the more theoretical difficulties, those which attend the forming of a true ideal. And here several puzzling questions seem to me to arise; as, for instance, What is an ideal Kindergarten? Should we, or not, all describe it in the same manner? I am not going to

venture to picture one. I should expect those to have the best ideal who simultaneously with close study of children by means of experience, have studied Frœbel's writings, because it was in his mind that the beautiful scheme originated. But unfortunately only such as can read German have full access to his works, and it is also unfortunate that his style is by no means easy or attractive. Something has already been accomplished by his intimate friends in regard to simplifying and interpreting his writings. A few original books, too, have appeared in England and the United States, in which Frœbel's principles are set forth. But it is an abiding misfortune that only a few can study his own books to full advantage. Hence it becomes difficult to form an ideal, and there is considerable danger lest the ideal formed should be a low one. I think the *name* Kindergarten, though open to some objections, is in itself a help towards keeping up the *thing;* for it indicates that education should consist in aiding the child's self-development, which view Frœbel insisted on very strongly. But a name, after all, is not very much as a safeguard. Philology shows us how singularly words, after a while, get to be used in an opposite sense to the original one; only a true name does give us, I think, more chance of returning to the true thing in our thoughtful moods.

4. But another difficulty arises. Will a German system suit English children? Should not Kindergartens be in some way nationalized? I think these questions ought to be well discussed; I can only offer a suggestion or two on the subject. By nationality I suppose we mean broadly those characteristics distinguishing one nation from another, which are due to the moulding force of the nation's past life and of its present circumstances; and it seems inevitable that each people should have, in a degree, a peculiar system of education, because whatever it likes to be it will train its youth to become. But Frœbel's principles of education must, I should think, be accepted as true everywhere, because he concerned himself with the humanity that underlies all nationality. The instincts and faculties for which he provided scope are not those of German children only, but of all children. It is this deep basis which gives permanence to Kindergarten principles. Taking, however, a more limited view of the question, a certain amount of adaptation does seem to be desirable in regard to his methods, or rather in the way of applying those methods. Frœbel dealt with children just as he found them. He utilized, therefore, their associations, their games, their surroundings, in aid of his plans of culture. Necessarily, then, there was a German coloring to a part of his system. To make Kindergartens national here, do they not need to take an English coloring? Many Kindergarten teachers have perceived this, and have exerted their imaginations to effect it. We are but acting in harmony with Frœbel's ideas if we adapt our teaching to the child as it is, and inasmuch as a German child lives among different influences from an English child, or a town child is more intelligent than a peasant child, the means adopted for reaching intellect and feelings will sometimes necessarily differ. With respect to nationality, it ought, however, to be borne in mind that nations can learn of each other to the great advantage of both (or all). We are apt to mix up with right feelings as to nationality the prepossessions that rest on national vanity. These we

must cast off before we can judge fairly of systems of education (or of anything else) belonging to neighbor nations. The disdain of all that is not native is neither healthy nor admirable, and cuts off many channels of benefit. Surely each nation, aware of its own imperfections, ought to welcome from any other nation all true thought and all good forms of embodying that thought, and I think we may well be grateful to Germany for the idea of the Kindergarten, which might never have originated elsewhere. We have then to meet this modified difficulty as to how to nationalize Kindergartens. I have classed it among theoretical difficulties, not because it has not everything to do with practice, too, but because it primarily concerns the type and ideal, which being once fixed the teacher will aim at its realization by practical effort. I am sure that all adaptation which is the result of an earnest study of Frœbel's principles would have found much more sympathy with him than a servile reproduction of the form which he adopted, under the circumstances, as the most living and efficacious.

5. Now we come to another difficulty in forming an ideal. It refers to the connection between the Kindergarten and the school. There appears to be considerable danger lest the school should force itself into the Kindergarten. In regard to this danger, I would ask you to notice certain facts. Beyond the Kindergarten—still in the future—lie ten or twelve years of school life. Numbers of children now in the Kindergarten will remain in the hands of teachers till after the year 1890. Now the present school system involves a good deal of pressure. There is so much to be learned, and there is so little time to learn in. And then many teachers of these days are happily more considerate than formerly as to conditions of health, and seek to cultivate other faculties as well as the intellectual ones. Thus they need more time at command. Can we wonder that they desire to appropriate the Kindergarten? The education-tree has grown larger, and wants room for its roots. Naturally it invades the space which it finds lying below it. There used to be less opportunity for this spreading process. But now the Kindergarten has collected the children, and the school presses downward into it. I think the same thing has taken place in the elementary schools. If it had not been for earnest efforts the original infant school would have become, more than it now is, simply a field for teaching the elements of reading, writing, and arithmetic. The Kindergarten seems to be encountering the same risk, and I think some Kindergarten teachers find it difficult to make up their minds how to deal with this difficulty. Plausible arguments are at hand in favor of the early acquirement of school habits. Parents exert a strong pressure in regard to learning to read. The routine of school is familiar to young teachers (who have just passed through it), and children are so pliable that you can do with them pretty much as you like, if you choose to forget the reactions that will follow. Moreover, it is the fashion of the present day to look for results, and we are asked, What sort of results are your paper mats and clay birds' nests? Well! here again I should say that full discussion is important, and that the difficulty in forming an ideal should be earnestly met. One of the first educational principles of Frœbel is that the Kindergarten lays the basis of an education which should go on gently and harmoniously

through its whole course. The child, then, should not be a subject for contention. No antagonism should exist between the Kindergarten teachers and the school teachers. But another of his principles is that every portion of the child's life has its own special type. Take the child of four and the child of eight. Each is in a peculiar phase of development, and needs training adapted to that phase. Then let the Kindergarten suit itself to the Kindergarten age, and the school (I mean the school as it ought to be) to the school age. The very little child does not naturally show itself bookish; it prefers to learn from nature, by the inlets of its senses, through companionship, by its fancy, by efforts of short duration, through loving trust in those who care for it. Perhaps learning to read may be taught earlier than Frœbel recommended if taught intelligently, but the main thing is to let the child learn as its nature indicates. The mats and birds' nests are not the teacher's true results. These lie in quickened observation, in habits of attention and perseverance, in brightness of mind, in command of speech, in strengthened health, in a reverential tone, in gentle conduct, in a happy, well-developed childhood. The Kindergarten has its own conditions, its own growth and substance. It is not a mere empty space, into which the school can force itself at will. I think, then, that this difficulty as to invasion will settle itself in time, if only Kindergarten teachers carry out their work in a true and faithful spirit. It does seem to me that in some cases the Kindergarten is already too much like a school. The matter of the lessons is sometimes *given*, *imparted* to the children, or if, on the other hand, the teacher tries to elicit thought and replies, the poor little intellect may be unnaturally strained, whereas it is extremely important that children should be allowed to gather in from all that surrounds them in their own curiously grave way, and to ask questions on what they *want* to know, and not on what does not interest them. Is there not also occasionally too much repression? Might not the children have more often a little free play and opportunity of following their own bent? I believe that our ideal needs some rectifying in these respects. Let but the Kindergarten be what it ought to be, and let the transition class occupy its proper place and school teachers will, I think, have no reason to regret that the children have not begun "lessons" at five years old. The determining of the relation between the school and the Kindergarten must then at present be counted among our difficulties, but already there are cases where that relation is satisfactorily settled.

I have now referred to several kinds of difficulties—the ordinary ones attached to teaching and its organization, including the difficulty of finding efficient assistants, the want of coöperation of parents, and then the difficulty of forming an ideal of a Kindergarten and finding out Frœbel's ideal, the difficulty as to nationalizing it, and also in regard to the relation of the Kindergarten with the school.

ENCOURAGEMENTS.

II. We now come to the second division of my subject—some of the encouragements in Kindergarten work. I hope I shall not unduly magnify these, but I think it is a great disadvantage to those who are interested in a movement if they do not realize what causes for hopefulness it

may and does present. Encouragements are the matters which make us take heart. Unless we may take heart, take courage, we are powerless in work and we cannot expect to succeed. They are the signs on our horizon which may legitimately nerve us to braver efforts. No doubt it is very easy to misinterpret such signs for good or for evil, particularly as the work of interpretation falls a good to the temperament; but, while we ought to make every endeavor to see facts truly, a hopeful spirit is well worth cultivating. Hopefulness helps to lessen our anxieties, and it has, besides, a happy facility for accomplishing its own predictions. Let me then bring before you a few of the encouraging aspects of Kindergarten work, asking you to add any cheering facts that I shall omit, and, if necessary, to qualify the picture with some gloomy tints.

1. The first encouragement that I wish to mention—and it seems to me the greatest of all—is that Frœbel's methods prove, in application, their intrinsic value. The more they are adopted, the more fitting they show themselves to be. This may be called an assertion without proof, but I think it is confirmed by the experience of teachers and the testimony of many parents. I believe we may be really encouraged by feeling that we have to do with a system of education which is not guess-work, not a short cut to results, but a system, adapted by patient thought and care to the child's whole nature. Most of the work in life seems to consist in fitting one thing to another, more or less satisfactorily. The shoemaker preëminently succeeds only by *fitting*. We use other words for it—suiting, conforming, adapting, accommodating, employing means towards an end, and so on, but they all point to this process of fitting. Labor is always an adaptation of effort to result, an attempt to imitate the wonderful fittingness of the arrangements of God in nature. Now Frœbel appears to have possessed in a special degree the genius of fitting. He looked at the child with a mind free from prepossessions, and with that philosophic simplicity which waits patiently until insight comes, and he saw how the child was selecting all that assisted its being to develop, in the home, the garden, and the wood, and then he arranged his Kindergarten so as to fit the child's tastes, tendencies, habits, and requirements. This work took a long time, but he accomplished it at last, and the methods that we employ are the outcome of his patient zeal. We are sometimes accused of being fanatical about Frœbel. The best means of ascertaining whether we give him more than his due is to encourage the completest examination of his system by those who disparage it. Let other educational reformers have their full share of encouragement. Let their systems be studied as thoroughly as Frœbel's. He himself felt as much as any educator his inter-dependence with those who preceded him, and with his contemporaries. After such investigation, let Frœbel's place be fixed, and I think it will not fail to be a high one, and in some respects unique. We ought to be the last to allow ourselves to be dogmatic on this subject. But let teachers say whether they find any methods at present available more fitted, more adapted, than Frœbel's to the child's mental and moral growth. We need not argue too much from the happiness that pervades the Kindergarten, yet this decidedly supplies a certain measure of favorable testimony, except to those who think that guided self-development has a tendency to make children miserable. The way

in which Frœbel's methods are fitted to each part and to the whole of a child's nature fills one more and more with wonder. We sometimes get almost tired of the words and phrases in which his views are expressed and reiterated, but we can recall the time when we first heard or read of them, and we remember how strongly the sense of adaptation impressed and struck us. And in all Kindergarten teaching of a real kind its fitting ness is recognized. We notice how the child responds, like a musical instrument, to the teacher's endeavors, and how gently the faculties unfold themselves. I think then that the encouragement to be derived from experience is in itself enough to give us the heart and hope that we need.

2. But we must go on to the second encouragement to be referred to. It is that Kindergarten work is extending, and that the system is becoming widely known and valued. If you are inclined to despond, you may say, and I cannot deny it, that this process of extension is after all less than we might hope or desire, but I do think it is enough to increase our courage. A few years ago, if one mentioned a Kindergarten, one was required to explain from the very beginning what it was. But now the word is sufficient, in many quarters, though by no means everywhere, and though the name may often call up a very imperfect image. It has not been without effect that so many of those best acquainted with Frœbel's principles have written and lectured upon these principles. But the great point is that good Kindergartens have been established, and that thus parents have had the opportunity of judging for themselves what they are. Every Kindergarten does work for the whole movement, as well as for its individual little pupils. And so it has come to pass that parents often enquire where good Kindergartens are situated, so that they may form their plans of residence accordingly. Some of our opponents explain this by saying that Kindergartens have become the fashion. I do not think this is true, if by fashion we mean something unreasoning. We might as well say that we use post-cards because it is the fashion to do so. Kindergartens exist, and they are adopted not because others adopt them, but because they have been proved to be useful. But not only are Kindergartens more in demand; it is encouraging to find that educational authorities give more consideration to their nature and value. Certainly we are treated with somewhat less indifference than a few years ago. In lectures on educational reformers Frœbel now has a recognized position. Cyclopedias include mention of his system. School boards have begun to incline towards Kindergarten teaching, and thus it has come under the eye of Inspectors, whose opinion seems to increase in favorableness. Training colleges are taking into consideration and in some cases have adopted Frœbel's system as a part of their course. Is there not some solid encouragement in all this? And when we look abroad we see that in Germany Kindergartens, after a period of comparative decline, are getting into a more satisfactory condition; and the labors of those who have thought deeply on the subject, the Baroness Marenholtz-Bülow, Frau Schrader, and others, are now telling on practical Kindergarten work. In Switzerland Mme. de Portugall is effecting most salutary changes in the infant schools of the Canton of Geneva. Mrs. Salis Schwabes' institution at Naples is helping to spread a knowledge of what the system, wisely applied, really is. In Austria and Hungary, and

other countries, Kindergartens are spreading. From the United States we have encouraging reports of progress. Making due allowance for disappointments, from imperfect and superficial work in some quarters, I cannot but think that we have solid ground for satisfaction from this extension. If Kindergartens *are* a foolish fashion they will soon die out. Let us see whether in five years more the present degree of stability will not prove to be greatly increased.

3. The third encouragement that I shall mention is that some of Frœbel's principles are becoming more and more accepted in all departments of education. I do not mean to imply that this has come to pass just *because* of the Kindergarten movement. That may have helped towards it, probably has helped, but this is not the point. It has been well said, "If the oak flourish, it matters little who planted the acorn." But it is in every way a real source of encouragement if broader and more natural and harmonious views of education are beginning to prevail than formerly. I may remind you that Frœbel did not originally occupy himself about the training of *little* children. He had been for most of his life a teacher of boys, and it was his experience with boys that helped him to develop and fix his educational theories. He did not feel that infants should have one kind of education and older children another. Different in method, truly, because every year of a child's life has its own type, but not different in principle, and that in every case the future, the manhood, should be kept in view. Now the general principles that he insisted on are evidently those to which educational opinion is somewhat tending. Take as an instance one of Frœbel's main ideas—that education is concerned more with development of faculty than with the imparting of knowledge. This is now the frequent test for educational discourses. In an address lately delivered (by Mr. Goschen) it was said, "I hold that when a young man has completed his studies it is not enough to ask, 'What does he know?' but 'Has he learnt to learn?' A too-narrow view of education ignores this vital necessity. It looks to acquirements alone, instead of the capacity to learn." With Frœbel, the unfolding of powers, the training of the instruments of thought and action, was an all-important matter, and it is satisfactory to perceive that this principle is gaining ground. Again, Frœbel insisted that education may and should be enjoyed. And have not good teachers begun to find now that hours at school may be happy hours to the pupil, in spite of old traditions? If instruction is adapted to the child's stage of intellectual growth, if it is just the food required by the hungry mind, why should it not also be connected with pleasure? The old notion as to the inseparableness of school and misery still seems to linger in regard to the accepted view of holidays. Friends condole with children that the vacation is coming to an end, when very probably they are longing to return to the "something-to-do" that school provides. Children of the Kindergarten do not adopt this orthodox idea, and will cry if they are obliged to stay away from it. And, as a more natural treatment of childhood and youth is gaining ground, it is becoming recognized that a school may have its enjoyments, and yet not be a place of idleness. Then, as to the importance of training for teachers. Here again we find that the educational world is much more in harmony

with Frœbel than could have been said fifty years ago. It used to be thought that the art of teaching came by intuition, or that there was no harm in acquiring it at the expense of the scholars. At last training was introduced for elementary school teachers, and now it is becoming recognized that *all* teachers require it. Frœbel had too high an idea of the teacher's vocation, whether for children of four or of any other age, to imagine that they could exercise their art well without earnest preparation. I must not dwell on other principles of Frœbel's which are getting to be more accepted. I will simply further mention his view that education is not of the intellect only, but should include the moral and religious nature, the imagination, manual work, and artistic training. That view also is making its way. The idea that he had of the dignity of labor is also spreading widely. We might multiply examples of this gradually-increasing accordance. I think I have shown sufficiently that we may reckon such accordance as one of our encouragements. Perhaps the time will come when our Frœbel Society will dissolve itself, not because it has failed of its objects, but because it will have no need for a separate existence.

The encouragements that I have brought to your notice are that Kindergarten work supplies proof of its own value—that it is on the whole extending—and that Frœbel's principles are gaining ground in regard to education generally

I shall not attempt to weigh against each other our various difficulties and encouragements. But there is one point which should be noticed in regard to the resulting balance. It is that our difficulties seem to be diminishing and our encouragements to be growing. You may differ from me as to the position of the Kindergarten movement, but if we can agree that on the one side there is decay, and on the other vigor and advance, we may, I think, all feel that the balance is on the side of hope, and we may go on with increased toil and increased trust, which, in this as in all lines of work, are the unfailing conditions of true progress.

In conclusion, I would suggest that we might as a body help forward Kindergarten principles more than we have yet done. The Frœbel Society exists for the promotion of a high and noble aim. There must be stores of experience hidden in its members' private barns, which all of us ought to be allowed to share. Enough time has now elapsed for the effects of Kindergarten work to have come to light. Experiments have been made, and have succeeded or failed. The Kindergarten has come into contact with the school, and we are all anxious to learn the result of the slight collision which may have ensued. Our progress might be greatly assisted if members of this society would throw their information and their opinions into the common heap, and I shall be very glad if I have helped to-night to throw down any barriers, to open any doors through which such stores may pour out. I feel that my remarks in this paper lack the full support of experience, and I have offered them with a full consciousness of their imperfection, but I beg you to treat them as mercilessly as you will, for we need thorough discussion of several of the points I have referred to, in order to arrive at true and matured judgments of Kindergarten work.

OHIO REFORMATORY INSTITUTIONS AND AGENCIES.

STATE REFORM FARM, LANCASTER, HOCKING COUNTY.

PRELIMINARY REPORT.—1856.

In December, 1856, the Commissioners appointed by Gov. Chase in April preceding, under an Act "to provide for the establishment of the State Reform School," submitted a Report to the General Assembly which inaugurated new plans of organization, discipline, and instruction into the correctional and reformatory treatment of juvenile delinquents, not only in Ohio, but in the United States generally. The plan of putting young children—orphans or neglected, into small groups, and bringing them as near as possible into ordinary family relations to the superintendent and his wife—the work of Pestalozzi at Newhof, of Zeller at Beuggen, of Falk at Weimar, of Wichern at Horn, or the bolder trials of Demetz with young criminals at Mettray, or of the Philanthropic Society at Red Hill, were not altogether unknown among the more advanced educators and philanthropists in Ohio, but it was reserved to this Commission, consisting of John A. Foot of Cleveland, Charles Reemelin of Cincinnati, and James D. Ladd of Steubenville, to bring the great principles of Family discipline and of ordinary Farm and Garden labor into the organization and employments of an Institution for young persons who had already defied and broken loose from all family restraint, who had refused to earn their living by honest industry, and had in various ways violated the laws which protect the property and persons of the people of the commonwealth. The reasons for this departure from the old method of dealing with juvenile delinquents and criminals is best described in their own words.

PROCEEDINGS OF THE COMMISSIONERS.

The literal requirements of the Act of 1856 would have confined their work to visiting the Reform Schools of the States of New York, Massachusetts, and Pennsylvania, and with the assistance of a professional architect, for the preparation of a plan of building and institution modeled substantially after the same. The N. Y. House of Refuge at Rochester, the Massachusetts State Reform School at Westboro, and the Philadelphia House of Refuge were visited; but not resting there, and without additional expense to the State, the Commissioners extended their visits and inquiries to the Reform Schools of Providence, West Meriden, Cincinnati, and Baltimore, and to the Juvenile Asylum, Five Points House of Industry, Newsboys' Boarding House and Reading Room, School for Vagrant Boys in New York city, and other institutions of a preventive, as well as of a reformatory character at home and abroad—and among the last was the Agricultural Colony or Farm School at Mettray in

France, the Rauhe Haus at Horn, the Gottheil at Reuttingen in Germany, and the Farm Reformatory at Red Hill, near London. The results of these visits and inquiries were embodied in a compact statement, at once comprehensive and comparative as to characteristic features of location, building, number, age, sex, and offence of inmates, their dietary, clothing, employments, discipline, health, and discharge. With this statement was submitted the laws of other States relating to this class of institutions, maps and plans of the grounds and buildings visited, together with the laws of England and France creating and regulating institutions for juvenile offenders.

As Ohio already possessed a Reformatory Prison for Boys in the House of Refuge at Cincinnati, established and supported by public-spirited citizens and municipal aid, but over-crowded and embarrassed as to the necessary classification, discipline, and employment by having juveniles of both sexes, the Commissioners close their report by advising:

1. The immediate establishment of a temporary House of Refuge for females, by the State, and an appropriation of $5,000, for that purpose.
2. A tender of $5,000 per annum, to any city or county of the State, which shall establish, as Cincinnati has established its House of Refuge, a similar establishment for females.
3. To confine the Cincinnati house to boys only.
4. The State, in consideration of an appropriation of $10,000, to secure the use of the Cincinnati institution for 100 boys, hereafter sent there by the courts of this State.
5. An appropriation of $20,000, for the land for the State Reform Farm.
6. An appropriation of $20,000 for buildings, and keeping the inmates in food and clothing, etc., the first year.
7. A review of our laws, so as to avoid actual conviction for juveniles.
8. The passage of a law for regulating the discipline of the Reform Farm, and the proper authority for the State Board of Agriculture.
9. A law to compel the erection of a separate apartment for juveniles in every jail and prison in the State.

THE INDUSTRIAL HOME AND SCHOOL.

Almost immediately on entering upon the required inquiry, we found it to be the universal conviction of all who had paid attention to the subject that all those governments which had acted upon the idea of having but one kind of an institution for the reformation of juvenile offenders had in a great degree fallen short of accomplishing the result desired, and our own examinations proved this opinion to be correct. Prisons for juveniles, such as generally prevail in the United States, at Parkhurst in England, and at the Prison de la Roquette in Paris, are admirable if confined to the more aged and confirmed criminal youth; but for the great mass of juvenile delinquents, institutions such as are now being established at Lancaster, Massachusetts, and have long existed at Red Hill in England, at Mettray in Paris, and at Horn in Germany, are the true reformatories. Of both of the latter, and especially of Mettray, we have full reports in all their details of arrangement, discipline, labor, and education. We refer you to the reports deposited with the Secretary of State, especially the letter of Rev. Sidney Turner, the Superintendent-in-Chief of Red Hill, England, and the reports of M. DeMetz of Mettray.

In the light of our own experience in the Prison variety of Reformatories, and the later and better results of agricultural and horticultural

employment combined with constant personal influence and instruction of the right kind, acting on each inmate of the Farm Schools of Europe, the Commissioners recommend:

The State should go one step farther and provide an institution such as all experience and the joint testimony of all who have examined into this interesting subject demonstrates to be the right one: we mean a *State Reform Farm*, where the mass of these unfortunate youths may be employed in agricultural, horticultural, and concomitant mechanical labors, —an institution without any semblance of a prison, and upon a system of labor, education, and discipline, for which life *as it is*, and not *as life should not be*, forms the model.

The land should be selected more with regard to health than its richness. The first cost of it should not exceed $20,000. Upon this farm the State should establish its principal reformatory school, under the system now in successful operation in Mettray, in France, modified according to the habits of life and domestic economy of this country. That system is called "the *family system*," as contradistinguished from the *big house cell* or *prison system*." Its main differences are—(1) That instead of one large building there are several detached ones, and each constituting one family, or household of forty inmates, with a chief or "*father*," and two subchiefs, or "*elder brothers*," for each. (2) That all the various kinds of agricultural and a few of the more simple and more generally diffused mechanical trades form the source of employment. (3) The establishment grows gradually and chiefly through the labor of the inmates. (4) Its discipline is that of a family whose subsistence springs from labor, and officers as well as inmates are employed and work with each other; and, (5) In its simplicity and studied adhesion to the life led by the mass of the community, avoiding all experimenting in food, dress, lodgings, etc.

The institution might be started with one family of forty boys in a good common farm house, adapted or specially erected at an expense not to exceed $2,000. These boys, or a majority of them, selected from the older and best disposed inmates of the Cincinnati Refuge, could in the course of the first year do most of the labor in erecting the additional buildings required for the reception of the second family, until the accommodations should gradually grow up to meet the additional demands for this class of children.

REASONS FOR SUCH AN INSTITUTION.

The first and most prominent is, that divine law indicates the *family*, and its discipline, dictated as it is by parental duty and enforced by parental love, as the institution where youth is best taken care of. Few, not more than one-half per cent. of the population, happily ever require any other. That other should be as near the heaven-appointed institution as the nature of the case will admit of. Prisons are never of much use for educational and reformatory purposes, even for adults. There are some boys and girls who are unfit for any other than prison life, but they are exceptions, and for them, and them only, prisons should be erected with most rigid discipline. And in this connection may we be allowed to state the well-known fact that nine-tenths of all the inmates of such establishments came there because they either never enjoyed the sweet of a good family home, or the family influences surrounding them were bad. Does not that fact teach the unmistakable lesson that the State, to reform such youths, must in the means employed come as near the idea of a well-regulated, honest family as is possible under the circumstances? Employment on a farm and instruction in its agricultural and simple mechanical labors is universally admitted to be the best adapted for the

purpose. Every institution we visited admitted this, and all of them used the land they could use, however little, with avidity. It affords variety of labors, and thereby the means to employ nearly every inmate usefully.

The experience of all houses of refuge and similar institutions teaches that the mass of the inmates of such establishments come from cities, and very frequently their mere removal is a reform in itself. Must not this fact at once suggest the idea that the instruction and employment should be such as not to lead the youth after discharge right back to his haunts of vice? Confine him to mere mechanical or manufacturing employment, and he must after his discharge seek the cities to earn his livelihood. Habituate him to the life and labor of a farm and he will, in nearly every case, continue so to live and labor when restored to society, and so the good influences commenced in the State institution will not be effaced.

Again we would ask, Is it not the great object of the State to take these youths from a bad and vicious life and reform and educate them, and then to return them to life better beings and with habits of industry? If so, should not the life within the institution be like the life outside? If general life outside were the kind of life led in large hotels, then the big house system might answer for a poor imitation; but as the mass of the community live in families, for living in one of which the youth is to be fitted, it is evident that the farm and family system is the better.

This suggests the farther consideration that it must be the policy of the State to retain these youths no longer than absolutely necessary and that one of the best signs of the good working of any such system is the regular demand in advance for the discharge and reception of their inmates. Now it will not be denied that the more the habits and modes of life of these youths resemble that of society in general the more willing will persons be to take them amongst them. The trouble of teaching them everything anew must dissuade many from engaging them, while the knowledge of the public that these juveniles are taught to live as industrious people generally live, only with greater regularity and under more steady habits, will promote and encourage their being adopted into the families of our country.

The effect upon the youth himself is a most important point to be considered. The State finds him in a wrong position towards society. It takes him up and confines him in a prison, and thus habituates him to a life the like of which he cannot, after discharge, find in the world at large. Is this not continuing him in a false position? Is it not subjecting him to a needlessly aggravated struggle for existence, by sending him into a new and unknown world, with manners and modes of living with which he is not familiar? Is it not better that the shock and the trial which the youth has to undergo after discharge should be as light as possible; and can there be a better way to do this than to make the transition from the State institution to life as natural and as easy as possible?

A great recommendation of the State Reform Farm lies, in our opinion, also in the point that it may be called into existence without those perplexing questions about ventilation, warmth, supply of water, security against fire, etc., and we have, therefore, refrained from appointing an architect; neither have we any plans or specifications for buildings to submit. We hold that the State Reform Farm should grow gradually, and that it requires no architect to plan its buildings. Each family house should be simple in its construction, and its cost should not exceed $2,000 for each house; nor should the main building, for the officers, require a cost greater than $5,000. The church edifice, too, and the school and other rooms for joint use should also be simple buildings. All luxury should be avoided, and the general appearance and organization should be like that of a well-regulated common farm.

What recommends the Reform Farm still more to us, is its capability of enlargement almost indefinitely. A big house is generally too large at the commencement, and soon after too small for all coming time. Every one that we visited had been miscalculated as to size, and therefore was

misconducted, and we doubt not that in our State, too, if another House of Refuge should be decided upon, the very first question would be the size and capacity of the new building.

DIFFICULTIES—HOW OBVIATED.

The main condition of success in reformatory work is a suitable superintendent and other officers.

In the big-house system an error in this matter is fatal. In the family system the effect of a mistake in administration is easier perceived by comparison, and through the emulation, which is always the natural result of the family system, soon corrected. The choice of the first officer is, however, in both a matter of deep concern. He should not be a hireling, but a man of sound native sense, with a sound practical education, an honest, kind, and large heart, deeply religious and strictly conscientious, but not a bigot. He should have a disposition patient and forbearing, and yet be a strict disciplinarian; in short, a man who, daily appreciating all that is required of him, undertakes the position from a deep conviction of duty, and not for the mere pay, and the great purpose of his life! Such a man is always hard to find. For a prison they are scarce indeed. For the family system it is easier; the chance to do one's duty is much facilitated in consequence of the subdivision of its labors, and the opportunity to compare the movements of his under officers. This is of much assistance to a well-disposed chief superintendent. Vacancies from death or resignation, or removal, are easier filled, and negligence or relaxation from discipline is easier detected and remedied.

The emulation we spoke of above is the great lever of the family system. Each week the flag of honor waves over that family which has had the least amount of punishment—been the most useful and orderly. The contention for this mark of distinction soon becomes so great as often to make it a matter of extreme difficulty to decide to which the flag belongs; and who can doubt its most beneficial effect upon officers and inmates?

The danger of boys running away is invariably suggested as a serious objection to all farms such as we recommend. This idea springs from a total misconception of the whole subject. Boys will naturally run away from a prison, but why they should run away from a Reform Farm is not easily perceived. In fact, we think the danger lies in the opposite direction, and that the State should adopt the most rigid and guarded rules upon the subject of the admission to the institution. The reply to the other objection simply is, that experience demonstrates with unerring certainty that a *never*-relaxing discipline, which is inseparable from the family system, with its subdivision and excellent classifications, and as a consequence the more intimate acquaintance and relation of the inmates with the officers, is a far better guard-system than all locks and bars, or high walls and deep ditches. An organization military in its regularity, order, and punctuality, and minute in its details, banishes the drifting into slovenness and inattention which is so common in big establishments, and we speak but a very common truth when we say that

Constant exercise and employment is the best protection against the officer's negligence, as it is also the best guard-system to keep the boys from running away. "I feel much safer holding the keys to their hearts than to their cells," was the excellent reply of the French reformer at Mettray to a person who expressed fear that the boys would escape unless locked up. A boy who had run away from several prisons, and whose power in scaling walls was prodigious, was admitted into Mettray. He remained there without any attempt to escape. "Why do you not try to run away here?" he was asked. "Because there are no walls to climb over," was the reply. The proportion of the runaways at Mettray is one out of one thousand nine hundred and eighty-four.

Even at play, and in hours of recreation, both the officers and youth should be together, and all it needs to have this is a perfect organization, with proper hours of relief for boys and men. He who will not thus

mingle with the boys—eat, sleep, play, and work with them—should not be employed in such an institution.

Religion and morality should form the great basis of all systems for the formation of human character; they should be, to use a familiar expression, its citadel; but its out-posts are those qualities through which industry, routine, order, good manners, cleanliness, and proper rules in eating, drinking, and sleeping become fixed habits, and without them human character, however deep may be its religious foundations, cannot be safely trusted to bear up amidst the vicissitudes of life. This is especially true of juveniles, such as we have to deal with, and next to the development of a fine sense of right and wrong, they need as a chief protection against a relapse good manners and fixed and regular habits. The morals and religion of an habitually clean and well-mannered boy are much safer than those of him whose early training in these matters is neglected. Everything depends upon such a training of these poor inmates as to make them proof against the approach of vice, and to make them loathe their former haunts of infamy.

An opportunity should also be given to each inmate to earn small extra wages with which to purchase, without restraint, books, ornaments for his person, and even a few specific luxuries, at certain fixed rates, within the institution, so as to teach him the use of money. Such a system of accounting might be troublesome for officers to get up, but once got up it works with ease, and is at the same time a self-operating check upon the expenditures of the institution.

We would in this connection further suggest that it shall be made the duty of every judge and jury thus sentencing boys or girls under eighteen years of age to inquire into the circumstances of the parents, and whether they have endeavored to properly educate their child, and if not, that the judge be at liberty to direct costs to be collected from such parents, and also give judgment for a regular weekly contribution for maintenance in the State institution.

Gymnastics and music should be cultivated as a part of a well-regulated system of recreation. To teach a person how to employ his *idle* time is a most important item in all education, and particularly with the "*children* of *idleness*," such as the inmates of such establishments generally were. Instead of bells and gongs use horns, with a few hearty blasts to some simple piece of music. And in this connection we would say that bathing and swimming, and, if possible, in open air and in a running stream, should not be omitted.

To get up a liberal system of rewards, varied every once in a while, should be the constant study of the ingenious, both throughout the State and in the Institution. We hold that inciting to improvement by rewards is far better than to restrain evil by punishment.

INDIVIDUAL AND LOCAL CO-OPERATION SOLICITED.

One very important point we cannot pass over: it is the care to be exercised over the inmates of such institutions after their discharge. They should never be lost sight of in after life, and one reason for our proposing the State Board of Agriculture as the Board under whose charge the labor of the institution is to be placed, is a desire to get thereby the County Agricultural Societies to act as auxiliaries in watching and guarding and providing places for the dismissed juveniles. In this point the artificial State family should take the place of the natural mother, and these more unfortunate than wicked delinquents should be made to feel that there at the farm they shall always find a home, an adviser, and a protector. No one should be sent adrift without arranging for his writing frequently, and his being looked after, and if necessary, protected.

We suggest to our fellow-citizens the establishment of societies everywhere over the State "in aid of prison discipline," and especially should the ladies of the State assist with their benign influence. The institution itself, however, should organize a thorough system for watching over the youth after discharge, and its constant aim should be to provide good homes for their inmates as fast as it is advisable to discharge them.

PESTALOZZIANISM IN THE UNITED STATES.

HISTORICAL DATA.

THE earliest presentation of the principles of Pestalozzi to the people of the United States, which has met my eye, was in a communication based on the authority of William Maclure in the *National Intelligencer*, printed in Washington on the 6th of June, 1806. This was followed on the 9th and 30th of the same month by an elaborate exposition of his method, taken from Dr. Chavannes' treatise published in Paris in 1805, and subsequently printed in the Italian and Spanish languages.

WILLIAM MACLURE.

WILLIAM MACLURE, to whose broad humanitarianism science and popular education in the United States are largely indebted, was born at Ayr in Scotland in the year 1763, and died in San Angel in Mexico in 1840. He first visited New York in 1782, in the interest of the London mercantile firm of Millar, Hart & Co., in which he soon after became a partner, with his residence in London. He visited this country again in 1796; and in 1803 he had become so identified with it, that he was associated by President Jefferson with Messrs. Mercer and Barnet in a Commission to settle with the French government for claims of our merchants for spoliations committed in the revolutionary period.

Satisfied with a moderate pecuniary independence, Mr. Maclure retired from mercantile business in 1806, and entered on a course of scientific investigations in the great field of natural history, and especially of its mineralogy and geology, which won for him the distinction of the Father of American Geology. Without the patronage of a single State, or association, and at a time when there was little knowledge and sympathy with scientific pursuits, he commenced a geological survey of the United States, which extended from the river St. Lawrence to the Gulf of Mexico, and which before its conclusion led him fifty times over the Alleghany range, crossing and recrossing it at different points in every State—over pathless tracts and dreary solitudes and with

*A memoir by S. G. Morton, read before the American Academy of Natural Sciences of Philadelphia, and printed in Silliman's Journal of Science, April, 1844. Also biographical references in Maclure's *Opinions on Various Subjects.*

great privations and exposures, month after month and year after year, until he submitted a final memoir to the American Philosophical Society, in 1817, having read a preliminary paper eight years before, covering three years' work.

For several years before entering on this survey which extended over eleven years, Mr. Maclure devoted a portion of every year to the geology of Europe, and particularly of Switzerland, and during his visits there he became deeply interested in the educational work of Pestalozzi at Yverdun, and Fellenberg at Hofwyl, and by pen and conversation, and substantial offers and aid, labored to make their principles and methods known in his adopted country. To this part of his history we will return after noticing further his singularly disinterested labors in the field of science.

From 1812 Mr. Maclure took an active interest in the early history, endowment, and transactions of the Academy of Natural Sciences at Philadelphia where he usually spent his intervals of rest. To its museum and library he gave valuable books and specimens, under his auspices lectures were instituted, and a Journal was commenced. Of this academy he was elected President in 1817, and continued to the time of his death, a period of twenty-two years; and to this institution he donated a large collection of books and minerals in 1819 and 1835, and from time to time made subscriptions of over $20,000 to a fund for the erection of a fire-proof edifice, which was begun in 1839[9] and completed in 1840.

In 1817 he issued his *Observations on the Geology of the United States—with some Remarks on the Nature and Fertility of Soils,*—a corrected report of the memoirs of his survey in the transactions of the American Philosophical Society in 1809 and 1816.

In the winter of 1816–17, Mr. Maclure visited the West Indies to make personal observations on the geological features of the Antilles; and submitted a memoir to the Academy in 1817, which is printed in Vol. I of its Journal.

In 1819 he visited France and Spain, and while in Paris prepared several essays for the *Revue Encyclopedique* which were excluded by the Censors of the press as too democratic. These essays were afterwards translated into Spanish and printed in Madrid, to which the author had resorted in consequence of the liberal constitution promulgated by the Cortes. Here his beneficent activity was expended in scientific explorations and the improvement of the system of elementary instruction by the introduction of Pestalozzi's methods, and of an agricultural school

after the model of Fellenberg's in which manual labor should be combined with moral and intellectual culture. To facilitate his plans he caused a memoir of Pestalozzi, and Chavannes' report on his institution to be printed in Spanish, and bought of the government 10,000 acres of land near the city of Alicant, which had belonged to a suppressed convent. In 1823 the constitution was overthrown, and the lands were returned to the church; and Mr. Maclure in his mineralogical excursions in the mountains was in danger of being kidnapped and held as a slave until a ransom to an exorbitant amount was paid for his liberation.

In 1824 Mr. Maclure returned to the United States, intent on establishing an agricultural school on a plan similar to that projected in Spain; and sympathizing with Mr. Robert Owen in his leading object, 'The greatest good for the greatest number,' and especially in giving to the laborer with his hands the benefits of an instructed brain, he resolved to make trial of his own plans in the neighborhood of New Harmony, in Indiana, thirty miles from the mouth of Wabash River, where Mr. Owen had located his settlement for the trial of his new Social System. Mr. Maclure does not seem to have entered into the communism of Mr. Owen's village organization, but to have confined himself to his own educational work in the immediate neighborhood, where he erected a building for residence, to which he removed his private library, philosophical instruments, and collections of natural history, and to which he invited his friends, Mr. Say, Mr. Lesuer, Dr. Troost, and others, who already had an enviable scientific reputation.

In the autumn of 1827, the plan of an educational establishment of a delicate and original character, not succeeding, or at least not developing as rapidly as the proprietors hoped, in the natural hindrances of a new settlement like that of New Harmony, increased by discordant elements brought together from different countries in the expectation of a New Jerusalem, as it were, coming down from heaven—Mr. Maclure, with his friend Mr. Say, embarked for Mexico to secure the benefits of a more genial climate. Here he found ample scope for his scientific investigations and his socio-economical observations and speculations, which are embodied in his Letters from Mexico, printed in the New Harmony *Disseminator*, and embodied in his volume of *Opinions on Various Subjects*. Here his convictions of the immense importance of Pestalozzi's and Fellenberg's principles of education led him to incur expense for their dissemination, and for a second effort to establish an agricultural seminary in which the industrial element should be an essential part of the organization and

instruction. He was present at a meeting of the American Geological Society at New Haven in November, 1828, and there, among other designs, announced his purpose to bring back with him from Mexico a number of young native Indians in order to have them educated in the United States, and subsequently to become the pioneers of a better civilization among the people of their own race. But he did not live to return from his second visit to Mexico—his constitution, never very robust, yielded rapidly to the advance of age and disease, and after making great efforts to reach Vera Cruz, (with the co-operation of his friend, the American consul there,) on his return to Philadelphia, he died at the country house of Valentine Gomez Farias, ex-President of Mexico, March 23, 1840, in the seventy-seventh year of his age.

Educated in the best methods of the grammar schools of Scotland, trained by the responsibilities of large mercantile transactions to habits of bold and yet careful calculation, liberalized by the widest observation of natural phenonema, as well as the largest experience of mankind under different forms of government and widely varying conditions of occupation, Mr. Maclure devoted his talents and his wealth, not to the acquisition of a greater fortune, or personal aggrandizement, or sensual indulgence, but to the advancement of science and the amelioration of the condition of his fellow men, born and living in circumstances not as favorable to happiness as himself. Prof. Silliman remarked: 'It is rare that affluence, liberality, and the possession and love of science unite so signally in the same individual.' The Academy of Natural Sciences of Philadelphia, although assisted by valuable contributions from many individuals, is a monument of his liberality. At the time of his death there was not a cabinet of natural history, public or private, in the whole country, which had not been augmented by his contributions; not a scientific publication of an expensive character which had not been aided by his timely subscription to its completion. In 1805 he enabled a young Frenchman (Mr. Godon) to go from Paris to the United States, who delivered in Boston and Philadelphia the first lectures that were given in mineralogy in any part of the Union. He furnished the earliest information, both in printed reports and private letters, in 1805 and 1806, for an intelligent description of the educational views of Pestalozzi in the public press of this country; and in 1806 he paid the expenses of travel and residence in Philadelphia for two years, to enable Mr. Joseph Neef, a pupil of Pestalozzi, to open a school on his principles in Philadelphia.

[To be continued.]

THE ACADEMICIAN—1819.

In 1819 we find several elaborate and extended notices in the *Academician*, edited by Messrs. Albert and John Picket of New York. In Number 14, for January, there appears an article on Pestalozzi's "*Method of teaching Religious and Moral Principles to Children.*"

Pestalozzi, in the first place, by questions adapted to the tender age of the pupil, endeavored to ascertain whether any idea existed in his mind upon the subject to which he wished to direct his attention; and from any one clear idea of which he found the child in possession he led him on, by a series of questions, to the acquirement of such other ideas as were most intimately connected with that primary conception. Thus, for example, suppose that he found in the child an idea of the existence of a being whom he called God. He, instead of teaching him to repeat by *rote* the notions communicated by divine revelation on what constitutes the basis of all religious principle, proceeded by questioning him to direct his attention to such of the evidences of the divine power, wisdom, and goodness as were immediately within reach of his perceptions, concerning the unbounded love and all-directing providence of the Supreme Being. Clear ideas were in this manner obtained; and thus the infant mind was led at an early period to objects which cannot at any period of life be contemplated without producing corresponding emotions of reverence, gratitude, love, and veneration.

Having thus prepared the heart for obeying "the first great commandment," he, by leading to a consideration of the omnipresence of Deity, rendered the impression deep and permanent. It was thus that Pestalozzi laid the foundation for the belief and practice of the doctrines and duties of Christianity, when the faculties of the understanding should be sufficiently ripened for comprehending the importance of the truths that have been revealed. It was on the same principle, and by the same method of instruction, that Pestalozzi inspired his pupils with correct notions of justice, probity, and benevolence. The duty of doing to others as they would have others in like cases do to them, appeared, as it were, a discovery of their own, a truth demonstrated and unquestionable. Led also in the same manner to a perception of the utility of order, they became conscious of the necessity of adhering strictly to the rules and forms of discipline, essential to the preservation of that order of which they felt the benefit and advantage. Instructed, and in a manner compelled to think and to examine the motives of their conduct, they learned to set a value on self-approbation, confirmed by the approbation of those in whose wisdom they placed confidence.

We may easily believe, that when the moral feelings have been rendered thus susceptible, the dread of losing the esteem of a revered instructor would impose a restraint more powerful than is imposed by terror of punishment.

A few particular methods, judiciously planned, and carefully practiced, may be made habitually to exert the minds of youth in the acquirement of clear and accurate notions concerning all the objects of perception which can be brought within reach of their observation; and thus their mental powers, instead of being suffered to remain *dormant*, will be gradually developed and improved, and rendered capable of being exerted on other objects.

The principle adopted and adhered to by Pestalozzi is in its nature universal and may be universally applied. It is neither deep nor intricate, nor beyond the comprehension of the most ordinary capacity. In a few words, it is simply attending to the laws of nature. By these it has been ordained that the human understanding, though it may be generally opened, and enabled to embrace a vast extent of knowledge, can only be opened gradually and by a regular series of efforts. Pestalozzi, perceiv-

ing that when one idea upon any subject had been acquired by a child, the next in succession was no sooner presented than imbibed; and also observing that when it was attempted to force upon children ideas having no connection with any which had previously entered their minds, the attempt proved fruitless, took the hint from nature, and wisely formed his plan in conformity to hers. Instead of making children repeat words that suggested ideas to his own mind, he set himself to observe what were the ideas that actually existed in theirs.* He then, by questions adapted to their capacities, induced them to make such further exertion of their powers as enabled them to add new ideas to their slender stock, and by persevering in the process, expanded their faculties to a degree, which, to those best qualified to judge of the difficulties of the abstruse sciences he professed to teach, seemed little short of miraculous.

The means employed by Pestalozzi to improve the heart and dispositions, are extremely simple and extremely obvious, yet, simple as they are, and infallible as is their operation, many and obstinate are the prejudices that must be surmounted ere we can expect to see them generally adopted. The effect resulting from them, as exemplified in the school of morality, is what has been termed by our old divines, the *practice of the presence of God.* Other children are taught to say that God is ever present: but the pupils of Pestalozzi are taught to know and to feel in their hearts that "in God they live and move and have their being." This conviction is impressed and riveted in their minds, so as never to be for a single moment obscured, nor does this belief produce in them the slavish fear which so naturally leads to a gloomy superstition; neither does it produce any tendency to that enthusiasm which expends its fires in the fervid and useless blaze of ecstacy. It is productive simply of the feelings of reverence and gratitude and love, accompanied by the sense of the divine protection which inspires courage and confidence, and that ardent desire of divine approbation which leads to the practice of every virtue.

A NATIVE OF CLINTON COUNTY.

In the *Academician* for February 13, 1819, "*A Native of Clinton County,*" N. Y., begins a series of articles on Pestalozzi in these words:

MESSRS. A. & J. W. PICKET:

In your fourteenth number, there appeared a very brief view of the method of instruction devised by Pestalozzi. I have in my possession a very ample account of the Institute at Yverdun, by M. Jullien, printed in the French language, at Milan, in 1812. I have also a work on the subject in Spanish, entitled *Exposicion del metodo Elemental de Henrique Pestalozzi, &c., por Chavannes,* 1807. I possess also about twenty volumes of the different books of instruction in that method, in the German language; the method pervading all parts of Germany; and a book of instruction has just fallen into my hands entitled *Pestalozzi's Intuitive Relations of Numbers.* Part 1, which has been translated from the German or French into English, and printed as the following will show: "Dublin: sold by Martin Keene, bookseller, College Green; Thomas Bower, No. 67 Lower Gardiner street; and at the Committee-House for Charitable Societies, No. 16 Upper Sackville-street, 1817."

My purpose in noticing those books is with the double view of exciting attention to the most efficient method of education that human genius has hitherto devised; and to show that a method of education scarcely known in this country has spread over Switzerland, Italy, and Germany, obtained great attention in France, found patronage even in Spain, and has found

*This remark ought to claim the serious attention of every person concerned in the development of the infant mind. The flash of light thrown upon the subject is sufficient to dispel the darkness that hovers over most places of instruction in our country; but as the light begins to prevail, our schools are becoming better.

regard in Ireland, so as to become an object of concern to charitable foundation.

The sketch which you have given is corroborated by the work of Jullien, vol. 1, p. 107, and vol. 2, p. 305. Having had some opportunities to form opinions upon the efficiency and unequaled effect on the tender minds of young persons between six and sixteen years old, I am induced to invite your attention to it at this time, when there is at least an avowal of the necessity of some system adapted to teach to youth the rudiments of necessary knowledge in a comprehensive and effectual manner.

The peculiar characters of the method of Pestalozzi are simplicity and truth. Simplicity in the mode of inducing the mind to be instructed, to seek for knowledge, and to make the impression on the mind truly, and not ambiguously nor imperfectly. Whatever is thus inculcated is no longer necessary to be repeated, it becomes an indestructible part of the stock of rational ideas, which fade only with the decay of life.

Connected with those principles of simplicity and truth are the modes and means by which the *business of education* is insensibly prosecuted without any restraints or vexations or force; knowledge is acquired by means which assure the appearance and carry all the gratification of recreation. In a word, the mind is led without perceiving the delicate film which is proved to be competent to conduct it; the health is preserved by the exercises which enter into the modes of instruction, and the constitution is at the same time strengthened, while the mind is enlarged, and the temper secured in habitual contentedness and cheerfulness.

This general view of the method does not depend on the authority of books; it is the fruit of my own observation and experience when I had a tender interest in two of the innocent pupils who derived benefits therefrom which will continue during their lives, and which I regret that peculiar circumstances did not permit them to pursue up to a complete course.

In the particular branches of instruction, the eye and ear and tongue of the pupil are all engaged in a manner adapted to each subject, and several subjects follow in an unperceived order, adapted each to sustain either some previous study or to prepare for that which is to come. The usual *lessons*, if so they may be called, for children of five or seven years old, are the knowledge of the names of the members and parts of the individual. A work especially adapted to this first class of instruction, and called *The Mother's Book*, is published; it forms a part of the tuition of the school, because, although mothers usually teach their children to know their right hand from their left; and their fingers from their thumbs; yet even this mother-taught knowledge is itself defective, and men grow in years frequently without the knowledge of the proper names of any other parts of their bodies, unless some professional pursuit renders the acquisition indispensable. When mothers shall have obtained the accurate knowledge of the book that bears this title, of course it will no longer be necessary in the school.

Associated, but by succession, with the knowledge of the person, is the knowledge of interior forms or objects; those which present themselves to the sight, which makes an impression on that sense, but which require to be analyzed to render the impression distinct and discrimination durable. This method is here manifested in all its perfectness and beauty,—and the latent sparks of intellect are drawn forth with an effect that produces, in the pleasures of an hour, principles of knowledge which employ the labor and study of years. Erroneous ideas are barred out by the prepossession of intellectual light and truth. Thus, for example, if the objects to be seen are trees, houses, rocks, or animals, how are those different objects so discriminated from each other as to assign to each its proper name. By a question, this is soon brought forth. It is discovered that every object has a form; and another question discovers that all forms have an exterior line and that this line compared with the exterior line of another object is the first sensible difference. It is discovered that houses are

composed in their exterior forms of straight lines, generally; that rocks are composed of mixed lines; and that animals, besides being of different forms, have also the principle of life, of which care is taken to prepare the mind, further notice will be taken.

These exercises produce new questions on other visible properties of objects—among these are colors, and lights and shade are touched upon; heights, extension, and magnitudes, grow out of these inquiries; and curiosity leads the teacher to try his hand at describing some object, by lines on a slate or prepared board; many castles are built in the air and as speedily demolished; trees are described, and it becomes necessary to discriminate the difference between kinds of trees, for the same kind of lines will not describe the oak and the pine; and to discover other peculiarities affords an occasion for a ramble in the fields, when the first impressions of natural history are made, by comparing plants, leaves, bark, brambles, etc. The first elements of geology are formed in those *unpremeditated* walks or sport of innocent pastime; insects and fish are introduced to the mind by inquiries suited to the state of the little philosophers' knowledge.

But it is after the return from those rambles that the hand is led to trace the impressions of the mind, and to discover that practice is necessary to the production of lines of any form at will. The fundamental principles of geometry commence their initiatory course at that moment when it is perceived that lines have proportional lengths in symmetrical bodies, and that it is necessary even to describe in oral language the length, the direction, or inclination or position of a line. The exercises on the principle of forms is begun by drawing a line of an inch in length, and this leads to the proportional quantities of all measures.

Should this unpremeditated sketch be deemed of any use, and that a continuation will be acceptable, you shall hear from me again.

A NATIVE OF CLINTON COUNTY.

In the succeeding numbers (for March, p. 263; April, p. 283; May, p. 295; June, p. 312; July, p. 327; September, p. 345) under the general title of "Pestalozzi," different aspects of his system are very clearly presented. In one of the last of the series, No. 6, for July 10, 1810, the author adds:

I possess more than thirty volumes in the German language, containing the details of the instruction, which I would cheerfully give to any institution or publisher, upon the condition that they should be translated, printed, and published. And the gift would be a free offering, nor do I wish to be known in so doing, my only interest in obtaining those works from Europe being to promote knowledge, without any view to pecuniary advantage.

I notice the extent of the publications, for these reasons: first, to show that where so many works have already been published, that the method must have made very considerable progress; secondly, to show how inadequate a few essays must be to convey a complete idea of the method in all its details; but there is also a third reason, which is to take the opportunity of explaining why it is necessary that the details should be so minute.

As was exemplified in the case of Plato, who dismissed a hearer because the want of a knowledge of geometry disqualified him from comprehending his lectures, the defective methods, or want of all method in other modes of education, require to be supplied in a method which does not permit any progression of a pupil from one study or one bench to another until he actually understands the immediate study of the class, in which he has been at exercise. It may appear at first sight that the voluminous course of thirty volumes renders the labor of the pupil more excessive than the system of common education, which, commencing with grammar and the reading of Virgil, and in arithmetic with the ordinary treatises and the

elementary mathematics of the colleges, do not exceed eight or ten books in each department. But the modes of practice by the master, the labor of getting by rote, the examinations, the exercises in false and in correct grammar, parsing, etc., are not taken into the estimate of this comparison; but, if all these exercises of the common mode were written down, and the hours duly registered, employed by the pupil after the usual hours of school, it would be found that fifty volumes would not contain them. But in the works of the method of Pestalozzi, besides that there is no acquiring lessons by mere rote, the whole of the knowledge which education is intended to convey is taught in the actual exercises in which the *voice*, the *eye*, the *ear*, and the *head*, are all brought into action, and the understanding, the analytic faculty, is publicly exercised in the development of the most minute properties and nature of things; grammar, for example, is not acquired by getting by heart, as it is called, a given number of lines of Ruddiman's or Murray's grammar; the study of grammar by the Pestalozzian method is an oral analysis and determination of the classes to which words belong; the nature of the classification, its purpose, and even, where there are various opinions or classification of terms, the nature of those distinctions are investigated and referred to the nature and signification of words as the medium of communication between minds.

PROFESSOR GRISCOM.

In 1818 and 1819, Prof. John Griscom * spent a year in the most industrious and thoughtful inspection of schools, colleges, and charitable institutions of Great Britain, France, Switzerland, Italy, and Holland, and published an account of the same in two volumes under the title of a "*Year in Europe.*" No one volume in the first half of the nineteenth century had so wide an influence on the development of our educational, reformatory, and preventive measures, directly and indirectly, as this.

VISIT TO YVERDUN IN OCTOBER, 1818.

Breakfast finished, our first and chief concern here was to visit the celebrated institute of Pestalozzi. This establishment occupies a large castle, the use of which was granted to Pestalozzi by the canton of Berne, when the town of Yverdun was included in that canton, and the government of the Pays de Vaud, to which it now belongs, continues the grant. On entering the castle, we were invited into a private room. I gave my letters to the person in attendance, who took them immediately to the chief. The good old man soon came in, seized me warmly by the hand, and, seeing my hat on my head, he pointed to it in a sort of ecstacy, with his eyes almost filled with tears. I hardly knew how to interpret this emotion, and asked him if he wished me to take it off. He answered very earnestly, "No, no, no, keep it on, you are right." He seemed very glad to see us, and as he speaks French very imperfectly, and with an indistinct accent, he said he would call Monsieur Greaves to talk with us. This gentleman soon came and entered immediately into a detail of the institution, its principles, its spirit, its arrangement, etc. He is an Englishman, and, as I found upon inquiry, brother to the lady whom I had seen at Lausanne. He has been some weeks with Pestalozzi, for the purpose of understanding his system thoroughly, in order to aid a sister in England in the education of her children. He enters warmly into its concerns, and will be useful in making it better known. He explained to us very clearly the leading ideas and views of human nature, which

* For memoir of Prof. Griscom's long and useful educational career, see Barnard's *American Journal of Education*, Vol. VIII, 324-347.

induced Pestalozzi to become an instructor of youth. The two great instruments with which he works are faith and love. He discards the motives of ambition and emulation as unnecessary, and as tending to counteract the sentiment of good-will toward others. He thinks there is enough in the intuitive understanding of every child to accomplish the complete growth and maturity of its faculties, if its reason be properly trained and nourished, and not warped by injudicious treatment. The common plans of education he regards as too artificial, too wide a departure from nature. Too much stress is laid upon the memory, while the imagination is too much neglected. If the native feelings of the heart are allowed to operate, under the dominion of the native powers of the mind, drawn out and expanded by faith and love, the child is competent of itself to arrive gradually at the most correct and important conclusions in religion and science. There is a native and inherent life, which only requires to be cherished by genial treatment, to bring it into the full attainment of truth, and to the utmost perfection of its being. He therefore insists upon the greatest pains being taken to draw out this native life and to preserve it in full vigor. There is a constant danger of urging the child forward beyond its natural strength, of anticipating its conclusions and thus weakening its confidence in its own powers. In the plans he adopts nothing is to be got by heart. The understanding is to be thoroughly reached, and then the memory will take care of itself.

His school consists at present of about ninety boys, German, Prussian, French, Swiss, Italian, Spanish, and English. It is divided into four principal classes, according to the attainments of the pupils. These classes are subdivided into others. There are seven school-rooms in the castle, and twelve teachers or professors. His head professor, Joseph Schmidt, has been brought up in the institution, and is a very efficient and worthy man. He is a native of one of the German cantons, and speaks and writes perfectly the German and French. He is a man of modest demeanor and entirely devoted to the institution. He has written treatises on several of the subjects taught in the school, and adapted to its methods.

We spent most of the day in the different school-rooms, witnessing the exercises of the scholars. Very few books are used, as it is expected the children can read well before they come there. But to describe the modes of teaching, so as to render them clearly intelligible, would require much more time and space than I can possibly allot to it, were I ever so competent to make it known. We saw the exercises of arithmetic, writing, drawing, mathematics, lessons in music and gymnastics, something of geography, French, Latin, and German. To teach a school in the way practiced here, without book, and almost entirely by verbal instruction, is extremely laborious. The teacher must be constantly with the child, always talking, questioning, explaining, and repeating. The pupils, however, by this process, are brought into very close intimacy with the instructor. Their capacities, all their faculties and propensities, become laid open to his observation. This gives him an advantage which cannot possibly be gained in the ordinary way in which schools are generally taught. The children look well, appear very contented, and apparently live in great harmony one with another; which, considering the diversity of national character and temper here collected, can be attributed only to the spirit of love and affection which sways the breast of the principal of the institution, and extends its benign influence throughout all the departments. In the afternoon we went with Pestalozzi, Greaves, and Bucholz, a German clergyman (who is here on a visit to the institution), and one or two others, to visit a free school of twelve or fourteen children which Pestalozzi has established in the village of Clendy, at a short distance from the castle. These are children taken from the families of poor people, selected on account of their character and talents, in order to be educated as teachers, with a view to extend and perpetuate the principles and operation of the system. One-half of them are boys and the other half girls. Their principal instructor is a sister of Schmidt, the chief master,

an exceeding clever and interesting young woman. She has another sister also with her, younger than herself, who will soon become qualified to act as an instructor. These pupils were exercised before us, in drawing, in arithmetic, and in music. The girls, seated round a table, and busy with their needles, had questions in arithmetic given them by the mistress, which they were to solve by their heads. They are thus led on from the most simple beginnings to comprehend the principles of arithmetic, and to work questions with great expertness, solely by a mental process. A male teacher is provided for the boys, though the mistress often assists in the instruction. This little school promises to be well cared for, and of service to the Pestalozzian cause. We were much pleased with its appearance, and with the assurance it affords, that whatever there is of value and importance in this system will not be lost.

The success of this mode of instruction, greatly depends on the personal qualifications of those who undertake to conduct it. There is nothing of mechanism in it, as in the Lancasterian plan; no laying down of precise rules for managing classes, etc. It is all mind and feeling. Its arrangements must always depend on the ages, talents, and tempers of the scholars, and require, on the part of the teachers the most diligent and faithful attention. Above all, it requires that the teacher should consider himself as the father and bosom friend of his pupils, and to be animated with the most affectionate desires for their good. Pestalozzi himself is all this. His heart glows with such a spirit that the good old man can hardly refrain from bestowing kisses on all with whom he is concerned. He holds out his hands to his pupils on every occasion, and they love him as a child loves its mother. His plan of teaching is just fit for the domestic fireside, with a father or mother in the center, and a circle of happy children around them. He is aware of this, and wishes to extend the knowledge of his plan to every parent. Pestalozzi is seventy-two years of age. It has been quite unfortunate for the progress of his system on the continent, that he pays so little attention to exteriors, regarding dress, furniture, etc., as of no moment, provided the mind and heart be right.

The weather continuing wet, we resolved to wait till the morrow, and take the diligence to Lausanne and Geneva. Much of the day was spent at the castle, in the school-rooms, and in conversation with Greaves. I omitted to mention that we attended, last evening, to the religious exercise which terminates the business of the day. The scholars assembled in a room called the chapel, but very simply furnished with benches and a table. When all were collected, Pestalozzi, directing his face chiefly to the boys, began to speak in German, moving about, from side to side, directing his attention for some time to the boys on his right and then advancing toward those on his left. This motion, backward and forward, continued about twenty minutes; he was constantly speaking, and sometimes with considerable earnestness. It was altogether unintelligible to me, but I afterward learned that it consisted of a recapitulation of the occurrences of the day, noticing particularly everything of moment, and intermingling the whole with short prayers, adapted to the circumstances mentioned in the discourse. If, for example, any of the boys had quarreled or behaved unseemly to each other, or to their teacher, he would speak to the case, and accompany his remarks with a pious ejaculation. It is probable that he sometimes engages more formally in this exercise. As it was, it appeared to gain the whole attention of his audience. It was concluded by reading from a small book what appeared to be a hymn or psalm.

A company of English visitors attended at the castle to-day, consisting of men and women. The boys performed some of their gymnastic exercises before them, consisting chiefly of simple but simultaneous movements of the arms, legs, feet, head, etc., stepping, marching, turning, and jumping, all intended to exercise the various muscles which give motion to the limbs and head, and to make the boys acquainted with the elements of all those movements. This exercise took place in one of the large bedrooms. We attended, by invitation, last evening, a lecture given

by Schmidt, the head teacher, to a number of young men, among whom were four Russians, sent by the Emperor, to gain information in England and other countries relative to the best modes of teaching. They had been in England, and spoke our language tolerably well. The lectures are to illustrate more fully the principles and processes adopted in the Pestalozzian institution.

We had the company, this evening, at our lodgings, of Frederick Bucholz, who was lately a chaplain to the king's German legion in England. He had been some time with Pestalozzi, and was able to give us more information with respect to some parts of the system than we could obtain by a short visit to the school itself.

We have had at our table d'hote, during the last two days, ten or twelve boys, with their three preceptors, constituting a boarding-school at Geneva. They are on an excursion round the lake of Geneva, taking Yverdun in the way. They came to this place on foot, through the rain, and intended to perform the whole journey on foot; but the weather continuing very wet, they went off this morning in carriages. One of them is a young prince of Wirtemburg, about twelve years of age, of plain juvenile manners, no extraordinary talent, but apparently of an amiable temper.

We left Yverdun in the diligence, after going again to the castle, and taking leave of some of the professors. Pestalozzi was not in; he had been to see us at the inn, but missed of us. Before we set off, however, the good old man came down again, and parted with us very affectionately. In the course of two days which we have spent at the castle he several times pressed my hand to his lips, and seemed to possess all the love and fervency of a true disciple in the cause in which he is engaged. If his personal talents, address, and management were equal either to his genius or his zeal, his influence would have been much greater even than it has been. Nevertheless, the period of his life and labors will, I fully believe, be hereafter regarded as a most important epoch in the history of education. When his principles come to be more generally understood, they will be found to contain much that is extremely valuable. It is to be feared, however, that many years will still elapse before the world is put in possession of a complete explanatory view of his whole system. He does not himself possess the faculty (as Bucholz informed me) of explaining in familiar and intelligible terms his own principles. He conceives with wonderful acuteness, and expresses himself in language of extraordinary force and energy; but it requires a deep and steady attention to be able to embrace his whole meaning. He has published largely in explanation and in support of his plans of instruction; but there is so much of vernacular pith—of idiomatic force and peculiarity in his style and manner, as to render it rather difficult to read him, and still more so to translate his writings. He is now, however, anxious to have all his works translated into English, fully believing that the merit of his plans will be better understood, and his principles more industriously supported, by the English nation than by his own people. His career has been marked with perplexities. He has had to struggle intensely against poverty, neglect, prejudice, and gross misrepresentation; but his patience, his meekness, his perseverance, his ardent love of his fellow-creatures, have borne him through all his trials; and notwithstanding his advanced age the reputation of his school is now as high, if not higher, than it ever has been. Toward those who have generously contributed to aid him in his pecuniary difficulties his heart glows with the liveliest gratitude. Of two of my acquaintances, one of London, and the other of Philadelphia, who had thus befriended him, he could not speak without emotion.

Prof. Griscom, in his account of Fellenberg's Institution at Hofwyl, and particularly of the School of Wehrli, remarks, that Pestalozzi's methods of instruction were followed in both.

SWISS SCHOOLS AND PEDAGOGY: Systems and Institutions of Public Instruction, with Memoirs of Eminent Teachers and Educators in Switzerland. By HENRY BARNARD, LL.D. In Two Parts.

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LETTER FROM MRS. LUCY LANE ALLEN, *b.* 1791.

DEAR SIR: I am very glad, in compliance with your request, to give some reminiscences of my school days, both as pupil and teacher.

Summer School—Good Manners.

Eighty-four years ago last summer (1879) I commenced going to a district school in Scituate, Mass., and continued summer and winter until I was thirteen years of age. During the summer term all the pupils carried sewing or knitting, and had regular stints. Mine at one time, I remember, was twenty "perls" in the forenoon, and the same in the afternoon. I think some of the time I must have nearly earned my board by sewing, as my father having a number of apprentices, my sister and I made all their shirts, and did most of the family sewing.

As the most that we studied in school was reading, spelling, and writing, we had a good deal of time for work. In addition to the above branches, we had general exercises in learning Abbreviations, Key-sheet, Rules for Punctuation, Names of the Towns in the County, Public Officers, and Good Manners.

No arithmetic or geography was taught at that time. I think as much attention was given to teaching good manners as to anything else. We were practiced in "making our manners" going in and out of school, and to strangers passing by when we were out at play. Sometimes the pupils would arrange themselves in a line and bow or courtesy all together when the minister or a prominent person passed. We were requested to go directly home from school and "make our manners" to our parents. All the books I can remember using were Webster's spelling-book, the New England Primer, the American Preceptor, and the Bible, which the teacher or older scholars read aloud every morning.

In the summer school I was taught every variety of sewing, and I have now my "sampler" that I made at that time, which gives specimens of many kinds of fancy and useful needlework. They were as beautiful as the work done in the modern Kindergarten, and more beneficial, I think, as it combined the useful with the beautiful.

It instilled into our minds while young the idea that all should do their part towards the family support—to give as well as receive. This practice has had much to do in forming what is called the New England character.

In regard to discipline, I cannot remember of seeing any corporal punishment in the summer school, and but little in the winter. My aunt for a number of years engaged and examined all the teachers. In the summer school the teacher was paid $1.00 a week and her board: the money was collected from the families according to the number of children sent, and not by a tax upon the district.

Winter School.

When I was thirteen my parents moved to Sudbury, Mass., where I attended school three winters to students from Harvard College, Hon. George Morey, Henry H. Fuller, Esq., classmates of Edward Everett. They were talented men and enthusiastic teachers. As one object of their teaching school was to gain a knowledge of country life, they visited

the parents of their pupils a good deal and made themselves very agreeable. They often came to my father's and spent the evening playing cards and discussing the questions of the day. These teachers gave much attention to reading, always reading over every new piece first themselves. I remember distinctly their reading "Plato, thou reasonest well," and "The spacious firmament on high" of Addison. Here I studied grammar for the first time, and became, as I thought, skillful in "parsing," in which the teachers took great interest.

Here also I commenced the study of arithmetic and went as far as the "Rule of Three." We put all the rules and work into a book called a Manuscript. These we took great pains to make beautiful by the use of different styles of writing and ornaments. This was passed around to the committee and visitors at the examination, showing our penmanship, as well as knowledge of arithmetic. Then I commenced Morse's geography, which had no maps. We committed to memory such parts as the teacher marked for us. This was supplemented by concert recitations of such facts, arranged by the teacher, as the names of the different states, and the countries of Europe, with their capitals. These I have never forgotten. The books that I remember reading from were "The American Preceptor," "Murray's Reader," "Columbian Orator," and "The Beauties of the Bible." Corporal punishment was rarely inflicted by the teachers; *one* never punished a scholar during the winter.

I think it is a loss to the schools and also to the students of Harvard, that this custom of teaching winters is not practiced more at this day.

Experience in Teaching.

Before I was seventeen years old I was requested to teach the summer school in the center of the town of Medfield, Mass. This I accepted, and was examined by Thomas Prentiss, D. D., in reading, writing, spelling, grammar, and sewing. Geography and arithmetic were not taught at that time in the summer schools. Between fifty and sixty pupils attended, some nearly as old as myself. Many of the boys and all of the girls brought work—straw-braiding, sewing, and knitting. I taught in that town four summers—until I married—never taking a stick into school or inflicting corporal punishment, as many of my pupils now living can testify. I was invited home with the children very often, and my success in discipline I think was owing in a great measure to my intimate acquaintance with the parents, and also to the fact that all of the pupils were busy at some work when not at their books. My "sampler," which was made while a pupil at Scituate, was copied by many of the girls, and my teaching generally was very much as I had been taught myself.

I attended singing school and sung in the choir under the direction of the late Dr. Lowell Mason, in this his native place. Although not a church-member, I was expected to attend the Friday lecture before communion. At such times the school was left in charge of the older pupils.

* For the mode of *saying* the Catechism in the clergymen in those days see Dr. Clarke's address before the New England Historic-Genealogical Society on the practice in the parish of Westhampton, Mass., in his (Dr. Clarke's) boyhood. Barnard's *Journal*, xxx, p. 373.

Occasionally the pupils were requested to meet the clergyman to recite the Assembly catechism. My salary was one dollar a week and my board, with the privilege of working for my board and earning another dollar. This I always did, and remember it with pleasure.

The parents were quite interested in the schools at that time and very generally attended the examinations at the close of the term. Here, as in Scituate, the summer school was supported by tuition fees and not by a tax upon the district. I sometimes think that the parents and pupils of the present time would take more interest and more would be accomplished if a small tuition was required, for, as a general thing, we value nothing that costs nothing.

I sometimes question whether the schools now fit the boys and girls for the actual duties of life better than seventy years ago. And when I hear my grandchildren talking about teaching arithmetic, algebra, and all the 'ologies, wonder if they are more useful than the sewing and knitting that I was taught more than eighty years ago.

Very respectfully, LUCY LANE ALLEN.

Influence of Such a Mother's Life.

MY DEAR AND HONORED FRIEND:

Brother Joseph has written you, inclosing a letter containing the reminiscences of our aged mother. I find he did not add what perhaps you may like to know and make mention of, viz.: The probable influence of my mother in determining her own kith and kin to enter the teaching profession, which she loved and was so successful in herself.

Her husband's younger brother, who attended school to her, and afterwards lived under her influence when and after graduating at Harvard, entered upon the teacher's profession sixty-one years ago, and has taught fifty-eight of the intervening years, and is now, at the ripe age of seventy-eight, a private tutor in our school (Mr. Phineas Allen). Four of her five sons and two of her three daughters (the other died at six years of age) have taught—the girls till their marriage, and the sons are now teaching in our school. Geo. E. Allen has taught forty-three years, Jos. A. Allen has taught forty years, I have taught thirty-seven years, and James T. Allen has taught thirty years. Thus you see the influence, and Mother even now is interested in all and each of our pupils. Many of her grandchildren are teachers. Very truly yours.,

WEST NEWTON, December 5, 1879. N. T. ALLEN.

"Saying the Catechism" Seventy-Five Years Ago.

From Mrs. Allen's Letter as well as from other Reminiscences of Common Schools as they were before the Revolution, "the saying" of the Westminster Catechism, as printed in the New England Primer, was an important function of the Common School. As a mode of fixing the formulas of the popular religion in the memory of each generation for ready reference, none can doubt its efficiency; but for all pedagogical purposes it seems to us absurd.

LETTER FROM MISS E. P. PEABODY.

My dear Dr. Barnard:—I wish you would show historically the influence which even a few families of superior culture exert on the education of a community. Not a few of the early colonists, women as well as men, shared in the same culture and the same responsibilities which made such sterling characters as illustrate the annals of the English commonwealth. Many such families in New England kept up close intercourse with their friends in the old homes which they had left, and partook of the same intellectual life, reading the same books, listening on Sunday to discourses of the same type which taxed the reasoning powers of the listeners; mothers teaching or superintending the education of their own children.

I know that my mother had this kind of education. Her grandfather Palmer came out to America in the early part of the eighteenth century (about the same time that Oglethorpe went to Georgia), with his cousin and brother-in-law Richard Cranch who married the sister of Mrs. John Adams. I remember her telling me that she never remembered the time when she did *not* read Shakespeare, and I have a vivid picture of her as she described herself lying on her stomach on the floor of her grandfather's study, in Germantown, reading from the old *Folio*, aloud to her grandmother when she was four years old. The house and farm was bought for and forms "the snug harbor," in the vicinity of Boston. Germantown was a part of Braintree, so named from the company of German manufacturers of glass and other things, that the cousins brought out with them when they came, and who were not scattered till the Revolutionary war, in which General Palmer took such ardent part that it entirely wrecked his business and fortune. His only son was a graduate of Harvard College at nineteen years of age, together with an English cousin of his, who was sent over to be educated here; and my mother was one of his nine children, every one of whom, at least the five girls were highly cultivated women, though they grew up amid the sacrifices of the Revolution, and none of them went to school, but were pupils of their father, brothers, and grandmother in English literature and composition. Three of them became distinguished teachers of young ladies, Mrs. Curtis, Mrs. Putnam, and Mrs. Peabody (my mother). I want to speak of *her* school because it had real merits that seem to me to be wanting in modern schools.

The aim was History and Literature, beginning with the English, but extending backwards, to the history and translated literature of Greece and Rome. The qualification for entrance was to *read English intelligibly*; and her youngest scholars were eight and ten years of age. They were taught to cipher arithmetic; to write swiftly; geography, first in Morse's and Aiker's geographies, afterwards by maps; drawing blank maps, as they were called, where the names were omitted and the boundaries of the states indicated by colors. One nice exercise in geography was for the young ladies, who could write, to go on imaginary journeys, and date letters from cities and other places which they

were to describe, and which involved consulting gazetteers and books of travel. She paid great attention to English composition. She taught Murray's English Grammar, Blair's Rhetoric and Kaimes Elements of Criticism; and gave exercises on the various *figures of speech*, so called, which the pupils might extract from books, or originate. Other composition exercises were biographical sketches of eminent persons, which required them to consult interesting books of memoirs, Plutarch's lives, etc. She would give them a few questions after they had prepared themselves by reading, and required that answers to these should make a part of the composition. These *compositions* were the only things she required them to do out of school hours. All the *lessons* in Arithmetic, Grammar, Geography or the elements of physics and natural science were studied in the three hours' morning session.

The afternoons,—four in the week,—were devoted to reading History and Literature. We read Goldsmith's Histories of England, Greece and Rome, on two afternoons in the week; and on two others, the great works of literary art, the Iliad and Odyssey, Tasso's Jerusalem, etc. The best readers had the privilege of reading, while the others did plain sewing that would occupy the fingers and not employ the mind. There was a good deal of conversation about what was read; and part of the time was taken up in reading papers that she selected for their beauty or interest, from the *Spectator,—Rambler*, and sometimes from the *Edinburg* and *Quarterly Reviews;*—and accounts of books from the old *Monthly Review*—an admirable kind of periodical, that has completely gone out of fashion. Whatever was charming that she had ever read, she used to read or have read to the class, in order to form an enthusiastic taste for good literature. Sometimes she read her own translations into modern English, of Chaucer and Spenser. I have in manuscript a rendering of the whole of Spenser's "Fairy Queene" from her pen; and in 1839 Otis Broaders & Co. published the whole of the "Legend of St. George" (Holiness); and Rev. J. F. Clarke began to publish in the "Western Messenger," the "Legend of Sir Guyon" (Temperance).

My mother began her teaching at the North Andover Academy about the year 1800; one of the trustees being interested in her favor, by reading her contributions to the poet's corner of the Haverhill *Gazette*, and hearing that they were the productions of the adopted daughter of Mrs. Parson Peabody of Haverhill (a sister of Mrs. John Adams and Mrs. Richard Cranch). She was called "the walking dictionary" by the pupils of the Atkinson Academy to whom she appeared to be an exhaustless mine of knowledge, and who used to go to her to get advice about their compositions. In 1803-4-5, she had a boarding-school of her own in Billerica, while my father was studying his profession. There I was born in 1804—being as it were pre-natally educated for the profession which has been the passionate pursuit of my life. In 1806 my sister Mary was born in Cambridgeport, where they resided for a year that my father might attend the medical lectures in Boston.

In 1807 she took charge of the Lynn Academy,—and in 1808 moved to Salem, where she kept school with one short interval till 1818.

One reason why she gave her pupils no lessons to learn out of school hours was because she taught neither drawing, music, nor the languages; but those of her scholars who wished to learn these things, took lessons of special masters. She did, however, herself draw and even paint, and we all began to learn these things out of school hours from her.

She also sent me an hour or two every day out of school into my father's study, to learn Latin of him, and she gave me the memoirs of many very learned women to read, such as Mrs. Elizabeth Carter, Madame Dacier, Miss Elizabeth Smith, Mrs. Somerville, and Mrs. Elizabeth Montague; and expressed her admiration of Miss Maria Edgeworth, Mrs. Barbauld, and Madame de Stael, who broke the way of authorship for women. The idea that women were less capable of the highest education in literature and science, and of authorship on any subject, truly never entered my mind; and I remember the start of surprise with which I read the first call of a convention to speak of Women's Rights in 1837. It was sent to me to sign, and I replied that it seemed to me women could take and were allowed to take any course they were fitted for, if they chose, and I said that I would change the title Women's Rights for that of *Women's Duties*, which, if thoroughly understood by them, would involve their having the correlative rights, without anybody's disputing or hindering. I thought it was a pity to make any question of woman's having a right to share the government, when such sovereigns as Elizabeth of England, Isabella of Spain, Catherine of Russia, and Maria Theresa of Austria, had reigned undisputed, and commanded, as they listed, the most distinguished men of their day. If they had fallen out of American politics, it was because American politics had fallen out of the *moral sphere* into a corrupt hierocracy.

But I have ever since been learning that the Woman's Rights party was an inevitable protest of those who had forecasting thoughts against laws, customs, and growing sentiments that operated to degrade woman and make her secondary to man in the serious work of life, which ought to include *noble politics*,—the highest interest of a free self-governing nation requiring the responsible activity of every man and of every woman, too; and that, therefore, they should have equal education. And, moreover, since education for men has become scientific as well as literary, it should be substantially the same for both.

But I grieve that education, at this era, both for men and women, is not adequate to the demand of American politics, because character is not the educational aim so much as natural science; and I think it is worth while to look back upon the better class of schools for women of the past, and in adopting new things, not, at the same time, to lose the *old*. As we build higher let us sink deeper. As instruction is extended let *education* not be neglected. It seems to me that the self-activity of the mind was cultivated by my mother's method in her school. If not so much was poured in—or rather on—more was brought out.

I will tell you how she managed, in consistency with her most cherished idea that a young child should never be left to the care of ignorant hirelings. In every instance she invited into the family some refined lady, who was desirous of more literary education, that she might herself keep school. This lady was to have the care of the child during the six school hours, and the rest of her time to study and read and recite to my father or mother, and share all the life and society of the house, which was always much frequented by the cultivated people among whom we lived.

She also always took one or two poor young ladies into her day school *gratis*, who sewed for her in the afternoons while they listened to the reading. Thus she had her sewing as well as nursery work done "without money paid," and made friends of many fine women, who have subsequently filled high positions as teachers, or as wives and mothers, and exemplified that even in the most difficult circumstances, "where there is a will, there is a way."

When I was yet quite young my mother gave me to read an article in the old *Portfolio* upon woman's function in America, in which it was shown that in this earlier period of our history, when our material resources were to be developed, and an unlimited career of activity in this, was opened upon *men*, the higher interests of society must be cared for by women; that is, literature, art, and all the virtues and graces that make society progressive spiritually, morally, and intellectually. This was because woman's work, being domestic, and uniform, could be arranged so that she could get leisure for these things, while man's business being implicated so much with public events no individual could control, left men no time they could call their own, and there was no order of men here as there was in European societies who had *leisure* as an inheritance.

I think this idea of the paramount importance of woman to American civilization was with her the governing principle, and she wished to impart it to other women. The history of New England, by Miss Hannah Adams, was the first she gave in the historical course. She used to say it was the only history in modern times that seemed to be written on the principle of Sacred History, and loved to compare Abraham going farther from the despotism of Babylon into the wilderness to plant a family by which "all the families of the world were to be blessed," with the Pilgrim bands, who left the despotisms of Europe to plant a nation of freemen, by which all the nations of the earth were to be finally blessed.

Born and brought up in the midst of a family all of whom devoted all their means to their country, in its birth struggle, she looked upon national life as God's education of mankind, and it was the pattern on which she modeled the education of every citizen.

I therefore breathed in, from my mother's arms, the idea, which Frö-bel has at this late day embodied in a system, which is at once the high school for mothers, and the primary education of humanity.

SCHOOLS FOR GIRLS AT HINGHAM.

You asked me to append to my account of my mother's school some notices of any other schools I knew of that educated the noble class of the old-fashioned ladies of Boston and vicinity.

I will add a brief notice of Mrs. Storrow's school at Hingham. She was the grandmother of Col. T. H. Higginson, the widow of an English officer, who educated his own beautiful and highly accomplished mother, the noble mother of Rev. W. H. Channing, and many of their contemporaries. Mrs. Storrow's school was in Hingham. Later, and in my time, there was another school in Hingham, of a remarkable character,—it was kept by the Misses Cushing, several cultivated ladies who kept a family school for some half a dozen, never more than ten pupils certainly, who lived with them. I have known many pupils of this school. Those best known to the world are the two Mrs. Hoopers (Wm. Sturgis's daughters of Boston), and Mrs. George Bancroft, the historian's wife. There the great object, to which all the studies were mainly subsidiary, was the cultivation of *character*, and this was effected by making the life a truly affectionate family life and *living with the girls*, so that they might learn how to make life beautiful and earnest, with all womanly virtues and the graces of literature. Perhaps Mrs. Bancroft would write you an account of that school.

The last descendant of one line from the first minister of the first church in Salem (the first originally organized church in America), was a Miss Hetty Higginson, who survived into my time, and kept a school for little children. She was a perfect specimen of the old-school lady, educated, like my mother, in English history, the literature and history of the world, and was full of vivacity, wit, genius for society, and yet never went abroad, but *lived with the children* of her contemporaries, who were classmates of hers in the school of her mother.

The main reason of this seclusion was because she retained her loyalty to the throne of England, as her mother had done all through the Revolutionary war, and even subsisted mainly on a pension granted by King George to those who were faithful to him through that time.

But though she protested against the *new regime*, she was too lovely in disposition and gay with the unspoiled spirit of childhood to be bitter or belligerent. The character she gave to all her scholars was marked. She had boys and girls of two or three generations successively, and when they were men and women they still paid her a never-failing homage. On Sunday evenings the most cultivated men of Salem were in the habit of visiting their old school-mistress, whose sparkling humor and graceful wisdom they valued for their age, as they had done the cherishing tenderness which presided over their earliest days.

Her sturdy loyalty inspired Hawthorne with the idea of his *Esther* in the "Province House Tales;" but he never saw Miss Higginson, and therefore Esther is a pale, melancholy shadow, while Miss Higginson dwells in the memory of all her pupils as an "immortal child" and "a joy forever."

E. P. P.

Mount Holyoke Female Seminary, South Hadley.

Abridged from sketch of Mary O. Nutting, Librarian, Holyoke Seminary, 1876.

Means of Support.—The school has no endowment, and has received few large donations from any source. Once only it has been aided by the State. In 1867, a debt of $27,000 having been incurred, partly in building the gymnasium and in extending the south wing, and partly in purchasing more land, a grant of $40,000 was solicited and obtained.

A gift of $10,000 from Mrs. H. F. Durant was applied directly to the library. The late Miss Phebe Hazeltine of Boscawen, N. H., bequeathed $15,000 to establish a fund for the assistance of deserving pupils. Certain smaller sums given for the same object by the donors, added to this, make in all about $20,000. The sum of $3,600 was bequeathed to the institution a few years since by the late Mrs. Julia M. Tolman, once associate principal, to begin a fund whose income might be used for the benefit of teachers.

Of the subscriptions for the building now in progress, the largest thus far is one of $7,500 from A. L. Williston, Esq., of Northampton, the present treasurer of the Seminary. A few other individuals have given sums ranging from $500 to $2,000; but in general, as in the case of the first building, the donations have been numerous, rather than of large amount.

Buildings and Grounds.—The grounds at present comprise about fifteen acres. The frontage on the street is something over thirty rods; the depth, nearly seventy. Although little has yet been attempted in the way of ornamentation, nature has almost performed the part of a landscape-gardener, and though she has left something to hope for, she has certainly bestowed much to admire.

The various buildings have been enlarged from time to time as required by the development of the institution. The library is a fire-proof structure forty-eight by thirty-three feet, with an arched recess twelve by six feet on each side.

A new building, commenced in 1875, and designed for a laboratory, museum, and art-gallery, stands apart from the others. It is sixty-six by sixty-three feet, with a wing forty by twenty-four feet. It is of brick, with stone finishing, like those previously mentioned, but is more modern in style. The present observatory is scarcely more than a shelter for a good refracting telescope. A new building will be erected as soon as the funds shall be at command.

Course of Study.—"The grand features of this institution," wrote Miss Lyon, before its opening, "are to be an elevated standard of science, literature and refinement, and a moderate standard of expense; all to be guided and modified by the spirit of the gospel." She did



not propose to provide for the entire school education, but only for the later years of it. Candidates passed an examination in English grammar, geography, United States history, mental and written arithmetic, and Watts on the Mind. The regular course, as shown by the early catalogues, commenced with such studies as Euclid, ancient history, botany, physiology, and rhetoric, and went on through the three years, up to logic, mental and moral philosophy, and Butler's Analogy. Latin was not then embraced in the curriculum, though it was from the first strongly advised as an optional study, and as early as 1840 about one-fourth of the pupils were voluntarily pursuing it. Candidates are not admitted till they are sixteen years of age, and many are older. The age at graduation is generally about twenty-one.

Since 1862 the regular course has occupied four years. At present there is an optional course which includes French, German, and Greek, which may be pursued in addition to the regular course, but is not to be substituted for any portion of it. Candidates for admission are examined in English analysis, elementary algebra, physical geography, and Harkness's Latin Grammar and Reader, as well as in the preparatory studies previously mentioned, Watts on the Mind excepted.

The intellectual labor required amounts to about six hours per day; that is, two recitations of forty-five minutes each, and four hours spent in study. As a rule, only two studies are pursued at a time, though one may have, besides, a brief exercise in elocution, penmanship, drawing or painting; and nearly all take lessons two or three times a week in vocal music and gymnastics. There are but four recitation-days in a week, a fifth being devoted to English composition and general business. Several courses of lectures in the various departments are given each year by eminent professors.

Much besides intellectual furnishing and drill has always been aimed at by the institution. In the condition of the large household there is not a little which favors the cultivation of habits of self-control, system, punctuality, and general efficiency which are so indispensable to a woman. The institution has ever been a family as truly as a school,—a family whose members study together; a Seminary whose pupils and teachers reside together, mingling constantly in the familiar and affectionate intercourses of a well-ordered Christian home.

Library, Etc.—The present number of volumes in the library is about nine thousand, not including the valuable library bequeathed to the Seminary by the late Dr. Kirk, which is soon to be received, and which will form an important acquisition. Great care has been bestowed upon the selection of the books by Mr. Durant, assisted by eminent

librarians. As the books have been chosen with special reference to the various courses of study pursued here, teachers and pupils are able to consult a wide range of authorities upon any topic before them.

The mineralogical, zoölogical, and botanical collections are excellent and ample. These, together with the apparatus for illustrating physical science and chemistry, as also that for art-culture, are to have abundant facilities for use and display in the elegant and commodious art-building now approaching completion.

Expenses to Students.—The terms for board and tuition have always been kept as low as possible, and cover the ordinary running expenses. During the first sixteen years of the school the pupils paid only $60 for the forty weeks of the school year, fuel and light, however, being additional. The prices have from that time been gradually raised, till at the present time the whole expense, including warming, lighting, lecture fees, and one or two other incidental expenses, is $175. The terms from the first have been about what one would have paid at the given period for board in a country village. Its teachers, chosen generally from its own graduates, have been so warmly devoted to the Seminary, and so fully in sympathy with its benevolent aims, that they have preferred its service to the more lucrative positions open to them elsewhere.

Work Accomplished.—The whole number of different pupils that have attended the institution is about five thousand one hundred and fifty; of these Massachusetts has furnished one-third. Other States and Territories have furnished smaller numbers; while the "islands of the sea" and many foreign nations—India, Persia, Syria, China, Turkey, and Holland—have all had their representatives.

Fully three-fourths of the whole number of students have taught more or less after finishing their studies, and many have engaged in missionary work of some kind, either in foreign lands or at home.

The ordinary daily housework of the family is performed by the young ladies, superintended by the teachers and matrons. Each young lady spends about one hour a day in domestic work. Various considerations led to the adoption of this system. Miss Lyon, the projector of the Seminary, expected the plan to promote the health of her pupils, by furnishing them with a little daily exercise of the best kind; their improvement was to result from preserving and increasing their interest in domestic employments; and their happiness, by relieving them from that depressing dependence on the will of hired domestics to which many a New England home is subject. But as years have passed benefits not clearly foreseen have appeared; and not least *among the good works* accomplished, perhaps, is that silent influence



upon character which results from watching the domestic affairs of a family of three hundred going on smoothly and successfully day after day, and year after year, without servants; the influence which system, coöperation and prompt activity always exert. And no less valuable is the habit induced of considering the general good, of doing something for others, and of having something done for one's self—of ministering to others and of being ministered to. These relations have had a most important influence in training the pupils to bear their part among the workers of the world.

The government or corporation consists of a board of trustees, with a president, secretary, treasurer, auditor, executive committee, and finance committee, of three; also, two standing committees, a library and education committee, and a sanitary committee.

The corps of teachers numbers from twenty-two to twenty-six. It consists of a principal, with one or two assistant principals, all of whom are appointed by the board of trustees; and of assistant teachers, with a physician and librarian, all of whom are appointed by the principal with the approval of the trustees.

The principals of the Seminary have been as follows:—

Miss Mary Lyon,	from 1837 to 1849.
Miss Mary C. Whitman,	" 1849 to 1850.
Miss Mary W. Chapin,	" 1850 to 1865.
Mrs. Sophia D. Stoddard,	" 1865 to 1867.
Miss Helen M. French,	" 1867 to 1872.
Miss Julia E. Ward,	" 1872.

Ipswich Female Seminary.

Prepared by Rev. John P. Cowles, Principal.

Incorporation.—The edifice occupied by the Ipswich Female Seminary, and which is employed simply for purposes of instruction and for study, was erected in 1825 by a joint-stock company incorporated under an Act of the General Court of Massachusetts. The property and affairs of the company were committed to a board of trustees, and so remained for about twenty-four years, when it was purchased by the present principal of the Seminary, Rev. John P. Cowles.

Teachers.—Upon the erection of the building, a school for young ladies was immediately opened by the Rev. Hervey Wilbur, then and since well and favorably known as a teacher and a lecturer on astronomy, who was aided by several competent and accomplished ladies. Mr. Wilbur was succeeded by the Rev. James M. Ward, late of Abington, under whose guidance and instruction the school was opened to both sexes.

In 1828, Miss Z. P. Grant, late Mrs. Wm. B. Banister of Newburyport, accompanied by her capable and efficient assistant, Miss Mary Lyon, on the invitation of the trustees, transferred their school of young ladies from Derry, N. H., to Ipswich, and entered on their well-known career of prosperity and usefulness. Under their joint administration, though each was occasionally absent,—Miss Lyon for her winter school in the western part of the State, and Miss Grant in pursuit of lost health,—the school rose to commanding eminence, and became the resort of young ladies from all parts of the country, and even from other lands.

In 1835, Miss Lyon, brooding over and nursing her favorite idea of a permanent endowed school for young women somewhere in the Connecticut Valley, relinquished her post as assistant principal of the Ipswich Seminary, and gave her time and strength to founding the Mount Holyoke Seminary. Her success in this plan, the withdrawal of her influence from the Ipswich Seminary, and the failure of Miss Grant's health, induced the latter, in 1839, after eleven years of remarkable prosperity, to resign her position, and leave the Seminary in the hands of the trustees. They engaged various teachers, who kept up a small school until 1844, when the present principals, Rev. John P. and Mrs. Eunice C. Cowles, were invited to take charge of the institution. Under their care and instruction, with the aid of efficient and accomplished assistants, the Seminary soon revived, and has continued, with varying prosperity, to the present time.

Means of Support.—The institution has been supported by tuition, with very little aid from other sources. Special benefactions for



deserving scholars have not, indeed, been of infrequent occurrence: but of invested funds, the institution has never had a dollar. The charges for board, and for tuition in all departments, have uniformly been moderate. Simplicity in dress, in manners, and in character, has been assiduously and successfully cultivated. The teachers have aimed thus to bring the advantages of the school within the reach of young ladies born, not to affluence, but to exertion.

The institution has a chemical laboratory and a good philosophical cabinet and apparatus.

Course of Studies.—Studies have always taken the lead of less solid accomplishments; and of studies, the common branches, until they were thoroughly mastered, have held the first place and received the chief attention.

Pupils have not been received upon examination, but, if of suitable age, upon application, and then classed according to their abilities and attainments, their own and their parents' views, and their probable future course of life.

There has always been an established and liberal course of study, on the completion of which students have been graduated with public exercises and a diploma. The custom of giving diplomas to young ladies on their completing a regular and prescribed course of study, was introduced by Miss Grant at Derry, and brought by her to Ipswich; and, for years, hers was the only school for young ladies in which this practice was adopted. Neither the printed course of study nor the record of the catalogue have ever fully exhibited the work done in the school. Students of a high grade have very often exceeded the requirements and distanced the report of the catalogue.

Boarding, Etc.—The pupils have always been accommodated in private boarding-houses, from four to twelve ordinarily in one family.

The health of the students has always been remarkably good. During the administration of the present principal, a period of thirty-two years, but two pupils have died while they were members of the school, and one of those brought the fatal disease with her. This happy result is believed to be due to the sunny and airy exposure of the edifice, to the limited number of pupils in each boarding-house, to the daily exercise of the pupils in the open air, and to their habits of regular but cheerful study. Teaching on the part of the teachers, and study on the part of the pupils, have been works of love rather than duty. Happiness has been the characteristic of the school, and sunny developments have abounded in its history.

Bradford Academy, Bradford.

Arranged from items furnished by Miss Annie E. Johnson, Principal.

This Academy finds its support largely in its tuition fees; it has also an income from its invested funds and some other perquisites.

Buildings and Grounds.—A new edifice has been recently erected, bringing the boarding and school departments under the same roof. This building is located near the centre of an area of twenty-five acres, twelve of which are covered with a fine growth of oak, and laid out with paths for exercise and recreation. The situation is elevated, overlooking the city of Haverhill, across the Merrimack, and commanding broad views on every side. The building, of brick, is four stories high, in the form of a cross, wide corridors extending from east to west, affording healthful promenades in inclement weather. A parlor and two bedrooms constitute a suite of rooms for four students. These rooms are eleven and twelve feet high, and receive a full supply of air and sunlight. The school hall, recitation and music rooms, library, reading-room, parlors, dining-room, rooms for business, bathing-rooms and closets are all ordered on a generous scale for convenience, health and comfort. The entire building is heated by steam and lighted by gas, and supplied with an abundance of pure water.

Course of Study.—The course of study embraces both the solid and ornamental branches. Three full studies for each term are assigned to each pupil; this is deemed sufficient, as it is thought a multiplicity of studies tends to superficial knowledge rather than to the true growth of the mind. The studies for the regular course include for the *First Year:* Latin, French or German, algebra, geometry, English literature, ancient history, physiology, hygiene, botany and English prose-writing. *Second Year:* As above, with Greek, trigonometry, chemistry, modern history and zoölogy. *Junior Year:* Languages as above, with rhetoric, logic, physics, astronomy, history, English literature, English prose-writing, zoölogy and mineralogy, and readings from Shakespeare and English classics. *Senior Year:* Mental and moral science, natural theology, evidences of Christianity, English literature, geology, English prose-writing, and lectures on history of art, of architecture, of church history, readings from Shakespeare and English classics. Lessons throughout the course in English composition, elocution, and vocal music. Private lessons in drawing, painting and music. A preparatory course is provided for studies in which pupils are required to pass an examination for the advanced course or regular course.

Special courses are also provided for those who come for a less time than the regular course requires.

The course of study in the Bible for the past year, included the his-



torical books of the Old Testament, Life of Christ, Life of St. Paul, Acts of the Apostles. The subjects are respectively pursued by the four classes in the order named.

Library, Cabinets, Etc.—The library contains twenty-five hundred volumes, well selected, and the reading-room is supplied with current literature. The natural history room is provided with a valuable cabinet of minerals, and a collection of shells and curiosities. There is a gymnasium connected with the institution.

Expenses to Students.—These include, for board $260, and for tuition $60.

The work accomplished is to be seen in the thousands of young men and women who have held all posts of honor and trust in political, in professional, and in social life.

Government.—The general management of the institution is in a board of trustees, consisting of eleven gentlemen. It has also a board of visitors, consisting of twelve gentlemen.

Teachers.—The corps of teachers consist of a principal and eleven assistant teachers. Among the principals, Benjamin Greenleaf and Miss Abigail C. Hazzeltine were respectively in office twenty-two and sixteen years. Miss Annie E. Johnson is the present principal.

The institution was opened as a school for gentlemen and ladies; and so continued till, on the retirement of "Father Greenleaf," in 1836, the male department was closed, and Miss Hazzeltine, who had been assistant from 1815 to 1828, and preceptress of the female department from 1828, became principal of the Academy. This relation she sustained till 1852.

The French and German languages are taught by a native Parisian.

A number of distinguished gentlemen are employed as lecturers in special departments.

Neatness and simplicity of dress, and the maintenance of a sound physical condition are enjoined upon all. Daily exercise in the open air is required when the weather permits, and a room has been recently fitted up with gymnastic apparatus adapted to the wants of the pupils.

The Bible is read and made a daily study in the school, and all are required to attend public worship on the Sabbath.

ABBOT FEMALE ACADEMY, ANDOVER.

Prepared by Miss SUSANNAH E. JACKSON.

Abbot Female Academy was incorporated January 29, 1829, and opened May 6, 1829. Thus it is the first incorporated Academy for girls only, in the State, if not in New England.

The institution has no endowment, but depends upon its current receipts. Donations and subscriptions for specific objects have occasionally supplemented its funds. Mrs. Sarah Abbot of Andover was its first benefactor. She contributed $1,000 towards the erection of the academy building, and, besides subsequent gifts, finally made the trustees of the Academy the residuary legatee of her estate; the whole amount being $10,109.04.

Among other benefactors have been Hon. George L. Davis of North Andover, whose gifts amount to more than $7,000; Mr. John Smith, and his brother Peter Smith, of Andover, who have given about $3,500 each.

The grounds, which originally consisted of one acre of land, the gift of Deacon Mark Newman in 1829, now embrace eight acres, affording gardens, pleasure-grounds and a grove. There are four buildings on these grounds—the Academy (a two-story brick structure, with an observatory for the telescope), and three boarding-halls.

The value of the various cabinets and apparatus, the art collections, library, etc., cannot be definitely stated. Among other recent valuable accessions in the departments just named, may be mentioned a collection of three thousand shells, made by the Rev. Frank A. Wood; and an equatorial telescope, built by Alvan Clark. This telescope, and the philosophical apparatus, were gifts from past scholars, and other friends of the institution.

Trustees.—Seven gentlemen were named as trustees in the Act of incorporation. The constitution adopted by them provided for the perpetuation of the board, through a vote by ballot to fill vacancies. By a recent Act of the Legislature the number has been increased to twelve. Only one of the original board still survives.

Principals.—The first principal was Mr. Charles Goddard, a graduate of Yale College in 1826. He planned and superintended the erection of the Academy. The first teacher of modern languages was the now venerable Dr. William G. Schauffler, missionary at Constantinople. Mr. Goddard remained but two years. He was succeeded by Mr. Samuel Lamson (B. C. 1828), now deceased, who left October 7, 1834. Mr. Samuel Brown (D. C. 1831), now president of Hamilton College, entered on his office in the spring of 1835, and left in 1838. *Rev. Lorenzo L. Langstroth* (Y. C. 1831), remained about six



months, elected June 22, 1838; resigned February, 1839. Mr. (now Rev.) T. D. P. Stone (A. C. 1834). Mr. Stone entered upon his duties December 3, 1840; resigned his office October 15, 1842; he is now a teacher of elocution in Boston, Mass. Mr. (now Rev.) Asa Farwell, (M. C. 1838), entered the following autumn; left November, 1852. Rev. Mr. Farwell is now pastor of a church in Ashland, Neb. Miss Nancy Judson Hasseltine (afterwards Mrs. Sanborn, Sherbrooke, C. E., now deceased) was elected principal July 21, 1853; resigned January 29, 1856. Miss Maria J. B. Brown was elected March 24, 1856; resigned May 5, 1857. Miss Emma L. Taylor was elected June 12, 1857; resigned June 19, 1859. Miss Philena McKeen was elected July 1, 1859, and is the present principal.

Course of Study.—English Course: Arithmetic, algebra, geometry; geography, geography of the heavens, mythology; ancient, modern, and church history; botany, geology, astronomy, chemistry, zoölogy, natural philosophy, physiology; history of the English language; study of the English language and literature and criticism of select authors; elements of criticism; rhetoric, ethics, psychology, and history of art; evidences of Christianity and Butler's Analogy. *Latin Course:* Grammar, reader, prose composition, Cæsar, Virgil, Cicero's orations and essays; Sallust, Livy, and Horace. *French Course:* Grammar, reader, Mme. de Staël, Guizot, Lamartine, Racine, Corneille, Molière, Histoire de la Littérature française, with composition and conversation in French. *German Course:* Grammar, selections from Schiller, Goethe, and readings from modern German authors, history of German literature, and compositions in German.

The English and Latin courses occupy four years; the French and German three years. A part of the course is elective.

A room in the Academy is furnished as a gymnasium.

Board and Tuition.—The whole expense per year for board, including fuel, lights, and washing, and English tuition, is $276. English branches, penmanship, gymnastics, vocal music in chorus, lectures, use of library, $12 per term. Latin, $3; French, $7 per term. German, $2.50 (per lesson for the class). Pianoforte, lessons from the principal teacher, $35; from the assistant teacher, $18; Vocal music (private lessons), $35; use of piano, $2 per term. Pencil and crayon drawing, $16; perspective drawing, $16; oil-painting or water-colors, $14 per term.

Pupils attending to but one language, whether it be English, French, or Latin, pay the English tuition, and that only.

Until Miss Hasseltine assumed the care of the school, in 1853, the course of study was not strictly followed, and no diplomas were con-

ferred; consequently those who were members of the school before that year cannot properly be called graduates. The records of membership are incomplete; but the following is nearly correct.

The following table is taken from the annual catalogues, showing the number of pupils connected with the school since May 6, 1829, and the States and countries from which they came:—

Maine,	278	Michigan,	6
New Hampshire,	542	Illinois,	27
Vermont,	134	Missouri,	10
Massachusetts,	4,427	Iowa,	6
Rhode Island,	27	Wisconsin,	6
Connecticut,	97	California,	25
New York,	122	Minnesota,	5
New Jersey,	23	Oregon,	4
Pennsylvania,	26	Indian Territory,	10
Delaware,	2	Colorado,	6
Maryland,	1	Nova Scotia,	1
District of Columbia,	7	Canada,	5
Virginia,	8	England,	5
South Carolina,	1	New Brunswick,	11
Georgia,	4	South America,	2
Florida,	14	Persia,	1
Alabama,	5	Turkey,	12
Texas,	7	Africa,	16
Tennessee,	6	China,	2
Kentucky,	1		
Ohio,	35	**Total,**	5,927



Wheaton Female Seminary, Norton.

Collated from Catalogues, and from Phrenological Journal for March, 1875.

The influences which led to the establishment of this Seminary seem to have emanated from Ipswich and Byfield. The efforts of Rev. Joseph Richardson, and afterwards of Misses Grant and Lyon, in the cause of female education, served to awaken a deep and general interest in that cause throughout the State. Other minds were led to devise means for promoting a work so auspiciously commenced by them.

In the year 1834, an individual deeply interested in the work suggested to the Hon. Laban Wheaton of Norton, the plan of establishing in this part of the State, a Seminary for young ladies. On that very year an only daughter had been removed by death. In his deep affliction it occurred to him that the patrimony which was designed for his daughter, and which he was not permitted to bestow upon her, might be beneficently bestowed upon the daughters of others in furnishing them with facilities for acquiring a more liberal education. With the counsel and hearty coöperation of his only son, the late Laban M. Wheaton, Esq., he at once decided to adopt and carry out the plan suggested. Buildings were erected, trustees were appointed, and after free consultation with Miss Lyon, who was much interested in the enterprise, and with others, the institution was opened for the admission of pupils. At the first meeting of the trustees, Mr. Wheaton, pointing to the infant Seminary, said, "I had a beloved daughter; it pleased God to take her away: and yonder is a part of what I had intended for her."

To the future of this Seminary its trustees and friends look with confident hope and trust. Already has the patrimony which God did not suffer to descend to a beloved daughter, descended in ministries of good to thousands of the daughters of others.

After the death of Mr. Wheaton, in 1846, the Seminary continued to receive the most thoughtful attention and liberal benefactions from his son. There is *one* still spared to aid the work commenced and carried forward by the father and son.

Means of Support.—The Seminary has been from its establishment the recipient of large benefactions from the founder, Hon. Laban Wheaton of Norton, and from the Wheaton family; it has at present no fund, but is to receive an estate in Boston now valued at $200,000 on the decease of Mrs. Wheaton. The current expenses are met by tuition.

Buildings and Grounds.—The buildings consist of seminary building; boarding-house, having an irregular front of one hundred and

sixty feet, with two wings like telescope tubes drawn out; a library building, and observatory.

Course of Study.—The regular course of study necessary to graduation embraces four years; but the time required in any case must depend upon previous attainments and upon the diligence of the scholar. The course of study for senior year includes mental philosophy, moral science, English philology, history of civilization and literature, and Butler's Analogy.

For twenty years the school has been strong in mathematics. The natural sciences are made practical by cabinets, herbariums, and by experiments. Says a writer, speaking of this Seminary, "Young people who have learned to watch cocoons for their opening, seeds for their growing, and birds for their songs and nests, are provided for life with pleasant occupations." Prominence is given to history and literature; free use of the excellent library is allowed and enjoined in connection with these studies. French requires equal thoroughness with other branches. A French table always, and a German table occasionally, afford good opportunity for colloquial practice. Composition receives a large share of attention, being taught as a science as well as an art, by a critical teacher. The institution has a well-earned reputation for music; and the riding facilities are unsurpassed by any riding school in this country. A daily "general question," and a general exercise semi-monthly, when the newspapers of the fortnight are reported on, all do their share of educating. Nor does the work of the school cease with the day of graduation. The teachers, who have bestowed so much love and labor upon the young ladies in compliance with the request of alumni, cheerfully and even gratefully prepare for post-graduates notes indicating a course of continued home study. The outline and list of books to be used are provided on application to the principal.

Library, Cabinets, Etc.—The library contains 3,000 volumes, carefully selected and very valuable, especially for reference. There is a geological cabinet, a collection of mineralogical specimens and shells, a telescope of English manufacture, an herbarium, and good philosophical and chemical apparatus.

A literary society, called the Psyche Literary Society, is maintained by the young ladies.

Expenses to Students.—The Wheaton liberality makes it possible to keep the expenses very low, so that board and tuition for the school year are but $225, while $20 will cover all "extras," except lessons in modern languages, drawing, horsemanship, etc., which are on very moderate terms. There are eight scholarships, and very rarely is a



pupil of promise allowed to leave through lack of means. For forty years this part of Judge Wheaton's plan has been carried out in spirit and to the letter.

Work Accomplished.—It is impossible to enumerate the teachers, artists, writers, and business women among the three thousand who have attended the Seminary for a greater or less length of time; there are but few who are not useful and practical in society, and most are active Christian workers. The school has special interest in certain missionaries who have been teachers or pupils; among those are Mrs. Hartwell of China; Mrs Bryant, formerly of Turkey; Mrs. Winsor and Mrs. Capron of India; Mrs. Grout of South Africa, and Mrs. Cochraine, missionary and physician in Persia.

The government of the Seminary is in a board of trustees, with president, secretary, and treasurer.

Teachers.—At present the faculty is made up of the principal, with eight resident teachers, five teachers from the city, and four lecturers, comprising in all eleven ladies and seven gentlemen.

The principals of the school, with terms of service, are as follows:—

Miss Eunice Caldwell,	from 1835 to 1838.
Miss Eliza R. Knight,	" 1838 to 1840.
Miss Martha E. W. Vose,	" 1840 to 1842.
Miss Martha C. Sawyer,	" 1842 to 1846.
Miss Elizabeth A. Kate,	" 1847 to 1849.
Miss Margaret Mann,	" 1849 to 1850.
Mrs. Caroline C. Metcalf,	" 1850.

MAPLEWOOD INSTITUTE, PITTSFIELD.

From Catalogue and items furnished by Rev. C. V. SPEAR, Principal.

This Institute, founded in 1841, is supported entirely by tuition fees.

Buildings and Grounds.—There are four buildings occupied by the Institute for school, boarding, chapel, and gymnasium; large, well connected, and in good condition. The grounds cover six acres; these contain besides garden, a lawn, shaded by maples and elms of forty years' growth, and ornamented with arbors, shrubbery, vases and flowers, fountain and walks.

Course of Study.—The Seminary has a preparatory, and a higher or institute department. There is also in successful operation a kindergarten. The kindergarten it is not necessary to describe. The testimony here, as elsewhere, is that pupils who have its advantages surpass all others when they enter the primary and higher schools, and never lose the early impulse thus received.

The preparatory course includes lessons in botany and Latin, in addition to the English branches of the ordinary Grammar School.

Through the higher course there run like continuous threads, natural science, mathematics, linguistic or literary studies, music and drawing; but with these, orthography, penmanship, elocution and essay writing are continued in class or in general exercises.

Much illustrative and object teaching characterizes the school; but text-books are believed by the teachers to be an essential aid to this class of students.

The Institute has a high reputation for the thorough and skilful manner in which music is taught. Students are taught harmony and the theory and history of music, with special reference to teaching.

Libraries, Cabinets, Etc.—There is an excellent library of one thousand volumes in the Institute, constantly accessible to the pupils. There are cabinet collections, with a good supply of apparatus for illustration in physics and chemistry; there is also a good collection for reference in teaching mineralogy and botany.

The furnishings for the gymnasium, especially for light gymnastics, as dumb-bells, wands, clubs, etc., are quite complete.

Expenses to Students.—Board, with tuition, is $500 per year; for day pupils the average tuition, with extras, is about $50 per year.

The government of the Institute is entirely in the control of the principal, who is also the proprietor; but there is a board of trustees also of examiners, invited for occasions.

Teachers.—The corps of teachers consists of a principal, a lady principal, and eight teachers, including the teacher of the kindergarten.



model, and in all my intercourse with my teachers and school-mates. I will try to throw my whole influence in favor of what I believe to be right and for the best good of the school." Thenceforward such student does "as she pleases" as long as she continues to show herself worthy of unlimited confidence. Those who have attained a certain other rank, have a place on the "roll of honor," and are distinguished by privileges, inferior to those awarded to the "self-governed." The results are thought to be admirable.

Library, Cabinets, Etc.—There is a well-selected library, to which the students have free access. The reading-room is supplied with a good selection of papers and magazines.

A good beginning has been made in the provision of apparatus for experiments in natural philosophy and chemistry, and a cabinet of specimens to illustrate geology, mineralogy, etc. The school is supplied with maps and diagrams for use in the study of geography, physiology, zoölogy, and geology.

In the musical department seven square grand pianos, all new, have been provided, as also a concert grand piano, and a two-manual pipe-organ, with full set of pedals.

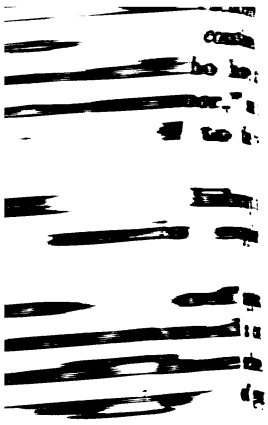
The art-room is ample, well lighted and pleasant; the best of models are furnished for the use of the students. A large, well-furnished room for gymnastics is provided upon the first floor.

Expenses to Pupils.—The board is $250 per year, tuition is $60 and $90 per year, in the regular courses. Special tuition in music is $60 to $150 per year. In art, $60 per year.

The government is by a board of trustees, all members of the Methodist Church.

Teachers.—The faculty consists of a principal, a preceptress, six other gentleman and seven other lady teachers, besides the lady principal of the kindergarten.

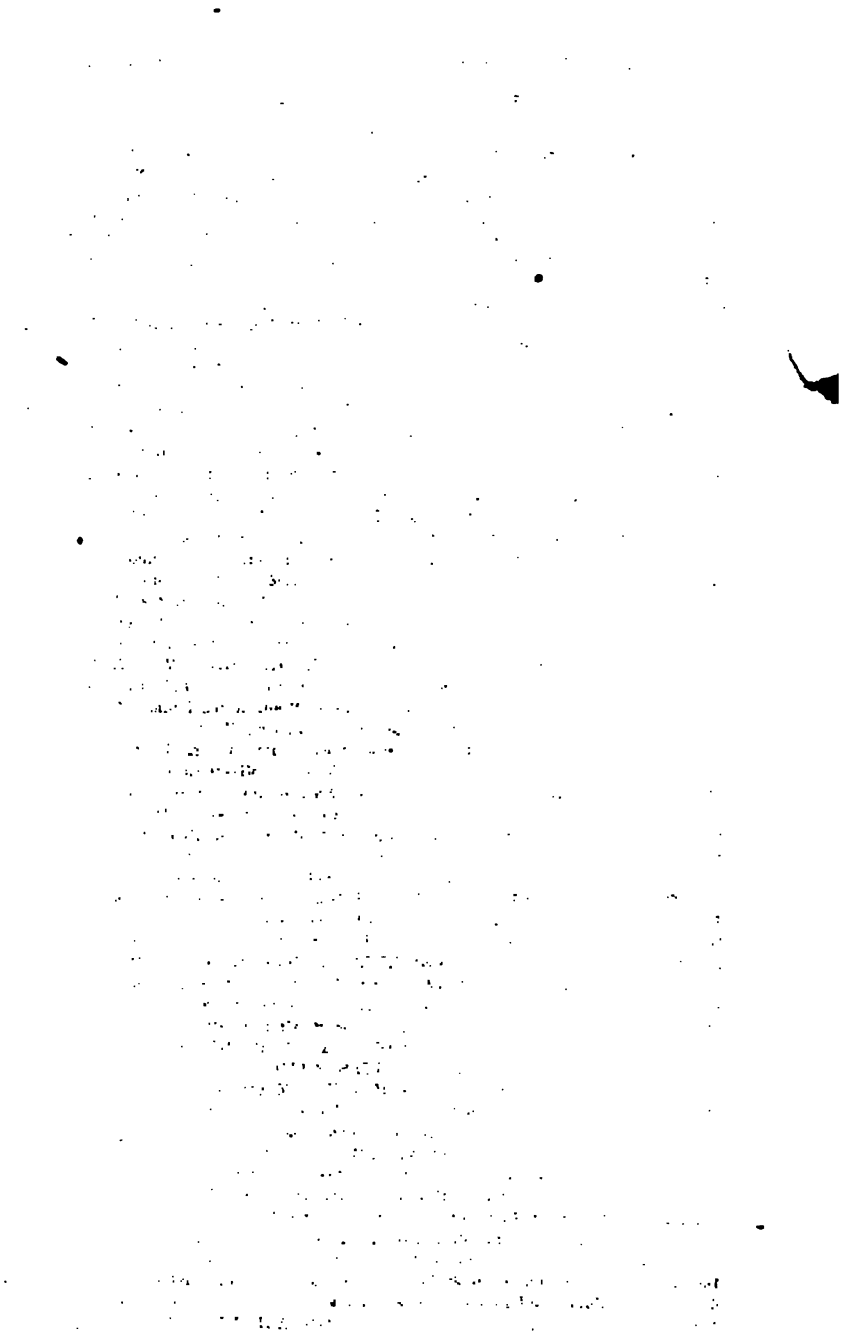
History.—In 1851, Edward Lasell, professor of chemistry in Williams College, founded this school. At his early and much lamented death in 1853, George W. Briggs took charge of it, and when he resigned in 1862, Rev. Charles W. Cushing became proprietor and principal. It was thus carried forward as a private school, widely and favorably known for its earnest support of the cause of the thorough education of women, till 1873, when it was purchased by some of the leading men of Boston, who called the present principal, Chas. C. Bragdon, A. M., to its control, generously expended a large sum in refitting it throughout, and thus started it on a new career of prosperity and usefulness.







Friedrich Fröbel.





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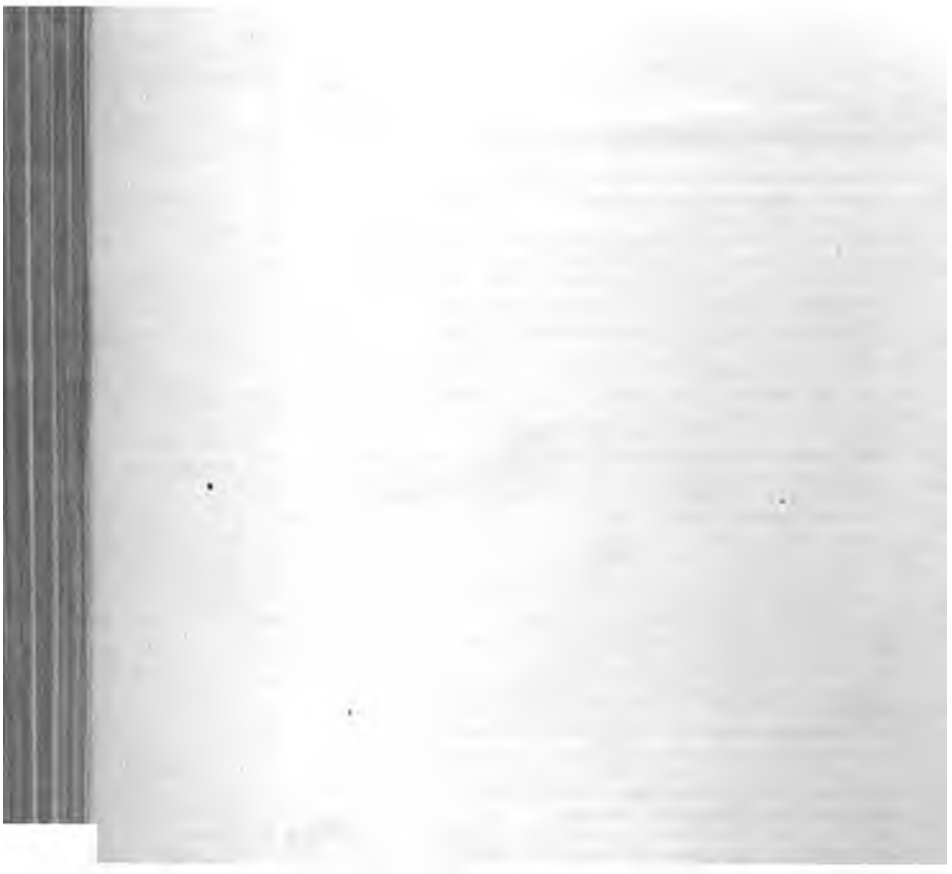
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BY REV. JOHN P. COWLES.

MEMOIR.

On Chestnut Hill in South Norfolk, in a square brown house of one story, with a kitchen, a parlor, two bedrooms at opposite corners, and a lighted entry on the street, May 30, 1794, was born to Joel and Zilpah Cowles Grant a child destined for a work in the education of women second in quality to none of the kind hitherto done in this land or any other. The plain house long ago burned to the ground, where this child first saw the light, stood near the summit of the hill, half a mile north of the Grantville station on the Connecticut Western railroad, and five or six rods south of a square turn which takes the traveler eastward to the Hartford and Albany turnpike, a mile and a half distant. Southward and westward the spot commanded a large and goodly prospect of hill and dale, farm-house, field and forest, mills and mill stream, whose waters rushing down a gulfy slope yielded a perpetual monotone, save in springtime and rain storms when the roar was nothing short of sublime. Hard by to the north-west slept and still sleeps a beautiful pond, with a treacherous bog on the north, and at the south an outlet, whose streams supplied music and served a grist and a saw mill before reaching a confluent near the present railroad station. The historic period of this pond had not been long enough for a fancy name, but it might have been called Grant's Pond, from the four Grant brothers, who with their well filled families, children and parents not less than thirty, lived near it within gun-shot of each other. Tradition delivers that these Grants were of the Windsor stock, and came thence to Norfolk in the earlier emigrations after the middle of the last century. Many of these Grants were strongly marked with the Scotch grit and toughness which so lately and so justly have made the name a household word for the world. Several, besides the subject of this sketch, were also marked with intellectual grace and strength which might have fitted them to work and shine, as she did, in the higher domain of mind.

Joel Grant was a thrifty farmer, and his farm of chestnut soil, rich, warm and still virgin, yielded the family a comfortable, though not a splendid, livelihood. He was a powerful man of strong muscle and brain, remembered with warm affection and reverence as long as any lived that knew him. Zilpah, the wife and mother, somewhat reserved of speech, utterly unreserved of work and care, wisdom and love, was the best of mothers, the dearest of aunts, with hands full of garments and gingerbread for her little nephews and nieces, her lips full of sacred hymns and loving kindness, and her mind ever full and still freshly filling itself with the Bible. During a furious snow storm in March, 1796, before the daughter, Zilpah, was two years old, her father was instantly killed by the fall of the well sweep, and she was left to mourn to the end of her days that she never realized a father's care and love; but she gave her mother the dues of both parents. Upon the growing shoulders and willing hands of Elijah, the elder brother, came the unrefused burden of the farm work, while the guardianship of the orphans and the counsel for the widow came upon her brother, Samuel Cowles. Never had widow a truer guide, never wards a more kind, just and faithful guardian; nor had ever guardian wards more grateful and confiding. They loved and trusted him as a father, and were to him as children.

District School as it Was.

It may well be supposed that the schools of that time and place were rude. The school-houses were indeed plain, paintless without and within; an entry for the boys' things, a fireplace on the same side next a closet for the girls' things, serving also on occasion as a dungeon for the naughty. The other three sides of the square room were lined with long desks having higher benches behind, and lower benches in front, those for the older, these for the younger; opposite the fireplace was a table, and a chair with a teacher in it. This was all the preparation; the rest was only live scholars, and lively work. Here were throngs of athletic young men who could handle scythe and rake, hoe and axe, as young men now handle bat and ball; fair girls, who could be kept from school only by violent storms, even then often brought and returned by the father's wagon, sled or sleigh.

Blackboard or crayon, globes or wall maps, there were none. Nor any more were there school registers, or marks of any kind. No one dreamed that intellectual excellence could be represented

by figures. It would as soon have been thought that faith and love and every Christian grace could be registered by the Arabic notation. Technical gradation was unknown. Scholars from A B C to Algebra were gathered in the same room and attended to by the same teacher. Reading and Spelling, Grammar and Geography were conducted in classes. These were thoroughly taught and apt to be thoroughly learned. Webster's was the immemorial and unquestioned speller. The New Testament was the first Reader, and Caleb Bingham with his American Preceptor, and Columbian Orator had no competitor. Booksellers' agents were not, or had not discovered the field. Lindley Murray's Abridgment was the Grammar,—fastened and riveted with abundant and difficult parsing, and taught by those who understood it. In Arithmetic, Daboll's and Pike's were the text books, but every one worked his own way, and at his own rate. The lame only had help. The bright ones working independently, every step was solid progress. Many finished their Arithmetic without recitation, without assistance and without exhibition.

No teacher and no scholar ever complained of any difficulty in learning to spell English. They asked for no phonetic system; they learned to thrid its labyrinths with ease and grace, and it may also be said with delight. Certainly there was no complaint, and the fashionable modern pity would have been lost upon them. Of all the school exercises, spelling was the favorite. The average radius of the school districts was not less than a mile, and from every part the scholars not unfrequently gathered on winter evenings at the school-house to spell. Oftener still, the fathers of large families ranged their children against the wall of the living-room, an inclined plane of heads, from oldest to youngest, and by the light of the home-made tallow candle, spelled them over and over in their school lessons and beyond. Life was real, life was abundant in those times, and in that region. Many a district filled its winter school with sixty or seventy scholars. Written or printed record of that school work, there is none. If there were it would be musty and unread. But living memorials of it still remain and increase year by year in lengthening lines over the length and breadth of the land and the world. The work was never hurried. Much was learned, all that was learned was well learned. Every step was real gain. Characters were made as well as knowledge acquired. Mental vigor was developed with no loss to the bodily, and men and women trained in

those schools are to be found scattered all the way to the Pacific ocean, heads of families which are vigorous, moral and Christian like themselves.

In such a school as this, a stone's throw from her native spot, Zilpah P. Grant acquired the common elements of learning. No tradition, no written record declares her rate of progress, but it must have been rapid. It was certainly real and not deceptive. From the early dawn of life to its well-deferred sunset, she inclined her ear unto wisdom, and lifted an earnest cry for understanding. She coveted and laid up ideas, as others covet and lay up silver and gold. Her delight was in the exercise and growth of her mental faculties. Equally quick and strong of apprehension, and what is more rare, almost equally ready and retentive of memory, she seized knowledge as a lion seizes his prey, and with the tenacity of a vise, held it till it was wanted. Then the demand was apt to bring the requisite supply. In person she was early developed, tall, erect and well proportioned, her head finely set on her shoulders. Her countenance was comely with the triple expression of kindness, dignity and power. Her hair was like the raven; her luminous black eyes were full of life and intelligence.

Experience in District School Keeping.

Thus even at the age of fourteen she was in request for a teacher, and entered upon a line of life in which her elder sisters, Jerusha and Nancy, had already won to themselves a good degree. From that time till her latest breath, in school and out of school, at home and abroad, well or ill, traveling or at rest, she was ever learning, ever communicating something valuable to know and practice. She early studied Mason on Self-knowledge, and adopted his rule, "Content not yourself with half-thoughts, with mere glimpses of ideas; pursue and perfect everything to the utmost; clothe it in the best possible dress, and store it in the memory for use."

Her first school was a mile from her home, in East Norfolk, in a district then known by the homely Indian name of Paug. The log-cabin where she taught had one door, four small windows, and a fireplace. There was a dungeon, but not a Donjon tower. There are living graduates of Yale who here took their early lessons at her feet. She was the impersonation of all good fidelity, and could not bear that a pupil of hers should not advance. Disorder could not live in her school: her presence was itself authority and quelled any incipient insubordination. She early made it a

rule to remain a while in the school-room, after the rest were gone, and review the history of the day. She recalled and judged both herself and her scholars, and considered what might have been done better by any, and what might be improved on the morrow. Here perhaps as much as anywhere lay the secret of that perpetual urgency to duty, which she was ever accustomed to exercise both upon herself and others. Her teachers, her servants, and even her friends felt the force of this trait in her character. Connected with this solicitude to do her best as a teacher, was probably a more general anxiety concerning her religious state and welfare. In this repsect she received most valuable aid and instruction from the Rev. Frederick Marsh of Winchester. It was due to him, more than to any other human influence, that she early became an intelligent and shining Christian. For twelve years, in summer and in winter, she taught the public schools of Norfolk and the adjoining towns, and attained a celebrity rare in that region and perhaps in any other.

Higher Learning at Saugus.

In 1817 the Rev. Ralph Emerson, afterward Professor of Ecclesiastical History at Andover, became the settled minister in Norfolk. Between him and Miss Grant there sprang up a mutual esteem and friendship very delightful and valuable to both. Under his guidance a group of youthful aspirants studied Grammar, History and English Literature, and Miss Grant's toil in the school-room did not prevent her being the leading spirit among them. Through Mr. Emerson she became acquainted with his brother, the Rev. Joseph Emerson, whose school for young ladies at Saugus was opening advantages new at the time. The question of her going thither divided her friends. Her patrimony and savings from teacher's wages were fifty dollars. Should she throw all this away for knowledge and capacity? Some said, "No, she should marry and settle; she would need most, if not all, for housekeeping." She had had that chance, and having been asked to reflect whether she could be happy shut up with the candidate on shipboard, she had shrunk from the idea. Some thought it was ambition, and said, "Why should she think to rise above her kinsfolk and acquaintance? and if she should be sick, who would take care of her?" But her pastor advised, her guardian uncle approved, and her brother was at length persuaded. With fifty dollars in her hand, and faith, courage and devotion in her heart, to which all gold in practical

value was but dross, she took her way to Saugus, at the time when Hartford was twenty-four hours' hard stage ride from Boston.

In that region, this was not a solitary nor even a rare instance of great sacrifices for knowledge, and honorable advancement and usefulness. In one school district, reaching within ear shot of her birth-place, out of two families of her near kindred, numbering twenty children, six sons were graduated at Yale within the space of twenty years. In these two families also, every daughter, save one, received advantages much beyond the range of the common school. Seven were sent either to Ipswich or to Mt. Holyoke. Nearly every one of these daughters taught more or less in common or other schools. This was done by the parents for their children from the produce of rough, grazing farms, of from one to two hundred acres. Certainly it was not done without combined and unremitting industry, and the sternest but necessary and judicious economy. It need scarce be added that it was done by those parents without hesitation, without complaint, without regret. It might perhaps be said that none of their children ever gave them cause to regret their sacrifices. Eleven of these twenty children still live, and they are every one valuable citizens and useful members of Christian churches.

At Saugus, Miss Grant met with numerous mature and congenial minds; Miss Mary Lyon, Miss Hannah White, Miss Hannah Chickering (Mrs. Fletcher) and others, between whom and herself lasting bonds of friendship and mutual happiness were soon riveted. In Mr. Joseph Emerson she found a man with views like her own, as to what branches of study are fundamental, the essential importance of their thorough study, and the like importance of daily attendance to Bible truth. Here she studied, taught and grew in knowledge, wisdom and power. She coined her capacity and skill into means of support. As ever, so here more than ever, she grew into that popularity as a teacher, which is earned before possession, which follows, but is never successfully followed after. Two winters and a summer succeeding the autumn of 1821 she taught a select school of young ladies in Winsted, Conn., many of whom still live and remember its steady growth in prosperity and usefulness to its close.

Adams Female Academy at Derry, N. H.

In 1824 upon invitation of the trustees, she undertook the Adams Female Academy at Derry, N. H. She made it a school of a high order for young ladies. She received the building rent

free, herself bearing all the expenses, taking the proceeds, and the entire management of the school. During the summers she had the able and valued assistance of Miss Lyon, but the school was always in Miss Grant's name, and upon her sole responsibility. In 1828, owing to some interference of trustees with her management of the Derry school, she removed pupils and teachers to Ipswich, and was accommodated in an Academy building upon the same conditions as at Derry. Here Miss Lyon still assisted her in the summer; but in winter she taught a school of her own in Buckland.

At Derry, while practicing calisthenics, Miss Grant received an injury to one of the heel tendons, which for some time confined her to her room, and entailed for life much loss of active exercise, health and enjoyment. To this circumstance must be ascribed some protracted absences from her school, one winter in Georgia, one in Washington and Richmond. But the school was ever hers, and the buoyant health, overflowing spirits, and wonderful efficiency of Miss Lyon largely compensated for Miss Grant's absence.

Seminary at Ipswich.

The Academy at Ipswich had no accommodations for boarding. Miss Grant and Miss Lyon were at first received into the family of one of the trustees, the Rev. David T. Kimball; but ere long a large house, a quarter of a mile from the academy was opened, and received the Principals, several of the teachers, and about thirty-five pupils. The obvious advantages of this house maintained it always in high request. The rest of the pupils were accommodated in carefully selected families through the village. This unavoidable distribution of the school in scattered homes had its objections, and its recommendations. It required frequent and healthful walks through streets always pleasant, and generally dry. It grouped the members of the school in small bodies, much like ordinary families, and thus promoted intimacy and comfort; but it removed the majority from the eye and easy reach of the Principals, and injured the unity and discipline of the body, and rendered the proper control of the whole much more difficult. Thoroughly convinced that these evils far outweighed the afore-mentioned advantages, Miss Grant long meditated a permanent institution, in which her whole school should be brought together and under her own eye. As early as 1834, she called a meeting of gentlemen—her friends and friends of the school—and laid before them her earnest desire for such an insti-

tution, with ample facilities both for boarding and instruction under the same roof. She felt that the question whether her school should live long and usefully depended on such a movement. She carried the entire sympathy and profound conviction of her friends; but none of them took the lead, and for the lead, she had not the requisite health and robust vigor. These qualifications, with courage and tact, Miss Lyon had in a wonderful degree. She took up the idea with the utmost enthusiasm; Mt. Holyoke testifies to her triumphant success.

That success gradually reduced it to a certainty that the Mt. Holyoke school and the Ipswich school could not, at that time, both live. They differed indeed in respect to domestic work, but their plans, methods, courses of study, and character of scholars were the same. There can no longer be any objection to saying that it was competition, and competition between two ladies, who could not be otherwise than friends. The high courage, abounding health, and unflagging energy of Miss Lyon aided by excellent accommodations for boarding, and extremely low rate of charges, were sure to carry the day.

In 1839 Miss Grant relinquished her school. Ere long she was united in marriage to the Hon. William B. Banister of Newburyport, Mass., whose house, under her charge, continued to be the abode of Christian hospitality. She kept house, as she had ever kept school, at her best. Not too exact for her lord, nor for the Lord of lords; too exact perhaps for unfaithful eye-servants. Losing her husband by death in 1853 she left her happy home, and for the greater part of her remaining life, she was either a visitor or a boarder. To many a friend, and many a school, her presence and voice brought counsel and aid; benefited herself and benefiting others.

Her eightieth birth-day past, in the house of her husband's daughter, with consciousness unclouded, with memory and judgment unimpaired, her affections strong as in her prime, through much suffering, she closed a life, filled from the beginning with labor and usefulness, whose channels will flow and widen while the world shall last. She left a memory, not linked to any marble structure, preserved in no permanent institution; but sure to live while any live that knew her, or knew of her.

The life of Mrs. Banister having been thus outlined, it remains to give an inside view of her school at Derry and Ipswich, and to estimate her character and services.

MISS GRANT'S SCHOOL AT DERRY AND IPSWICH.

For the first of these topics, ample materials are furnished by an article prepared under her eye, for the *American Quarterly Register*, and printed also in her Catalogue for 1839. The principal features of her school, during its fifteen years' continuance, as stated by herself, were: a three years' course of English studies, superadded to the ordinary district school training; a large provision for Biblical instruction; the same care of the young ladies in and out of school, as if they were her own daughters; to do the best and the most possible for every individual, in order to make the most of her for the duties of life; and a written testimonial to every one who finished the course.

When the school was transferred to Ipswich, a primary department was opened, receiving pupils from abroad at twelve, and a few from town at ten years of age. After 1831 none were received under fourteen, and in winter under sixteen. In the spring of 1834 the number of pupils was limited to one hundred, slightly modified to meet the conveniences of board. In 1836 a certain amount of intellectual attainment was also required for admission. Ultimately the test became a thorough acquaintance with Arithmetic, mental and written, Modern Geography, Watts on the Mind, History of the United States, Sullivan's Political Class Book, and a fair knowledge of Ancient Geography and English Grammar.

In 1835 an Education Society was formed to aid young ladies connected with the school in qualifying themselves for teaching and other benevolent labors. Candidates for aid were to give evidence of piety; to be, at least, eighteen years of age; to be already advanced beyond a common school education; to have done some good service in teaching, and to be endowed with talents promising usefulness. In three years the Society aided forty young ladies who fully answered these demands. At the end of those three years twenty of them had been engaged in teaching. The amount which had then been expended was about $4,300.

The Course of Study, which had originally embraced three years, was at length nominally reduced to two years. This was done by throwing the earlier part of the course into a primary department, and at the same time making large additions from higher knowledge. The two years' course is as follows:

Studies of the Junior Class.

English Grammar,	*Murray.*
Rhetoric,	*Whately.*
Poetry,	*Milton's Paradise Lost.*
Physiology,	*Hayward.*
Euclid's Geometry,	*Simeon or Playfair.*
Botany,	*Beck.*
Natural Philosophy,	*Olmstead.*
Chemistry,	*Beck.*
Astronomy,	*Wilkins.*
Intellectual Philosophy,	*Abercrombie.*
Philosophy of Natural History,	*Smellie.*

Studies of the Senior Class.

Ecclesiastical History,	*Marsh.*
Logic,	*Whately.*
Natural Theology,	*Paley.*
Moral Philosophy,	*Wayland.*
Analogy of Natural and Revealed Religion,	*Butler.*
Evidences of Christianity,	*Alexander.*

Of these studies, Algebra, Botany, Physiology, Natural History, Butler's Analogy, and the Evidences of Christianity were added during the last ten

years of the school. This was done by making some advance every year, the Principal herself superintending it. The course in History, Natural Philosophy, Logic and Rhetoric was from time to time considerably enlarged. The pupils brought written statements of their acquired knowledge, were thoroughly examined in such parts of it as belonged to the Regular Course, and the results, together with the statements, recorded and preserved. The academic year closed in April, and such as on examination appeared qualified were received, as the case might be, into the Junior or into the Senior Class. If they satisfactorily completed the course, they received a written testimonial of the same. These nominal classes, even when reached and registered, were not kept separate in recitation; they were rather indices of attainments, than guides to future studies. Temporary classes were formed for study and recitation, according to the convenience of teachers and pupils.

From 1830 to 1836 three series of Calisthenic Exercises were introduced, which might be taken either with or without Music. Much account was made of these exercises. Nearly all the pupils participated in them, and they contributed largely to health and gracefulness, as well as to vivacity and enjoyment.

From 1830 and onwards, Vocal Music was a very distinct and valuable feature of the school. Lowell Mason sometimes contributed his personal aid in lessons and illustrations. He furnished teachers of his own training, second to none for cultivating the voice, and eminent even in the choirs of Boston. If, as is certainly true, the Ipswich young ladies returned to their homes with their natural joyousness undiminished, it was doubtless in part due to the enlivening power of Calisthenics and Vocal Music; in part also to the habitual cheerfulness and loving kindness of their principal and teachers.

The Ipswich Seminary was never in any sense a mechanical system. There was no Procustean bed to which every one must be either cut or stretched. Much depended on the moral and intellectual ascendency of Miss Grant over the entire school; nevertheless the characters and genius, tastes and habits of the pupils were wisely but liberally consulted. Miss Grant's fixed purpose was to know intimately every scholar in order that she might do for her the best that was possible; and she sought to inspire and eminently succeeded in inspiring every teacher with the same purpose.

In pursuance of these views, she divided her school into sections, and put each section in the particular charge of one teacher. It was the duty of this teacher to acquaint herself with the health, habits, intellectual improvement, and moral and religious state of every young lady in her section; to attend to the investigation and recitation of a Bible lesson every week; to be the friend and adviser of each; to interest herself in everything that concerned their general improvement; and in very many respects, to sustain the same relation to her section, as the principal of a small school does to her pupils.

At first the ratio of teachers to pupils was one to twenty; but in process of time as Vocal Music, Calisthenics, Mezzotint Painting and Drawing were introduced, the ratio was increased as one to fifteen. Nearly all these teachers received at least a part of their education in the seminary. Thus they felt towards the principal a filial confidence, and entered into her views and labors with cheerful vigor and hearty sympathy. These teachers were instructed and inspired to regard every pupil as a sister; and whatever might be the follies or

defects of any less favored one, to abstain from any remarks of a sportive, or satirical nature about her. Characters were not to be dissected, faults and misconduct were not to be spread out for amusement. Nothing but the good of the pupil or the school was to justify criticism. In short, the teacher's duty was to aid the pupils in correcting their own faults, and to labor with Christ-like benevolence for their highest good.

When Miss Grant wished to establish a school regulation, she was wont to begin, sage that she was, with a lesson in political philosophy. She would say, "When people come into society, each one must give up somewhat of his natural rights. A man living alone may eat, sleep, study, work, at his own hours. When he comes into society there is a general good to be consulted; and when there is interference, that must set aside the individual preference." When she had established the general principle, and secured such conviction as to shame almost all dissent, she would bring forward her particular case. It might be silence in study hours, or in school; it might be retirement at night; early rising in the morning; promptness at meals, recitations or public school exercises. When all understood and felt the necessity of the rule she would put the question; there was seldom any dissent. Then the school would freely pledge itself to keep the newly established rule; each pupil to take care of one person in that respect, and each to keep her own account of success or failure. Thus her government was rather in her pupils, than over them. Thus she formed character, by securing the constant effort of her pupils to form their own. Habits thus grounded and settled are not easily dropped. This government might seem republican; but she herself knew, none better, that it was still, and more truly, monarchical. One mind informed, one judgment directed, one hand guided, one will governed all; but it was the clearest mind, the purest judgment, the firmest hand, the strongest and the most rightful will; and it wrought from within, not from without. The school was hers only. The pupils were committed solely to her for training, and she must train them in the most effectual and decisive way, into self-governed, self-reliant, useful women. None that knew of the products of her method can doubt its success.

In the matter of study and instruction it was common to indulge a breadth much beyond the text book. Such studies as Logic, Rhetoric, History, and Mental and Moral Philosophy plainly allow, and even require this greater latitude. Here the pupils were required, indeed, thoroughly to master the text book. Miss Grant, as she often said, believed in "old rote;" but she would not be confined to it. She made her scholars investigate and understand principles, and she was not satisfied with words. Mechanical recitations were not tolerated. The ideas under the words must be understood. Questions outside the lesson, but connected with it, were to be freely asked by the teachers, and might be as freely brought by the pupils. In Mental and Moral Philosophy, they were led to study their own minds, from which all true written books on those subjects must be drawn. In short, everywhere they were taught to go to the foundation, and not allowed to content themselves with the mere dicta of authors. Lively discussions and growing interest, excellent mental discipline and correct judgment were common fruits of this course.

When the first quarter of a text book was finished by a class, it was Miss Grant's manner to have it reviewed; when the first half was finished, the half was carefully reviewed; and at the end there was a review of the whole. This

done, the text book was laid by, and there was no other review or preparation for examination in that study at any future time.

There were no academic prizes or honors, unless a testimonial of having fairly completed the course may be called an honor No individuals distinguished themselves by special literary exercises at the time of graduation. No kind of stimulus was ever applied to ambition. Nothing was done by principal or teachers that could foster a spirit of rivalry. There was no talk whatever about marks and rank. To none but the highest and purest motives did Miss Grant ever appeal. The love of knowledge, the desire of mental power, the duty of doing good, of these she had long felt the force. She knew how to apply these motives with great power. Had she appealed to lower ones, it would have been suicidal of her grand purpose to form pure and elevated characters.

More time was given to the Bible than to any other single study. There was always an exercise of this kind on Monday morning to which every pupil was expected to give two hours' previous preparation. This exercise was often continued the successive mornings of the week, until the whole subject was thoroughly discussed and understood. Sacred History, Geography, Antiquities, everything to elucidate and impress was brought into this exercise. Miss Grant was mighty in the Scriptures, not less in the Old than in the New Testament. The crimes and the virtues, the wickedness and the excellence of men and women portrayed in the Bible, these she illustrated for the instruction and training of her own scholars.

Miss Grant exercised a most powerful influence over her pupils by her familiar lectures. In these lectures she discussed a great variety of subjects; such as health, dress, diet and exercise; the care of one's own room and wardrobe; manners, including courtesy, personal appearance, grace of movement and gesture, tone of voice and address. Methods of study, motives to it, valuable courses of reading, the teaching and training of children were also presented in these lectures. It would be difficult to mention a practical subject that she did not touch. The name of those that she did touch, and to excellent purpose, is legion. Her pupils often said that these lectures were worth more to them than all the studies of the course. Influences from this source did much to make of her pupils useful, practical and cultivated women in the various spheres which they have so honorably filled. As early as 1829 her Senior Class prepared a list of topics on which they had heard her speak in these exercises. It numbers one hundred and fifty subjects.

During the fifteen years of Miss Grant's school at Derry and Ipswich, about sixteen hundred young ladies came under her care. Of these, one hundred and fifty-six received the testimonial of having finished the course.

Character and Services.

Mrs. Zilpah Grant Banister was not a great linguist. Except a little Latin, she never introduced foreign tongues, either ancient or modern, into any of her schools. Nor was she much conversant with the vast range of English literature. Yet she knew with rare perfection her own native speech, and on every needful occasion could use it with excelling fitness and power. When she spoke, you chose to listen; and when she ceased, you reflected. She was neither imaginative nor learned; neither humorous nor witty; never fervid, nor often pathetic; but whatever she said was so well said, and in itself so fit, just

and proper, that addition seemed tame and self-condemned. She never indulged in those current intensities of expression, which by repetition have lost their original intensity. She seldom hesitated, seldom failed of the right word; never retraced and began again, never spoke in a hurry, never said what she had not meant to say. She spoke upon themes which she had long studied, and on which her mind and her heart were alike full. You might doubt whether her wisdom or her kindness were the greater; but you could not doubt the joint reign of both. She was far from an immoderate talker. In conversation she did not lecture, and she never usurped the field. She was willing enough to express her own mind, and on all ordinary subjects she had a mind to express; but she loved, at least as well, to hear yours also.

She was eminently social. Nothing human was indifferent to her; servant or sultan interested her alike. The book of human nature was her chief and constant study. Except Bunyan's Allegory, probably she never read any work of fiction; but no girl ever read a novel with more engrossing interest than she the leaves of human life, turned without fingers, before her eyes every day. No idle curiosity begat this ruling passion, that grew with her growth, strengthened with her strength, and never slackened till she drew her last breath. It was a wise, all-controlling, principled and passionate benevolence, and it opened its own way to those secret chambers where strangers are not allowed to enter or intermeddle. Her pupils confided to her their dearest secrets, as they would to none other, and she was to them the wisest and safest of counsellors. She did not largely know of birds, and beasts and plants, not more than she did of books and tongues; but she knew girls, and grown women, and grown men. She knew religious experience. She was at home in all matters of domestic economy and in all works of benevolence and mercy. In these fields lay her wealth and her power. Here she might truly be said to shine without a rival; yet without the slightest affectation or apparent consciousness of eminence. Here she was authority, and the most experienced could learn from her lips. Eminent professional men enjoyed her society, and appreciated her conversation. She knew how to ask a question, as well as to give an answer. Her mind was of the tentative sort; always watching on the frontiers of its knowledge for any chance to push those frontiers a little farther back. She could make the best use of whatever she knew, and drew to the best use whatever was known by those around her. She was in no sense an exquisite; but always left the impression of pure refinement and cultivation, yet cultivation carried to such a degree that its luster obscured the semblance of art. Girls that wanted to grow into polished women, fondly wished to be like her. If she were listened to as a teacher, she was quite as much watched and imitated as a lady. She was refined without affectation; dignified without stiffness; self-respectful without pride; serious without austerity; economical without meanness; patient without indifference to pain; benevolent without weakness; religious without superstition; and though her mother was subject to grievous turns of religious melancholy, yet the daughter was habitually cheerful without the slightest trace of levity.

Mrs. Banister had an acute observation; an eye and an ear that caught what many in the same situation would have missed; a broad and capacious understanding, with ample room for much intellectual store; a clear and sound judgment which suffered nothing to appear magnified through the mist of pas-

sion; a retentive memory, which held dates, persons, traits of character and incident with surprising fidelity; regular habits of association which kept similar things together, and suffered no inextricable confusion; an admirable tact, which enabled her to walk among, and act with many different characters without friction; an attractive power, which made it delightful to be associated with her; these qualities fitted her easily to comprehend and conduct affairs as complicated as any that fall to the lot of educated ladies. Probably it is the judgment of all competent persons who knew her, that her administrative ability was never fully tested by any affairs she ever had in hand; but that she might easily have conducted affairs much more difficult and complicated.

Her benevolence had the force and womanly tenderness of passion, with the solid firmness and unyielding toughness of principle. Her means were comparatively limited, yet her gifts, like those of her kindred, among whom she had her birth and growth, were large, wide-spread and habitual. Her beneficence embraced relatives, friends, the poor, and more than the established charities of her own denomination. It was inspired by Christ-like love, fed by economy, and regulated by wisdom.

In her religious life might be seen the true beginning of that life which is eternal. Of all the fruits of the spirit which St. Paul enumerates, none were wanting, none were sickly, none ever appeared intermittent. These few words may perhaps best express her as a Christian; a beautiful child in the arms of a loved and trusted father.

In the beginning of the present century, young ladies even in moderately easy circumstances seldom went beyond the district school. The daughters of the wealthy, instead of adding a higher course of intellectual training, were indulged extensively in the so-called accomplishments. The second quarter of the century, gave to female education a general and mighty impulse, whose waves, like those of the ether, still propagate themselves, and everywhere carry light. Of the four well-known heroines in this awakening, Miss Grant was neither the last nor the least. The noble structure at South Hadley dates and perpetuates Miss Lyon's part in the movement; but before Miss Lyon, and greater than Miss Lyon, was Miss Grant. Miss Lyon was indeed a noble original. Her Creator made her; but she came from His hands like the unpolished marble from the quarry, the uncut diamond from the mine. It was Miss Grant, more than any other person or thing, who for twelve years molded, trained, informed and inspired her for her not over-appreciated work. But Miss Grant's essential and unquestionable part in it, in truth and justice, ought not to be forgotten. Besides this, every influence that went from Miss Grant's school powerfully helped the general cause. Seventy-five years ago, few thought that more than the common elements were necessary for a daughter; anything more would make her less domestic, less healthy, less useful. When Miss Grant's pupils returned home, more domestic, more willing to be useful, and not less healthy, objections vanished, and the higher substantial education no longer needed defense. Now within the boundaries of New England, and wherever New England has traveled, it is as rare to find any one who doubts about the higher education for young ladies, as seventy-five years ago, it was rare to find any who believed in it, or even gave the subject a thought. Her own eminent share in this result was honorable to Mrs. Banister, and is grateful to her surviving friends and pupils.

WILLIAM TORREY HARRIS AND ST. LOUIS PUBLIC SCHOOLS.

MEMOIR.

WILLIAM TORREY HARRIS, LL.D., for nearly a quarter of a century associated honorably as teacher and superintendent with the Public Schools of St. Louis, was born in West Killingly, Windham County, Conn., September 10, 1835. On the father's side he is descended from Thomas Harris, one of the early settlers of the Providence plantations with Roger Williams, and on the mother's side, from William Torrey, who settled in Weymouth, Mass., in 1640; and from his own immediate progenitors he inherits a constitution capable of any amount of hard work of mind or body. To this "good breeding" he had the best New England training for American life: (1) the district school of his native town; (2) the intermediate and grammar grades of the Public Schools of Providence; (3) the general and preparatory course for five years of the Academy, at Woodstock, Worcester, and Andover; associated (4) with intervals every year of school teaching by which his own attainments were reviewed and made his own by communicating the same to other minds; and (5) three years of hard study at Yale College, from 1854 to 1857.

Thus bred and taught, he substituted for the fourth year of a college course, a year of travel, observation, and private teaching in St. Louis, which on nearer view he concluded was the place for him to reside, study, and work in. To this city in 1858 he brought his wife, Miss Sarah Tully Bugbee of Providence. Here one of his two sons is now located in business. In May, 1858, Mr. Harris became assistant teacher in the Franklin School, and after a year's experience in that position, was promoted to the principalship of the Clay School. After eight years of faithful and successful work in perfecting the classification, instruction, and discipline of this District School, in which the graded system was first thoroughly tried; Mr. Harris was invited by Mr. Duvoll to assist him in the work of general supervision; and in 1868 he was elected by the Board of School Directors Superintendent of the St. Louis Public Schools, a position which he held by re-election every year till May, 1880, when he signified his purpose to withdraw.

It is seldom that a school officer enters on the administration of a system with such practical knowledge of all the details which enter into the studies, the first admission, the successive promotions from grade to grade, and the instruction from the primary class to the High or Normal School. To this practical experience of his own, he was constantly adding a diligent study of the best treatises in the English, French, and German languages on the general principles of education, and the organization and administration of systems of public instruction; and at the same time Mr. Harris was subjecting his own experience and views, and the experience and suggestions of others gathered from books, to the experience and discussions of living teachers and school officers assembled in city, state, and national conventions. No teacher or school officer in the whole country has more promptly responded by formal lecture, or brief discussion to invitations from any quarter, east or west, north or south, to attend and assist at such gatherings.

Before passing to an exposition of the system of Public Schools as found by Mr. Harris in 1867, and left to his successor in 1880 to carry on the work of development, we will add biographically:— In 1866 he was one of the founders and always an active member of the Philosophical Society of St. Louis; and in 1867 he started on his own responsibility the *Journal of Speculative Philosophy*, which he has continued to edit as a medium for communicating to the public the views of the advanced thinkers of our own and other countries in the domain of speculative philosophy and pshycology. The number last issued (No. 56, of Vol. xiv, for October, 1880) is published by D. Appleton & Co., New York. In 1863 he published his "*Introduction to Philosophy*" as a key to the speculations of Kant, Leibnitz, and Spinoza; in 1875–7 he contributed upwards of forty original articles to Johnson's *Universal Cyclopedia*, of which he became associated editor in 1875; in 1871 he issued the first volume of Hegel's *Logic* in paraphrase and translation, and announces the second volume in parts in 1880; and as publisher he announces the completion of the publication of Fichte's great works, the translation of which was begun by A. E. Krueger in the Journal of Speculative Philosophy. In the same Journal have appeared many valuable papers on Pedagogics, by Miss Brackett, Prof. Soldan, and others, in paraphrase and translation of Rosenkrantz, Benneke, and other German educators, several of which are issued as independent treatises. Miss Brackett's paraphrase of Rosenkrantz makes a valuable volume by itself.

SUPERINTENDENCE OF DR. HARRIS.

Mr. Harris entered on the administration of the public schools after the first stage of indifference and opposition was passed.* The poor school,—poor in itself, and avowedly for the poor, with its Lancasterian arrangements of forms and backless seats, and economical substitutes of monitors for teachers, had given way to the common school—common, because it was cheap enough for the poor and good enough for the rich and actually resorted to by the rich and poor; the right of property taxation for school purposes had been conceded and acted on as in other great public interests; the half-dozen independent schools in the same territorial district, and sometimes in the same building, were superceded by a single organization, with a competent teacher at the head, with all the children classified according to age and attainments to facilitate instruction and discipline, and assistant teachers acting under and in harmony with the principal on a scale of studies reaching from the primary school to the High School; a corps of well qualified teachers had been secured, first by going into the open market of the whole country and offering the highest wages for the best talent and experience, and then by establishing a City Normal School for a home supply of female teachers as assistants; the sympathy and co-operation of large masses of population had been secured by introducing the German language into the public schools; and the disturbing agitation of religious exercises had been avoided, when the first school was opened in 1840, by assigning the whole subject of special religious instruction to the home and the church in its denominational organizations; and as the source and security of all the improvements which had been introduced, and the support of all efforts to devise and carry out wise plans for future development, the School Board had been from the start composed of wise and intelligent men, whose action was lifted out of the changes and turmoil of annual municipal elections by their mode of appointment and tenure of office, and whose control over appropriations for public schools was not subject to sudden fits of economy in officers whose day of judgment was the next election. The pioneer work was done, and well done, and in the Board of Directors were men of intelligence and social influence strong enough to sustain the suggestions of an able superintendent.

* For history of Public Schools in St. Louis from 1838 to the establishment of the High School, *see* Barnard's *Journal*, Vol. I, p. 348.

From 1867 to 1880 the school facilities, in buildings and teachers, kept pace with the increase of population, which more than doubled, and each grade of schools was proportionally strengthened. The school attendance expanded from 15,000 to 50,000, and the school life of many thousand pupils was prolonged from 3 to 5 years, by beginning earlier and ending later.

To the gradual and continuous improvement of the internal economy of the schools Dr. Harris has largely contributed in every point, and especially by—

1. Extending the period as well as improving the substance and discipline of primary instruction. The incorporation of the Kindergarten into the system, under Miss Blow's beneficent and judicious leadership and supervision, and the general use of Leigh's pronouncing orthography in teaching to read, has added at least three years to the mental growth of every child who leaves school at the age of ten.

2. The system of classification and frequent promotion from section to section under the careful examination and reports of Supervisory Principals, is an immense advance on the ordinary practice of annual promotion in city graded schools, and keeps a large number of pupils from leaving school prematurely, in mere despair of getting on with their fellows. The action of these Supervisory Principals in equalizing the work of teachers in many ways is highly useful to the schools.

3. The introduction of the "spiral" course of instruction in natural science and history, widening and deepening each year as it advances, adds largely to the positive attainments of the pupils.

4. The plan of German instruction by which 20,000 pupils acquire a second language, without diminution of English scholarship, or increase of expense to the Board

5. The systematic instruction in good behavior by regular lessons and text-books.

It will be seen from the following outline of the system, and birds-eye view of the schools in 1880, that under Dr. Harris's diligent and wise supervision the system itself has become consolidated and strengthened in public favor by its continued and unbroken success, and that the individual schools in their well-adjusted gradation and relations to each other, may be studied for examples of the instruction and discipline which the American system of Graded schools offers to all the children of the community from the age of three years until they are absorbed by the avocations of life, be it early or late, and even follows them into their homes and occupations, after they have ceased to be enrolled as pupils, by the supplementary advantages of Evening Schools and the Public School Library.

SYSTEM AND STATISTICS IN 1880.*

For purposes of local government the area of the city is divided into fourteen wards, each ward electing two members to a Council charged with all municipal legislation, and presided over by a Mayor, who with various Commissions created by the State, co-operate in the administration of the great departments of health, water, fire, police, and other municipal interests, except those of Public Instruction, which by the Legislature are assigned to a special Board.

I. BOARD OF THE PUBLIC SCHOOLS.

All powers relating to the management of the St. Louis Public Schools are vested in a body politic and corporate, styled "The Board of President and Directors of the St. Louis Public Schools."

1. This Board consists of twenty-eight members—one from each ward.

2. The officers of the Board are: 1st, a president and vice-president; 2d, a secretary; 3d, a superintendent; 4th, two assistant superintendents, one of whom must speak German; 6th, attorney; 7th, bailiff; 8th, treasurer; 9th, architect; 10th, supply agent.

3. The Board and its officers are all the persons who have any official connection with the public schools.

4. The members of the Board are elected by the people for a term of three years—one-third go out of office each year.

5. No member of the Board can hold his seat if interested in any kind of contract touching the schools.

6. An important feature in the organization of the Board is its standing committees, consisting of one member from each district (composed of two wards). These committees, thus made up of members from different parts of the city, have in charge the business of recommending teachers, regulating the course of study, selecting plans for buildings and supervising their erection, leasing the real estate, etc., etc. The advantage of this arrangement in protecting local interests from local influences is obvious.

REMARKS.—(1.) *Relation of Public Schools to the State.*

The principle on which the government in this country is based requires that there shall be no authority exercised by the general government in matters of merely local interest. The national government shall not interfere unless in national interests, each State only in what interests that State. To the municipal authority shall be left all purely local affairs. Hitherto in the history of the nation, education has not been deemed a

* From Report of Superintendent (Dr. Harris) for 1879-80.

subject for national legislation, except in so far as to make grants of land for the support of schools and colleges, and to appoint a national Commissioner of Education, whose duty it is to collect statistics and disseminate information. While it assumes the authority to legislate for education, it does not assume the local management, but only furnishes material aid. The individual States, however, have recognized education as a matter for legislation, and have constitutional and statutory provisions to provide funds, and to enjoin upon municipalities the duty of establishing schools.

The general participation of all the people in the functions of electors makes it a matter of concern to each and every man what the educational qualifications of all his fellow-citizens are. The fact that local self-government is the rule makes universal education necessary. The national government and the State and municipal governments regard education as a public necessity, therefore, on the ground that the people are not only to be law-abiding citizens, who are intelligent enough to read and understand the laws which they are expected to obey, but are also to be the law-makers; and who should therefore be intelligent enough to perceive the social and historical conditions that make occasion for new laws, and have the ability to shape their provisions.

Productive industry makes no less demands on educated intelligence for the directive power to manage its machinery and control its combinations. If the laborer is not educated, and his productive capacity thereby increased, he cannot accumulate the wealth necessary to afford him the leisure to give sufficient attention to public affairs to comprehend them, nor does he have the intellectual capacity for this purpose.

Thus, democracy is impossible to realize without universal education.

The State, therefore, enjoins upon its municipalities the duty to establish and maintain schools.

(2.) *Organization for the Management of Schools.*

The powers relating to the management of city schools are often vested in boards, the members of which are appointed by the mayor, and confirmed by the city council or aldermen. In such cases the school board is dependent upon the legislative branch of the municipal government for appropriations from the treasury to pay the salaries of teachers and officers, and to meet the current expenses of the schools. New buildings and building-sites are in that case usually provided by the city government directly, but in some cases by the school board.

The city council is more interested in municipal improvements and in questions of a semi-political or partisan nature than in schools, and is apt to stint the supply of the school funds at unseasonable times. Moreover, the school-buildings which it erects are likely to be ill-adapted for school purposes, and disproportionately costly, for the reason that school architecture has its peculiar conditioning laws, and ordinary city architects, under building committees appointed in the city council, very rarely know these peculiar conditions, or give heed to the statement of them by experts.

Where a cumbrous machinery of auditing and paying bills is in existence, it is a well-known result that it adds to the expenses of running the schools. Dealers who trade for cash, and who are too honorable to resort

to lobbying or "log-rolling," do not undertake jobs in such cases, and there come in their stead a class of "middle-men," who make contracts at extortionate rates, or else at ruinously low rates, with the intention to recover extra remuneration through their skill in influencing the members.

A board elected by the people direct, for the special purpose of managing the schools, and vested with limited powers of taxation, is sure to look after school interests, at least to the extent of the popular demand in that direction, and is not liable to be diverted from the care of the schools so much as to sacrifice them for other municipal interests.

(3.) *Internal Organization of the Board.*

The St. Louis School Board, as before stated, appoints annually a president, vice-president, secretary, bailiff, attorney, treasurer, architect, supply-agent, and a superintendent; the president and vice-president being elected from its own body. The president appoints from the Board seven large standing committees having charge respectively (*a*) of the examination and appointment of teachers; (*b*) choice of text-books, and course of study; (*c*) erection and repair of buildings, and supervision of janitors; (*d*) leasing the property of the Board which is held for revenue purposes; (*e*) ways and means; (*f*) Public School Library; (*g*) supplies. These important committees are composed in such a way as to represent all sections of the city, each district of four wards being entitled to one member on each of the committees, which are thus in fact sub-boards, consisting of eight members each (the president being member *ex officio*). These sub-boards have frequent sittings, and digest the details of the administration of the schools, and report the results to the Board at its regular monthly meetings. Besides these large committees, there are three small committees, having charge of salaries, auditing, and rules, respectively.

It frequently happens that school boards form a loose aggregate of local committees, each charged with the supervision of the schools in its ward or district, and exercising the important functions of appointing teachers (and sometimes of examining and deciding upon their qualifications), as well as of visiting and superintending the schools of its district, examining classes, admitting pupils, etc.

Such local authority inevitably leads to great inequalities in the school system, and those districts which need the most enlightened management and the best teachers get the poorest supervision and the poorest instructors by reason of the incompetency of their representatives in the Board. Local committees (even when composed of good men) are unable to withstand sudden local gusts of popular feeling or prejudice, while large committees, composed of representatives from all parts of the city, can afford protection to each section against its own extreme tendencies. Not one single locality, but the entire interest of the whole city, is consulted in transactions relating to the examination and employment of teachers, regulation of the course of study, selection of building-sites and plans for buildings, supervision of their erection, etc.

II. REVENUE.

The revenues of the Board for school purposes are derived:

1. From rents: The property owned by the Board consists of a

large landed property donated by the general government; value estimated at $1,279,027.93, yielding the past year an income of $50,285.65.

2. A tax levied by the Board annually, at a rate not to exceed five mills (.005) on the dollar of city property, of which only four mills can be used for current expenses, and the balance collected to pay the bonded debt. Last year the Board assessed four and one-half mills (.004½), which yielded $759,856.98.

3. Other revenues: From the State school-fund, including annual interest on the school-fund, together with twenty-five per cent. of the State revenue, amounting to $71,268.85 the past year. There is also a considerable sum from fines in criminal cases.

4. Income of the Board from sources named, for year ending July 31, 1879:

From four-mill tax,	$759,856.98
" Rents,	50,285.65
" State school-fund,	71,268.85
" Fines,	3,586.61
Total,	$884,997.09

III. SCHOOL BUILDINGS AND FURNITURE.

1. It is the policy of the Board to build twelve-room buildings, three stories in height, having four rooms to the floor, and each one placed in a corner, so as to get light from four large windows, placed, two in the rear of the pupils and two on the left side. Of late it has become the practice to group schools near each other—on the same block, if possible—and place the whole group under one principal, thus giving him charge of twenty or more rooms. The school-yards usually contain about 22,000 square feet, of which about 6,000 feet are covered with the buildings.

2. These buildings are furnished with "combination furniture," each seat adapted to two pupils. Each room seats about sixty pupils, if in the primary grades; fifty, if in the higher grades of the district schools.

3. The two rooms on either side of the hall which runs through the house, dividing it into two parts, are separated by movable partitions, so that they may be united for general exercises, such as singing, etc.

4. Each school is supplied with a piano, purchased, in part, by the money raised by the patrons of the school; the Board formerly made it a practice to furnish one-half the cost of a piano when the school raised the other half.

5. It is thought that seven hundred pupils are quite as many as is desirable to bring together in one building. The division of pupils into classes, and their assignment to rooms containing fifty or sixty pupils each, placed under the special charge of a teacher for instruction and discipline, secures in the maximum degree the personal influence of the teacher upon each pupil.

The old style of school-building, in which pupils studied in a large room under the police control of the principal, and repaired to the small recitation-room to recite to the assistant teacher, was notably inefficient in securing this penetration of the personal influence of the teacher. The pupils under that system were not humanized as they are under the one now practiced.

6. Smaller buildings than those above mentioned do not furnish pupils enough for a thorough classification, at least in the higher grades of the course of study.

IV. GRADES OF SCHOOLS, STUDIES, ETC.

1. There are three grades of day-schools—the *High*, *Normal*, and *District*. The latter includes *grammar*, *intermediate*, and *primary* departments in the same building. The two sexes are educated together. Besides these, there is held, for four months in the year, a system of evening schools.

There are two sessions per day, except in the High and Normal. First session commences at 9 A. M. and closes at 12 M.; second session at 1.30 P. M., to 3.45 P. M. In the High and Normal, there is one session from 9 to 2.30 o'clock, with one intermission. Evening schools hold from 7 to 9 P. M., on Mondays, Tuesdays, Thursdays, and Fridays.

Regulations of the Board as to Instruction.

The District School course of study shall be divided into eight grades, each grade including an average year's work, as nearly as may be, and the whole to constitute a thorough course in the following branches: Reading, spelling, writing, drawing, vocal music, descriptive and physical geography, mental and written arithmetic, English grammar, History and Constitution of the United States, composition, outlines of general history, and outlines of physics and natural history. German shall be elective in such district schools as are designated by the Board from time to time. But no Anglo-American pupil shall be allowed to commence the study of German above the lowest grade unless he is able to pass a satisfactory examination in the work of the previous grades, and no

pupil shall be allowed to discontinue the study of German, after selecting the same, except with the consent of the superintendent.

The High School course of study shall cover a period of four years, and shall constitute a general and a classical course, as arranged, subject to such modifications as the Board shall direct.

It shall embrace the following studies: Arithmetic, physical geography, algebra, English analysis, Latin, drawing, geometry, Greek, physiology, ancient geography, astronomy, universal history, English literature, Constitution of the United States, vocal music, rhetorical exercises, natural philosophy, chemistry, book-keeping, trigonometry, botany, zoölogy, history of art, French, German, and mental and moral philosophy, arranged so as to form a general and a classical course.

The course of study in the Normal School shall be *strictly professional*, and limited to one year.

It shall embrace the following studies, including the modes of teaching the same in each case: Arithmetic, geography, English grammar, Latin, reading and elocution, composition, vocal music, drawing and penmanship, human anatomy, and physiology, Constitution of algebra, history, geometry, mental philosophy, natural philosophy, English literature, theory and art of teaching.

The O'Fallon Polytechnic Institute shall include, first, an elementary course in the ordinary branches — reading, writing, spelling, arithmetic, outlines of physics and geography—conducted in such schools as the Board shall establish from year to year, for the benefit of such of the industrial population of the city as have no facilities for availing themselves of the day-schools; secondly, a higher course, including the following studies: Line drawing, higher arithmetic, algebra, geometry, chemistry, natural philosophy, English grammar, the German language, and book-keeping, and such other branches of technological instruction as may be required by a sufficient number of pupils to form a class.

THE COURSE OF STUDY.

The course of study is laid down with a view to give the pupil the readiest and most thorough practical command of those conventionalties of intelligence—those arts and acquirements which are the means of directive power and of further self-education. These preliminary educational accomplishments open at once to the mind of the pupil two opposite directions: (*a*) the immediate mastery over the world of productive industry—the mathematics and natural sciences; (*b*) the initiation into the means of combination with one's fellow men, the world of humanity, practically and theoretically—language, and literature, and civil history.

The course of study therefore includes reading and writing, arithmetic, geography, grammar, history, and Constitution of the United States, drawing, outlines of natural science (including botany, physiology, zoölogy, natural philosophy, physical geography, astronomy, and chemistry), and outlines of general history.

In the High Schools, the languages, ancient and modern, the higher mathematics, sciences, and literature are pursued.

In the Normal School, specific preparation is given to qualify graduates of the High School for teaching.

In the St. Louis schools, the primary instruction is considered to be of especial importance. By the use of the phonetic system of learning to read (invented by Dr. Edwin Leigh), at least one year is saved in learning to read. The method uses a modified alphabet, so formed that each character has one sound only. Each letter in this alphabet resembles the corresponding letter of the ordinary alphabet so nearly that the general appearance of the words is preserved, and a transition to the ordinary type is found quite easy after half a year's work in the new alphabet.

The Kindergarten.

The kindergarten grade of instruction has been added in many schools, as an introduction to the primary grade.

Natural Science.

In order to adapt the course of study to the wants of a manufacturing community (an office which the kindergarten also assists in performing), and to the general demands of the age, the study of natural science has been introduced into all grades of the district schools. Oral lessons are given one day in the week, one hour in length, and as the course is a "spiral" one, it is traversed anew once in three years; each pupil has the opportunity of coming to the same topics three times in his course through the district schools.

German Instruction.

German instruction is given in all the grades of school as an optional study for pupils of German descent, and for such Anglo-Americans as are able to take the extra work. The object is to carry the German pupil through the necessary steps to enable him to read and write the tongue of his ancestors, and to give him the key to its literature. Twenty thousand pupils take this study, one-fourth being Anglo-Americans.

Classification and Grading—Frequent Promotions.

An important innovation in the stereotyped organization, as found in many city schools, has been made in St. Louis, with a view to facilitate proper grading and classification. In order to meet the wants of pupils, some of whom are slow by temperament or weak in bodily health, and some of whom are strong and of active temperament, frequent reclassification is made, in such a manner as to allow the bright and rapid pupils to advance into the classes above. This promotion and reclassification occurs as often as once in ten weeks, whereas, according to the old plan,

such classification takes place only at the end of the school year, and the consequence is that the difference in ability to do the work of the school grows to be very great between the best and poorest in each class before the reclassification takes place.

Colored Children.

The children of the colored population (*c*.),000) are gathered by themselves in schools taught by colored teachers.

Evening Schools.

For the benefit of those youth and adults who are deprived of their opportunities for education by employment during the day in some useful occupation, evening schools are established, holding sessions during the fall and winter, for four months, four evenings a week.

Public School Library.

A public School Library completes the system, by furnishing "what to read," and giving unlimited access to the recorded wit and wisdom of the race to those who have learned how to read. It is open to all, at merely nominal fees—$1, paid once in four months, entitles one to temporary membership; or when $25 is paid, it makes one a life-member.

V. TEXT-BOOKS AND APPARATUS.

1. The pupils generally purchase their own text-books, which are uniform throughout the city. The Board provides them for indigent pupils. The Board keeps a stock of all books needed, and furnishes the same, through its teachers, to the pupils at wholesale prices. Ink, pens, and pencils are furnished by the Board.

2. Apparatus, maps, charts, globes, and reference-books for the teacher's desk are furnished by the Board.

VI. TEACHERS.

1. There are comparatively few male teachers in the employ of the Board, it being the policy to appoint males as principals of first and second-class district schools only. There are a number of male German teachers. The corps of teachers in the Central High School consists of seven males and seven females.

2. Annual salaries of principals in first-class district schools (eighteen assistants) are fixed at $2,000; of second-class schools, at $1,500, with an annual increase of $100 until a maximum of $1,800 is reached. Principals of third-class schools (ten to twelve assistants) receive $1,200 to $1,500. The class of school is determined chiefly by the number of assistant teachers. Assistants of the ordinary grade, called "third assistants," get $400 the first year, with annual increase until the fifth year, when they receive $550. "Second assistants" get $50 more; first assistants receive $700 per annum; head assistants receive $850. Pains are taken

to secure the most skillful teachers for the primary grades, and higher salaries are paid accordingly.

3. The Board employ four music-teachers. These visit the schools, give special lessons, and supervise the work of their special department.

4. A rule of the Board prohibits the teachers "from using a text-book in conducting any recitation, whenever the pupil is expected to recite without the book;" "in lieu thereof, the teachers are recommended to use a syllabus of topics or questions, either written or printed, for the purpose of securing order and method in the treatment of the subject of the recitation."

5. There is no religious instruction, or reading of the sacred Scriptures, in the public schools of St. Louis.*

6. Corporal punishment is permitted, but discouraged. The reports show that there is an average of two cases a week for each five hundred pupils.

REMARKS.—(1.) *Necessity of School Discipline in the United States.*

The education of people in schools is not all, but only a portion, of their education. There is education in the family, which antedates the school and continues beyond it. The education in the duties of one's practical vocation in life usually succeeds the school. The school embraces only that portion of education lying between family nurture and the necessary initiation into the specialties of a vocation in practical life. In the United States, the peculiarities of society and the political organization draw the child out of the family earlier than is common in other countries. The frequent separation of the younger branches of the family from the old stock renders the family-influence less powerful in moulding character. Particularly in the West, and wherever the population is of recent aggregation, there are few old people; and it is the old people who give substance and strength to the family. This weakening of family influence enhances the importance of the school in an ethical point of view.

In order to compensate for lack of family nurture, the school is obliged to lay more stress upon discipline, and to make far more prominent the moral phase of education. It is obliged to train the pupil into habits of prompt obedience to his teachers, and to practice self-control in its various forms, in order that he may be prepared for a life wherein there is little police restraint on the part of the constituted authorities.

(2.) *Corrective versus Retributive Punishment.*

School discipline, in its phase of substitute for the family discipline, uses corrective punishment, which presupposes a feeble development of the sense of honor in the child. It is mostly corporal punishment. But in the phase wherein the school performs the function of preparing the

* Before 1840, on the occasion of the opening of the first public school, the question was decided against the introduction of religious exercises, by a mass-meeting of citizens, held at the "North Presbyterian Church," without dissent.

pupil for the formal government of the State, it uses retributive punishment, and suspends the pupil from some or all of the privileges of the school. A sense of honor is presupposed and strengthened.

(3.) *Corporal Punishment in City Schools and in Country Schools.*

In commercial cities and towns the tendency preponderates towards forms of punishment founded on the sense of honor, and toward the entire disuse of corporal punishment. In the country schools, where the agricultural interest prevails, the tendency is toward the family form of punishment—corporal chastisement.

A further difference between the discipline of city schools and that of country schools is founded partly on the fact that the former schools are usually quite large assemblies, from three hundred to fifteen hundred pupils in one building, while the latter commonly have less than fifty pupils. The commercial tone prevalent in the city tends to develop in its schools quick, alert habits, and readiness to combine with others in their tasks. Military precision is required in the manœuvering of classes. Great stress is laid upon (*a*) punctuality, (*b*) regularity, (*c*) attention, and (*d*) silence, as habits of self-control that are necessary through life.

VII. EXAMINATIONS.

1. In the higher grades the teachers hold written reviews at the close of the week on the work of that week.

2. The principal inspects, daily, the work of his assistants, and examines all classes that are pronounced by the assistant teacher in charge to be ready for promotion to the work of the next quarter in the grade. Pupils in the lower grades are not held back at any time to await a general examination by the superintendent, but are advanced into the work of the next grade by the principal whenever, in his judgment, they have completed the work of the previous grade satisfactorily. Promotion from the seventh to the eighth and from the eighth to the ninth years takes place only at the close of each quarter of ten weeks, and upon examination by the superintendent.

3. The supervising principals inspect the subordinate schools under their charge once a week, note their condition in respect to discipline, instruction, and general management, examine classes reported by the principal for promotion to higher work, and make a weekly report to the superintendent of the results of their visit.

4. The two assistants superintendents use all their time during school-hours in visiting the schools and inspecting the work, or conferring with the teachers regarding special matters pertaining to the conduct of the schools. One of the assistants gives special attention to the regulation of the German instruction.

5. A semi-annual written examination is held, by the superintendent, of all the pupils advanced beyond the third year of the course of study.

6. An examining committee, consisting of the superintendent and his assistants, and the principals of the Normal, High, and Branch High Schools, conduct the examination of candidates for positions as teachers in the schools, and report the results of the same to the Teachers' Committee of the Board.

VIII. RECORD-BOOKS AND REPORTS.

1. Each principal keeps (*a*) an annual register, in which is entered the name of pupil, age, date of admission, birthplace, parent's name and occupation, residence, and attendance for each quarter of the year; (*b*) a "per cent." book, in which are entered daily the items of "number belonging," "number absent," "number tardy," and the names of those transferred, or received by transfer from other schools, also the attendance record of the teachers of his school; (*c*) a record of supplies received from the office of the Board for the school.

2. Each teacher keeps a "roll-book," containing the names of all the pupils under her charge, and the record of their attendance, absence, and tardiness for each half-day. Each pupil's name is accompanied with the number attached to it in the annual register, so that its items may be transferred to that register at the close of each quarter, and no difficulty be experienced in finding them.

3. The principal makes out the pay-roll for his teachers at the close of each five weeks, in accordance with a printed list, an edition of which is revised at the superintendent's office, and furnished to each principal at the date the pay-roll is required. These pay-rolls are carefully revised in the office of the superintendent, and certified to; they are then given to the secretary, who draws separate checks on the treasurer, and delivers them on the receipts of the teachers.

4. An annual report, summing up the items of the annual register, is made out at the end of the year; also, a report of the supplies used or left on hand; a "block-report," containing the residences of all the pupils in the school, classified by the blocks wherein they reside. From the latter report a large map is shaded, so as to give a bird's-eye view of the location of the school-population, and indicate the proper locality of a new building.

5. A quarterly report of items from the "per-cent. book" is required, and a quarterly programme, showing the time, subject, and length of each recitation of each teacher in the school, and also the grade and quarter of advancement of each of her classes; also a quarterly report of all the cases of corporal punishment, with names, dates, and causes.

In May, 1880, Dr. Harris retired from the superintendence of the Public Schools of St. Louis, as he had announced his purpose to do in his annual report for 1879, to seek rest for a time at least in foreign travel and diversified observation and literary work. And seldom has any school officer received such unequivocal evidence that his labors were properly appreciated in quarters where the best judgment could be formed from a full knowledge of his methods and their results.

A Gold Medal.

On the 27th of June, in the rooms of the St. Louis club, Mr. J. C. Orrick, and the Rev. Dr. Eliot, in behalf of numerous citizens, presented to Dr. Harris, in addresses highly appreciative of his services, a Gold Medal, with the following inscription: On one side with appropriate symbols, the names of Socrates, Aristotle, Pestalozzi, Hegel, Arnold, and Mann, and on the other:

From Citizens of St. Louis to William T. Harris, LL.D., in grateful recognition of twenty-three years of faithful service as teacher, principal, assistant superintendent, and Superintendent of the St. Louis Public Schools—1857 to 1880.

The medal was accompanied with a Letter of Credit on London, for the sum of $1,000, to meet the expenses of Dr. Harris' prospective visit to Europe to observe the latest results of educational work and to confer with advanced thinkers and educators everywhere. Dr. Eliot in his remarks announced that Dr. Harris on his return from Europe would give to St. Louis the benefit of his observation, as Professor of Washington University. It is understood he will divide his residence between Concord, Mass., and St. Louis.

Marble Bust in the Public School Library.

A delegation from the principals and teachers in the Public Schools of St. Louis presented a series of resolutions expressive of the high and grateful respect for their late superintendent's cordial coöperation in their work, and signed by 1100 teachers—a leaf being assigned to each school, and the whole suitably bound—accompanied with a request that Dr. Harris would sit for his bust to be wrought in marble and placed in the Public School Library.

On the 3d of July the members and officers of the Board of Directors of the Public School invited Dr. Harris to meet them to receive an engrossed copy of a formal expression of the thanks of the Board for his valuable services as teacher and superintendent.

On the 25th of July the State Teachers' Association expressed the thanks of the Teachers of Missouri, to Dr. Harris, for his frequent and instructive addresses to that body.

DATES CONNECTED WITH FROEBEL AND HIS EDUCATIONAL CIRCLE.*

1770. June 24. Birthday of Christian Ludwig Froebel.

1780. Sept. 17. Birthday of Friedrich Froebel's wife, Henriette Wilhelmine Hoffmeister. Christian's wife, Johanna Caroline Mügge, was born in August of the same year.

1782. April 21. Birthday of Friedrich Froebel.

1792. Froebel is given up to the care of Supt. Hoffman in Stadtilm. Heinrich Langethal was born in Erfust on the third of September.

1793. Sept. 20. Wilhelm Middendorff's birthday.

1797. Fr. Froebel is under the instruction of a forester.

1799. Froebel returns to his parents' house, and then goes to Jena as a student.

1801. Fr. Froebel leaves Jena, and becomes soon after a farmer.
Dec. 29. Albertine Middendorff, *née* Froebel, was born.

1802. Fr. Froebel's father dies. Froebel receives the position of actuary of the forest department. He goes to the forest court in the vicinity of Bamberg.
Johannes Arnold Barop was born in Dortmund Nov. 29.

1803. Fr. Froebel goes to Bamberg and takes part in the land measurements ordered by the government.

1804. Fr. Froebel fills successively two offices of agricultural secretary, first in Bayreuth then in Gross-Milchow. On the eleventh of July Emilie Froebel, afterwards wife of Barop, was born.

1805. Supt. Hoffman dies. Froebel goes to Frankfort-on-the-Main to become an architect. He becomes a teacher in the model school. In August he goes for two weeks to Pestalozzi at Yverdun.

1807. Froebel becomes instructor in the family of the Lord of Holyhausen near Frankfort.

1808. Froebel goes again to Pestalozzi, in the company of his pupils.

1809. Froebel gives the princess of Rudolstadt an account of Pestalozzi's exertions.

1810. Froebel returns to Frankfort.

1811. Study in Göttingen begins.

1812. Departure to the University of Berlin.
Enlists in the Volunteer Corps.

1814. Froebel becomes assistant in the mineralogical museum in Berlin.

1814. Jan. 5. Birthday of Elise Froebel, future wife of Dr. Siegfried Schaffner in Keilhau.

1816. Nov. 13. Froebel opens his public Educational Institution in Griesheim.

1817. Departure to Keilhau. Advent of Middendorff and Langethal.

1818. Sept. 20. Froebel marries Henriette Wilhelmine Hoffmeister from Berlin.

1819. Prospectus of German Educational Institution near Rudolstadt.

1820. Christian Ludwig with family enters the educational circle. Froebel writes a pamphlet entitled "On our German People."

1821. Publication of the following writings: (1) Fundamental positions, aim, and inner life of the public German Educational Institution in Keilhau; (2) Aphorisms.

*Translated from W. Lange's *F. Froebel's Gesammelte Pädagogische Schriften*, by Miss Lucy Wheelock, Kindergartner in Chauncey Hall, Boston, Mass.

1822. The following writings appear: (1) On German education generally, and the educational institution in Keilhau especially; (2) Concerning the universal German educational institution in Keilhau.

1823. The following publication appears: Continued reports of the institution in Keilhau.

1824. Publication of the pamphlet: Celebration of Christmas in Keilhau.

1826. Langethal and Middendorff marry. "Education of Man" appears. Later a weekly publication, "The Family Educator" was established.

1828. Barop joins the educational circle.

1829. Project of an Educational Institution for the People, in Helba.

1830. A true co-laborer, Wilhelm Carl, is drowned in the Saal.

1831. Journey to Frankfort. Opening of the educational establishment in Wartensee, Switzerland.

1832. Barop goes to Wartensee. Departure to Willisau. Froebel goes back for a short time to Keilhau.

1833. Froebel, accompanied by his wife, goes to Willisau. The government of Berne transfers to him the direction of an advanced course for young teachers at Burgdorf. Langethal goes to Willisau; Barop returns to Keilhau.

1835. Froebel and Langethal undertake the direction of an orphan-house in Burgdorf. Middendorff goes with Elise Froebel to Willisau. Froebel writes: "The year 1836 demands a renewal of life."

1836. In March his wife's mother dies and Froebel goes with his wife to Berlin.

1837. Opening of the Kindergarten in Blankenburg.

1838. The Sunday paper appears with the title—"Seeds, Buds, Flowers, and Fruits out of Life," for the Education of United Families.

1839. Froebel and Middendorff go to Dresden. Froebel's wife dies.

1840. Celebration of the Guttenburg festival. Opening of the universal German Kindergarten, established in Actien. Later it is removed to Keilhau. From Keilhau Froebel and Middendorff undertook different journeys in order to work for the establishment of Kindergartens.

1848. One of the teachers' assemblies called by Froebel meets in Rudolstadt. In the autumn of this year Froebel goes again to Dresden.

1847. Departure to Liebenstein. Activity in Hamburg.

1850. Return from Hamburg to Liebenstein. Froebel starts a new weekly paper. Elise Froebel marries Dr. Schaffner.

1851. Jan. 7. Christian Ludwig Froebel dies. In July of this year Froebel married for his second wife Louise Levin. The "Journal of Fr. Froebel's Efforts" appears.

1852. Froebel is called to Gotha by the Teachers' Assembly, Theodore Hoffman presiding.

1852. June 21. Froebel's death. The school started by him moves from Marienthal to Keilhau.

1853. Middendorff speaks on Froebel's subjects to the Teachers' Convention at Salzungen and wins the heartiest applause.
Nov. 27. Middendorff's death.

1860. Aug. 18. Emilie Barop dies.

1861. The "Education of the Present" is founded through the influence of the Baroness Marenholtz-Bülow.

1870. The General Educational Union formed in Dresden.

AUTOBIOGRAPHY IN LETTER TO THE DUKE OF MEININGEN.*

Early Childhood—Loss of Mother.

I was born in the Thuringian forest in Oberweissbach, a village of Schwarzburg, April 21, 1782. My father, who died in 1802, was then priest, or pastor, there. I was early initiated into the painful struggle of life, and a deficient, unnatural education exerted its influence upon me. Soon after my birth, my mother became ill, and, after nursing me nine months, died. The whole outward direction and growth of my life was changed by this painful loss. I consider this event to have affected, more or less, the phenomena of my external life. My father had sole charge of a parish, scattered in six or seven groups, numbering probably five thousand people; which, even to so active a man as he was—who, in his conscientiousness, never forgot his parish—was very arduous work, especially with the very frequent religious services then customary. It happened, also, that associate charge of a large new church was given him, so that he was more and more drawn away from his home and children.

I was much left to the servant, who understood how to take advantage of my father's pre-occupation, and was consigned by her (certainly for my good) to my brothers and sisters, somewhat older than myself. From this and one circumstance of my later life, my indelible love for the family, and especially for my brothers and sisters, may have taken its rise, and which, up to the present moment, has had a strong hold on my heart.

Although my father was a stirring, active man, seldom surpassed in his relations as country pastor in education, learning and experience, yet I remained a stranger to him through his entire life, owing to these separations caused by early circumstances. I had really no more a father than a mother. Under these conditions, I grew to my fourth year, when I received a second mother through my father's second marriage. My spirit must have felt then deeply the need of motherly and parental love, for in that year should have come the first period of consciousness. I remember that to my new mother I brought richly the emotions of a simple, true child's love. They were encouraged, developed and strengthened because they were good-naturedly received and responded to. Yet I did not long keep this joy—this good fortune. Soon the mother rejoiced in a son of her own, and now she not only withdrew her love from me for this one, but more than indifference met me—perfect estrangement, which found expression in accent and speech.

I am obliged to make this circumstance especially prominent because I recognize herein the first cause of my early introspection, my desire for self-knowledge and my youthful separation from other human ties. Soon after the birth of her son, my second mother gave up the trustful and soul-uniting "thou," and began to address me in the third person, in a distant manner. As the word *Er* separates everything, so a great gulf was placed between my mother and me. I felt myself already, in my dawning boyhood, quite isolated, and my soul was filled with grief.

Dishonorable people wished to use this feeling and state of mind to the injury of my mother; but I indignantly turned away from them and avoided

* Translated by MISS LUCY WHEELOCK, of the Chauncey Hall Kindergarten, Boston, Mass.

them when I could. Under such circumstances, I early became conscious of my purely inner life, and the foundation was laid for that becoming self-respect and moral pride which has accompanied me through life. Temptations returned from time to time, and took a still more threatening aspect. Dishonorable things were not only demanded of me, but directly attributed to me, and this in a way which left no doubt of the impropriety of the thing desired and the falsehood of the accusations.

Local Influences—Family Life.

So I was led on powerfully in my early boyhood to the consideration of life and its inner development in opposition to its external appearances. My inner and outer life, at this time, even in the midst of my plays and activities, were the principal object of my thoughts and reflections. The location of my parents' house had also an essential influence in the development and formation of my inner being. This structure was closely surrounded by other buildings, walls, hedges and fences, and was further inclosed by a court-yard and by grass and vegetable gardens, entrance on which was severely punished. The dwelling had no other outlook than right and left on houses, in front on a large church, and behind on the grassy base of a high mountain. I was thus deprived of a distant view; only, above me I saw the clear sky of the mountain region, and felt around me the pure fresh air. The impression which this clear sky, this pure air, made on me has continuously remained present with me. My observation was truly directed on what was near me in nature; the plant and flower world became, so far as I could see and touch it, an object of my contemplation and thought. I early helped my father in his favorite occupation of gardening, and received in this way many lasting impressions; yet the anticipation of the true life of nature first came to me later—to which I shall come in the course of my story.

The family life, also, at this time gave me much opportunity for self-occupation and reflection. There was much going on in our house; both parents displayed great activity, loved order, and sought in all imaginable ways to beautify their surroundings. I had to help their activity according to my strength, and soon observed that I gained by that means in power and judgment. Through this increase of strength and reason, my self-organized plays and occupations gained greater value.

From the free life in nature, from the external family life, I must now turn back to the internal one that I then led.

My father was a theologian of the old school, who considered knowledge and learning of less value than faith, yet sought to keep pace, as far as possible, with the times. For this purpose he took the best publications of the time, and carefully considered what was offered to him in them. This contributed not a little to the genuine Christian life that reigned in our family. All the members of it were assembled morning and evening, even on Sundays; although on that day divine service brought us together for a common religious observance. Zollikofer, Hermes, Marezoll, Sturm and others led us in these excellent hours of thought and communion with our inner selves, and tended to the inspiration, unfolding and elevation of our spiritual life. Thus, my life was early influenced by nature, by work, and by religious perceptions; or, as I prefer to say, the natural and primitive tendencies of every human being were nurtured in the germ.

In order to develop later my view of the being of man, and for the sake of

my professional and individual efforts, I must mention that here, with feelings deeply stirred, I resolved to be truly noble and good.

As I hear from others, this firm inner resolution often contrasted with my outer life. I was full of youthful spirits and the joy of life, and did not always know how to be moderate in my activity, and through carelessness got into critical situations of all kinds, and in my thoughtlessness destroyed everything around me that I wished to investigate and become acquainted with.

Since my father, through his many duties, was prevented from instructing me himself, and especially because he had lost the desire to do it, from my causing him so much trouble in studies which were difficult to me, I was obliged to attend the public village school. The relation of my father to the village school-teachers, to the director of music, and the teachers of the girls' school—also, the hopes that he cherished from the instruction of both—determined him to send me to the last-named. This choice, on account of the neatness, quiet, method and order which reigned there, had an important influence on my inner development. In confirmation of this, I will speak of my entrance into the school.

First Entrance into School.

As in that time church and school stood in interchangeable relations, so it was the case with us. The school-children had appointed places in the church; they were not only obliged to attend church, but every child, as a proof of his attention to the preaching, had, on Monday (on which day an examination was held for this purpose), to repeat to the teacher some one of the passages which the preacher had used in his discourse as proof texts. The one most suitable for the childish mind was then selected to be committed to memory by the little ones. One of the larger school-children, at an appointed time, had to repeat the Bible verse to the smaller ones, sentence by sentence, through the whole week. The little ones, all standing, had to repeat the same, sentence by sentence, until the passage was perfectly comprehended by every child.

I was brought to school on a Monday. The appointed passage for the week was the well-known "Seek first the kingdom of God." I heard these words repeated every day in a quiet, earnest, somewhat sing-song childish tone, now by one, now by the whole. The verse made an impression on me like nothing before or since. Indeed, this impression was so lively and deep, that to-day every word lives freshly in my memory with the peculiar accent with which it was spoken; and yet since that time nearly forty years have elapsed. Perhaps the simple child's soul felt in these words the source and salvation of his life. Indeed, that conviction became to the struggling, striving man a source of inexhaustible courage, of always unimpaired joy and willingness in self-consecration. Enough to say, my entrance into this school was for me the birth to a higher spiritual life.

Key to the Inner Life.

I pause here in my recollections to ask myself whether I shall dwell longer upon this first period of my life; yet this is the time in which the germs of my life unfolded—in which the heart crisis occurred—the first awakening of my inner life. Should the delineation of this earliest period be successful, the comprehension of my mature life and struggles will be easy. Therefore, I prefer to dwell upon it a relatively long time, and so much the more because I can then pass more quickly over the later periods of life. It seems to me as if it were with this account and view of my life exactly as with my educational

and teaching method; what is set aside as the most common and insignificant appears to me often the most important, and it always seemed to me a mistake to leave a gap in what is original and fundamental. Yet I know well that by such a search into the hidden springs of action one may easily weary those who cannot yet see the whole picture clearly or comprehend the whole aim of the representation.

Contrary to the existing regulation, I was placed, by the position of my father as village minister, in the girl's school. Hence I received no place near pupils of my own age, but next the teacher, and was so brought near the largest pupils that I shared, when I could, their instruction, especially in two studies. At one time I read with them, and then I had to learn, instead of the above-mentioned Bible quotations, the sacred songs which were sung on Sundays in the church. There are two songs, especially, which shone forth like two clear stars in the dark and awful morning twilight: "Soar above, my heart and soul;" "It costeth much to be a Christ." These were songs of life to me. I found my little existence pictured therein, and the purport of them so penetrated my being that in later life I have often strengthened and encouraged myself by what then enriched my soul.

The domestic life of my father accorded perfectly with the school arrangement mentioned above. Although two divine services were held on Sunday, yet seldom was I allowed to miss one of these solemn occasions. I followed my father's discourse with great attention, partly because I believed I should find therein many references to his own ministerial, professional, and spiritual activity. I do not now find it immaterial that at divine service I sat apart from the congregation, in the vestry, because I was less distracted there.

I have mentioned before that my father belonged to the old orthodox school of theology; therefore the well-known, strong, highly-colored language predominated as well in sermon as in song, a language which I, in more ways than one, might denominate a *stone* language, because it requires a strong explanatory power to free the inner life therein contained from the outer covering. Yet, later, the developed power appeared too weak to influence the active life, the stirring, responsive strength of a simple, introspective young soul, one just unfolding itself—a mind asking everywhere for cause and connection, very often after long experiment, investigation and consideration.

Joy and Strength in Self-Activity.

Whenever the thing ardently sought was found, I experienced great joy. Among the circumstances under which I grew up, especially in my first childhood, external charms influenced me much. They were early an object of attentive observation to me. The result of this investigating and inquiring observation coming in my earliest boyhood, was very clear and marked, although directed not so much to words as to things. I realized that the passing influence of external charms gives nothing really lasting and satisfying to man, and that on this account they are not to be valued above conduct.

This result affected and determined my whole life, as this first consideration and comparison of the inner and outer world, and their interchangeability, is the key-note of my entire life since. Uninterrupted self-observation, self-reflection and self-education is the key to my life, early shown and continued to the later periods of it. To arouse, animate, awaken and strengthen man's joy in and power for working continually on his own education had been and remained the fundamental necessity of my educational work. All my efforts

and methods, as a teacher, are directed towards the awakening and fostering of this joy and strength, of this personality by which the human being first truly sets himself to work as a man.

The hard, unpleasant expressions of an orthodox theology I soon transformed in my imagination, to which, perhaps, two circumstances especially contributed. I heard the same expressions an indefinite number of times; for I lived also under the precepts of the confirmation instruction which my father imparted to his household. I heard the terms in the most different connections, whence finally the conception sprang up of itself in my soul. Secondly, I was frequently the silent witness of my father's earnest and rigid pastoral care; of the frequent interviews between him and the many people who visited the parsonage, to obtain counsel and instruction. I was thus again led from the outer to the inner world. Life, with its most secret impulses, and the words and opinion of my father thereupon, passed before my eyes, and I realized in this way things and words, deeds and professions, in their most vital connection. I saw the fragmentary and burdened, torn and dismembered life of man as it appeared in this collection of five thousand people to the observant eye of their earnest and resolute pastor.

Discordant Life—Harmony of Nature.

Matrimonial and family relations were often the subject of his admonitory and corrective conversation and remonstrances. The way in which my father spoke of this made me consider the subject as one of the most pressing and difficult for man, and, in my youth and innocence, I felt deep grief and pain that man alone among created things should pay the penalty of such a sexual difference that made it hard for him to do right.

I could find nothing to reconcile that within and without me which was absolutely adapted to my mind, heart and inner need. And, indeed, how could this be possible at my age, and in my position?

Just then my oldest brother, who lived away from home (like all my older brothers and sisters), came back for a time, and when I told him my delight in the purple threads of the hazel buds, he made me notice a similar sexual difference among flowers. Now my mind was satisfied; I learned that what had troubled me was a wide-spread arrangement throughout nature to which even the quiet, beautiful growths of flowers were subject. Henceforth, human and natural life, soul and flower existence, were inseparable in my eyes, and my hazel blossoms I see still, like angels that opened to me the great temple of nature. I received what I needed: in place of the church, a natural temple; in place of the Christian religion, the life of nature; in place of harmful, hating human life, a quiet, speechless plant life. Henceforth it seemed as if I had the clew of Ariadne, which would lead me through all the wrong and devious ways of life—and a life of more than thirty years with nature, often, it is true, falling back and clouded for great intervals—has taught me to know this, especially the plant and tree world, as a mirror; I might say, an emblem of man's life in its highest spiritual relations; so that I look upon it as one of the greatest and deepest conceptions of human life and spirit when in holy scripture the comparison of good and evil is drawn from a tree. Nature, as a whole—even the realms of crystals and stones—teaches us to discriminate good from evil; but, for me, not so powerfully, quietly, clearly and openly as the plant and flower kingdom.

I said my hazel blossoms furnished me Ariadne's thread. Much was thus

solved to me again and again in an entirely satisfactory way; for example, the first life experience of the first beings in Eden, and much that is connected with them.

Three crises of my inner life, which happened before my tenth year, I must bring out here before I turn to my outer life of this period. As folly, misconception and ignorance, even in the earliest epoch of the world, are presumed to have determined its ruin, so it happened in the time of which I now speak. My inner life was then very quiet. I said to myself, very determinedly and clearly, the human race will not leave the earth until it has reached so much perfection in this dwelling-place as can be reached on earth. The earth—nature, in the narrow sense—will not pass away until men have attained a perfect insight into the composition of the same. This thought often returned in different aspects to me; to it I often owed rest, firmness, perseverance and courage.

Reconcilement of Differences.

Towards the end of this period, my oldest brother, of whom I have already spoken, was in the university. He was studying theology. The critical philosophy of that time began to illumine the doctrines of the church. It could not but happen that father and son were often of different opinions. I remember that once they discussed, with a lively exchange of words, some religious or church opinion. My father was excited, and on no account would give up. My brother, although mild by nature, was growing red, and could not resign what he held as true. I was here also, as so often, an unobserved listener, and I still see my father and brother as they stood opposed in their war of opinion. It seemed to me almost as if I comprehended something of the subject of their strife, and that I must decide that my brother was in the right; and yet there seemed to be something in my father's view that was not entirely incompatible with a mutual understanding. It came to my mind that in every foolish idea there is a true side to be found, which often misleads to a convulsive, firm hold of the wrong. This view came out in my life more and more, and later, when two men in my presence contended for the truth, I learned to know it from both. On this account, I never liked to take sides, and this was my salvation.

Another experience of my youth which had a definite influence upon my inner life was the following: There are constantly recurring, positive demands in our church religion to put on Christ, to show Christ in the life, to follow Jesus, and so on. These demands were often presented to me through my father's zeal in teaching and his earnest life.

The child knows no fear from the claims which are adapted to the childish spirit. As he receives to himself and recognizes the claim as a whole, so he wishes the fulfillment of the same to be entire and perfect. By the so-frequent recurrence of this demand came to me in its highest importance, also, the great difficulty in the way of its fulfillment; it even appeared to me that the latter was quite impossible. The contradiction which I believed I discovered in this way was oppressive to me in a high degree. Finally, the blessed thought came to me: human nature, in itself, does not make it impossible for man to live and represent again the life of Jesus in its purity; man *can* attain to the purity of the life of Jesus if he only finds the right way to it. This thought, by which as often as I think of it I am transplanted to that place and condition of my boyhood, was by chance the last of that epoch of life, and so it may close the account of my inner development at that point. In looking back upon it, I see that it was the heavenly moment of my life.

Disturbed Outer Life.

From the delineation of my inner boy life one might possibly infer a happy, satisfied outer life. Such a conclusion would not be correct. It appears to have been my destination to set forth and unravel the sharpest and hardest contrasts and contradictions. My external life was, therefore, of an entirely opposite character. I grew up without a mother; my physical condition was neglected, and through this neglect I had acquired many bad habits. I liked to be occupied; but often erred, in my awkwardness, in choosing material, time and place. So I often drew on myself the highest dissatisfaction of my parents. From my aroused feelings, I was deeply sensible of this, and for a longer time than it lasted with them, and so much the more because I found myself at best at fault in the scheme, though not in the motive. In my mind, I saw always one side, viewed from which my doing the thing was not entirely wrong, still less deserving of punishment. In my opinion, designs were attributed to my actions which did not lie in them. This consciousness first made me what I had the credit of being—namely, a bad boy. Finally, from fear of a severe punishment, I concealed the most innocent transactions, or shielded myself by false assertions, when I was asked. Enough, I early passed as *bad;* and my father, who did not always have time for investigation, received the thing as it was represented to him.

In play with my half brothers and sisters, according to the mother's construction I was always the occasion of all improprieties that happened. As the sympathy of my parents separated itself from me, my life separated more and more from them, and I was deprived of contact and union with men.

In this mournful condition, I ardently wished a change. I counted my older brothers and sisters happy who were all out of the house. At this troublous time, my oldest brother, already mentioned many times, returned home. He appeared to me as an angel of life; for he recognized in and under my mistakes the human side of my being, and took me often under his protection, with my misdemeanors. After a short time, he departed again, it is true; but my inner being was bound in the closest way with his, and, after his death, this love was the turning-point of my life.

The happiness of being able to leave the paternal roof finally fell to my lot, and it was of the highest necessity; for otherwise the violent contradictions of my inner and outer life would necessarily have confirmed the bad reputation that had now attached itself to me.

Life Away from Home.

When I was ten and three-quarter years old, a new life began, quite different from the earlier one. I permit myself here to make a comparison of this my early life with my present, to show how the former is to me the source of knowledge, and experience for the latter.

As I, when a child and boy, strove to educate myself properly, according to the laws placed by God himself in my nature, although yet unknown, so I strive now in a similar way, according to similar laws, and by a similar process, to educate men—the children of my fatherland. What I attained by my exertions as a boy, with a certain degree of unconsciousness, man often gains with a certain degree of ignorance, not less truly, but generally under more favorable circumstances than those which I experienced in my boyhood. So life is to me, in its great and small phenomena, in those of mankind and the human race, as well as in those of the individual (although he himself artis-

trarily distorts his life); so the present, past and future is to me an unbroken, continuous, great whole, in which one thing explains, justifies, conditions and demands another.

My childhood taught me that when mistrust exists where confidence should be, where separation takes the place of unity, when doubt is active where belief in man should operate, sorrowful fruits must appear, and a burdensome, oppressed life is the consequence.

I now go back to the recital of the history of the development of my inner and outer life.

A new life now began for me, different from the former one. An uncle on my mother's side—Superintendent Hoffman, of Stadt-Ilm—visited us this year. He was a gentle, benevolent man. His appearance among us made a beneficent impression on me. As an experienced man, he may have perceived the unhappiness of my situation; for, soon after his departure, he asked my father, by letter, to give me into his charge. Consent was easily and gladly given. Towards the end of the year 1792 I went to him. His wife and child had died early. Only his aged mother-in-law lived with him. As austerity reigned in my father's house, so here kindness and benevolence. I saw there, in respect to myself, distrust; here, confidence; there, I felt constraint; here, freedom. While there, I had been hardly at all among boys of my own age; here, I found certainly as many as forty fellow-pupils—for I entered now the higher class in the town school. This market-town lies in a quite broad valley, by a clear little stream. My uncle had a garden, near the house, which I could visit, and I was allowed to roam through the whole region, if I only appeared at home again punctually at the right time; which was an irremissible law. I drank here fresh courage in long draughts; for the whole country was to me a

Physical Growth and Play.

place of action, as earlier our farm premises had been. I gained freedom of mind and bodily strength. The eyes of our higher spiritual teacher never disturbed our plays, which went on in an appointed place before him, and were always merrily conducted. The frequent re-action after play was often grievous to me, which took place because my bodily strength and activity were not developed according to my age, and my bold daring could never supply the quiet, vigorous strength, and the knowledge of its limit, which my companions enjoyed. These happy ones had grown up in the constant use of their youthful and boyish strength. I felt myself fortunate beyond measure when at last I was received as an equal companion in the play of my school-fellows. But what afterwards skill, purpose and life remedied in this respect, I then felt always a physical weakness at variance with boyish vigor.

That of which my former education had robbed me being supplied, my life became vigorous, outwardly unconstrained—and, as I am told, I have made this useful to others in a high degree.

The world lay open to me as far as I could take it in. It may be that my life at that time was as free and unconstrained as my former life had been confined and bounded; at least my youthful comrades of that time have communicated to me several incidents which make me believe that my gayety bordered on wildness and carelessness—so far did I, even as a boy, intend the outward acts of my life to be of a more simple kind than those of my contemporaries. My heretofore quiet life in nature was now a more free and living one. At the same time, my uncle's house was a peaceful, generally a quiet

one, so that I lived and grew in this direction also, and now consequently a true balance came into my life. Thus in two places of culture I was quite at home, as formerly—although more frequently distraction of mind took possession of me—I mean, the church and school. In the latter, the hour of religious instruction quite captivated me. Like my uncle's life and character—gentle, kind, and breathing love—so were his pulpit utterances. I followed them entirely, and gave an account of them at the Monday repetition.

Religious and School Instruction.

But the religious instruction of our teacher was most agreeable to me. In him and through him I received greater light and higher confirmation for everything that I had explained to myself. I spoke later, when a young man, of the excellence of this instruction, to my uncle, and he expressed the opinion that it might be really good, but too philosophical, and for this degree of advancement difficult to understand. "For you," he added, "it might answer, because you had already received excellent instruction from your father."

This teaching sufficiently illuminated, animated, warmed, even inflamed me, to whom it was the thing desired, so that I was often deeply affected, especially by the representation of the life-work and character of Jesus. I was then dissolved in tears and a most decided longing filled my breast to be able to lead at once a similar life. When I now hear reports of the youthful overflow of my spirits at that time, I must believe that it may easily have led the superficial observer to the wrong opinion that all religious admonitions and teachings passed over me without making an impression. How incorrectly would such an observer have judged the true condition of my inner life!

Reading, writing, arithmetic, and religious instruction were well-conducted in the school of Stadt-Ilm. Latin was miserably taught and yet more sparingly learned.

Here, as in many similar schools, the element of generalization was entirely lacking. The time I spent on Latin was not lost, in so far as it taught me that a course of instruction so carried on can bring forth no fruit in the scholars.

Mathematics lay very near my nature. When I received private instruction in this branch also, my advance steps were so marked that they bordered on the by no means small height of knowledge and ability of my teacher.

How astonished I was when in my twenty-third year I went to Yverdun for the first time and could not solve the problems which were there given to the pupils! This was one of the experiences which quickly captivated me with Pestalozzi's manner of teaching, and decided me to begin mathematics anew according to his method. But of that later.

In Geography we recited everything parrot-like, used many words and knew nothing, for there was lacking in this instruction, also, the slightest connection with life and any intuition, although we could name properly our colored market towns and little boroughs. I received private instruction in Geography also. My teacher wished to go on with me in this branch. He gave me England to study. I could not place this land in relation with the villages and country in which I lived, and so I received little from this instruction likewise.

Special instruction in German was not thought of; yet we received teaching in writing and spelling. I do not know with what orthography was connected. I believe with nothing exactly; it floated in the air.

I had instruction, also, in singing and playing the piano; but without result. I mention all this merely to connect it with something later.

My life during the whole time of my abode at my uncle's had three directions; the religious, the unfolding and establishing of that which was expressed in my boyish play, and the quietly active ideas gained in my uncle's peaceful home. To this life I devoted myself fervently, without thinking what contrasts my outer life might show.

My life passed, as that of my school-fellows, without a visible or perceptible control over me, quite unrestrained, and yet I do not remember that a base act was ever perpetrated by any of us.

Influence of Manner on Children.

Something presses upon my thoughts now, which, as a teacher, I cannot leave unnoticed. We had instruction from two teachers; one was pedantically severe; the other, the special teacher of our class, was humane and easy. The former never effected anything with the class; the latter, what he wished; and if it had been laid upon him, or he had known his strength and power, he would have been able to accomplish something great.

In the little city there were two clergymen, both directors of the school. My uncle, the first clergyman, was mild, gentle, and full of feeling, effective in his life as in his profession and pulpit. The second clergyman was rigid, even hard; he quarreled and found fault disproportionately much. The former guided us by a look. Certainly few would have been rude enough to deny any word of his entrance to their hearts.

The long admonitions of the other, as a rule, passed over us without making any impression. My uncle was, like my father, a true pastor of his flock; but a gentle, human friendliness guided him. The conviction of the truth of his utterances guided my father; he was earnest and severe. Both passed away more than twenty years since; but how different the two congregations appear! In one they are reckless, now that rigid control is shaken off, and if I hear correctly, much unbridled license reigns; in the other, the little city elevates itself to always greater prosperity, and everything thrives from an inner culture as well as from a true citizen-like industry. I mention these things because the consequences laid hold on me as a life experience.

In this way I lived until my confirmation, a few weeks excepted, which I passed with my parents during the long school vacations Here also, everything appeared milder, and the thrifty, economical activity which went on there, into which I was led anew during my temporary stay, exercised a very beneficent influence over me.

At that time I sought first in the library of my father the engravings, especially those which represented incidents in the universal history of the world. One plate on which was contained the representation of our alphabet together with many others, made a very surprising impression on me.

By it I was placed in a condition to understand the dependence and the derivation of our written characters from the old Phœnician letters. This gave me a dark intimation of the inner dependence of languages, of which I heard and saw much from my brother's studies, and from pursuing the investigation myself. The Greek especially lost in my eyes much of its strangeness when I recognized these written characters again in German. The idea of harmony that I gained at that time had no effect on my life then, but a powerful one at a later period.

At this time I read many kinds of juvenile writings. The story of Samuel Lawills made a lively impression on me. I wished a ring for myself which by

a pressure on the finger could inform me of any objectionable design of the hand, and I was very indignant at the youthful possessor of this ring who threw it away in anger because it pressed him quite hard in a moment when he wished to do a passionate deed.

The time of my confirmation passed, and this, like the preparation for it, was carried on by my uncle. I experienced in this the most effective and penetrating impression of my life—the threads of my being found their point of unity and rest at that time.

Choice of Vocation.

I was destined for some civil calling, and the question was now asked—for what? It was already decided by my step-mother that I should not study. Since two of my brothers had devoted themselves to study, she feared that by new expenses the property of my father would be too much diminished.

There is in our country a vocation which is frequently chosen by the most respectable and faithful parents for their sons. It is a situation in financial and mercantile affairs. The aspirants for this course have two ways of entrance; either the one who enters it begins with a subordinate revenue officer as secretary, or with one of the highest civil officers as servant. As my ability in writing and reckoning appeared to my father satisfactory and sufficient for this course, and as he also knew very well that it would lead later not only to a life free from care, but to property, he destined me for this calling. But the revenue officer who could use a young man of this kind gave reasons why he could not and did not wish to receive me then.

Something in my soul strove against either of these two resources, something which absolutely kept me from treading that path, although all kinds of inviting allurements were held out. My father meant well and honorably by me, but destiny willed it otherwise. Yet it is extremely probable that in this case an externally careless and happy lot would have fallen to me, while I now have to strive with care and poverty. Enough; this course was closed to me. My wish and my desire were now considered. I wanted to be a husbandman, but in the entire meaning of the word, for I loved the mountains, the fields and the woods; also I heard that to acquire skill in this department one must understand fully geometry and surveying. After what I had opportunely learned to know of the latter, this prospect was delightful to me. My father sought to find me a place, but the stewards demanded too much apprentice money. At this time he made the acquaintance of a forester who had a great reputation as geometrician and assessor of taxes. They came to an agreement, and a contract was made for two years' instruction in forest matters, taxing, geometry and surveying. I was fifteen years old when I began, in 1797, as the forester's apprentice. He showed me repeatedly his many-sided knowledge, only he did not understand the art of teaching others; also the business of water transportation did not allow him to devote to me the promised and necessary time for my instruction. So soon as I was clear on that point, my own peculiar life drove me to use the really good books on forest affairs and geometry which I found there. I made the acquaintance also of a physician of a neighboring market town, who from love of it indulged in physics, and he gave me botanical books by which I became acquainted with other than wood plants. I used the long time of the forester's absence, during which I was left entirely to myself, for drawing a kind of map of the district in which I lived; botany, however, busied me chiefly. My church religion changed into a relig-

ions life in nature, and in the last half year I lived entirely in and with plants, which attracted me wonderfully, without, however, the meaning of the inner life of the plant world yet dawning on me. The collecting and drying of plants I carried on with the greatest zeal. This time, in manifold ways, was devoted to my self education, self information and elevation.

Influence of Theatricals.

I now mention an incident, the most important to my inner condition. There is a little country town a league distant from my dwelling-place. A company of wandering actors had arrived there who played in the princely castle. After I had once seen one representation, hardly one of the following remained unsought by me. The exhibition made a deep and vital impression on me, and this so much the more as a long denied nourishment seemed to be supplied to my feelings by it. These impressions were much more lasting and effective to me, as every time after the play I retraced my way home in a dark or starry night and worked over to myself the purport of the play. My interest led me to seek the actors, and among them an earnest young man especially attracted me, with whom I spoke of his calling. I congratulated him on being a member of a company which was able to cause such beautiful effects on the human disposition, and expressed also the wish to be a member of such a company. Then this honorable man painted the actor's vocation to me as a glaring and deceptive evil, and confessed to me that he had chosen this calling only by necessity and would soon leave it.

My father, to whom I had freely revealed my attendance at the plays, reproached me bitterly on this account, and regarded my action as highly culpable, which contradicted greatly my own experience, as I placed my play attendance beside my best church attendance. Later, as so often already, my brother was the mediator between my father and myself. In 1799, St. John's day, my apprenticeship was at an end. The forester who had now the advantage of my activity wished to keep me a year more; but a higher purpose was awakened in me. I wished to carry on mathematics and botany more comprehensively, and would not remain. When my time had expired I left and returned to the paternal roof. My master knew well that he had not fulfilled his duty towards me, and in this probably oppressive consciousness he took a not exactly honorable course of procedure towards me. He did not know my private work, for example, the study of some elementary mathematical books which I was easily able to comprehend. Besides he was dissatisfied that I would not remain a year longer. He sent a letter to my father in which he brought bitter complaints against me, and put the blame of my ignorance entirely on myself. This letter reached my parents' house before I did, and my father sent it to my brother, who was preacher in a village through which my homeward way led. Soon after I arrived at his residence he showed me the letter of accusation. I righted myself by disclosure of my master's unconscientious way of dealing, as well as by setting forth my private work, and in a reply to my master I examined all the charges made against me and his conduct toward me, so that I satisfied my father and brother. My mother saw, however, in the forester's verdict, the confirmation of her own views. The aspirations of my spirit, which already began to quicken into existence, were again fettered, and my life appeared again cold and hard.

Studies at Jena.

It happened that my father had to make a remittance of money to one of my brothers, who was studying medicine in Jena. I had nothing to do, and was appointed a messenger. Arrived in Jena, and penetrated by the active intellectual life, I wished to stay there. It was eight weeks to the close of the summer half year of 1799. My brother wrote my father that I could fill this time profitably in Jena, and, in consequence of his letter, I was allowed to remain. I now received instruction in topographical and local drawing, and employed the whole time on it.

On Michaelmas Day I returned home with my brother. My purpose and spirit were aroused in many ways, and I expressed the wish to my brother to be allowed to study also. My father was willing to give his permission, if I knew how to plan the means to reach my end. I possessed a very narrow maternal property, but esteemed it insufficient. I was still not of age, and so needed the consent of my guardian. When I had received this, I went, in 1799, to Jena as a student. My registration named me student of philosophy, which appeared to me very strange, because I had only thought of quite practical knowledge as the object of my study, and had formed another idea of philosophy which I often heard named. The word made on my dreamy, easily-moved susceptible life a very great impression, and its effect did not fail. The impression disappeared, it is true, almost at the beginning; but it gave my studies an unexpected higher meaning.

I heard lectures on practical mathematics, arithmetic, algebra, geometry, mineralogy, botany, natural history, physics, chemistry, the science of finance, on the care of forest trees and forest matters, on architectural and common building, and surveying.

I continued topographical drawing. At first, the mathematical instruction appeared to me unimportant; later, however, I could not follow in every case. The lectures of my excellent teacher had not the same value that they might have had and would have had if I had seen in the sequence of the instruction and the progress of the same more inner necessity and less arbitrariness. It was this consideration that decided me against this process of teaching. If I felt it already in the pure mathematics, how much more must it be the case with practical mathematics, and especially with experimental physics. The experiments could not captivate me. I sought and wished to see the whole in its inner connection. In botany, I had a sensible, loving and benevolent teacher (Batsch). Through him, my insight into nature was essentially quickened, and my love for observing it made more active. I shall always think of this man with gratitude. He was also my teacher in natural history. Two ideas which he set forth especially laid hold of and satisfied me: first, the thought of the relation of animals, branching out on all sides; and, second, that the bone or framework of fish, birds and men is one and the same, and that of man is to be considered perfected as the ground type of all the rest, which nature strives to represent in their subordinate frames.

During my abode at the university, I lived very much retired, and economically. I appeared seldom in public places, and visited only my older brother, who was studying medicine at Jena during the first year of my stay there.

Consequences of Debt.

When I went to the university, my father had, I believe, given me the entire remittance for the first half year. My brother asked for a part of the money,

which I did not need immediately. He hoped to be able soon to refund the sum. I gave him willingly the greater part of my little stipend; but, unfortunately, I could not get the money back, and thereby came into great difficulty myself. Towards the end of the third term the pressure of my situation increased. I had become thirty thalers in debt to the proprietor of an eating-house, if I mistake not. When this man had made legal demands for payment several times, which I could never satisfy, and had even turned to my father himself, but had received from him a very positive denial, I was threatened with imprisonment in case of longer failure to pay. And I really met with this punishment. My guardian, who still had some means at my command, would not assist me, because the letter of the law spoke against his stepping in as a partisan. I was the sport of the caprice of this inflexible man, and languished as such for nine weeks in the prison at Jena. But, finally, my renunciation of any later paternal inheritance satisfied my father, and I was freed in the summer of 1801. I left Jena and my academical course immediately, and returned to my father's house. I was now just nineteen years old. Naturally, I entered the house with a heavy heart, a troubled mind and oppressed spirit. Spring, however, quickened and awakened all nature, and called back my slumbering endeavors.

My father now strove to obtain a suitable position for me in my chosen calling—to create, at least, an activity which should bring me nearer it. A favorable opportunity soon presented itself. A relative on my father's side had an estate in Hildburg which a steward managed. The friendship of this relation for my father allowed me to become acquainted with practical husbandry, under the oversight of this steward.

The misunderstanding with my father often painfully occupied my thoughts at this time. I had to respect and reverence him. In his extreme old age he was strong and sound in body as in mind, impressive in word and counsel, and vigorous in action, earnest, and had a firm will, but was at the same time full of noble self-sacrifice. I knew that my father was old and near the grave—it grieved me not to be understood by him.

Death of the Father.

After an abode of some months on this estate, a letter called me home. My father carried his anxiety for my future on his heart until the end. He died in February, 1802.

I now stood free in this relation, and could determine my life according to circumstances. With this feeling I left home again at Easter of the same year, in order to take the place of actuary of the forest court near Bamberg. The place lay in a rarely beautiful district. My duties were light. After them, I could go out freely in the spring weather, and grow strong in mind and feelings.

Although this officer, with his whole family, was a Catholic, yet he chose a tutor recommended by Professor Caius, who had many excellent qualities, so that we were soon friendly.

In the early spring of 1803 I left this place and went to Bamberg with the firm expectation that the proposed government and land changes, and the projected land survey, would quickly give me an appropriate sphere of action. My expectation was in no wise disappointed. I made it my aim to become acquainted with the land geometers there, and immediately received from one a similar employment. He had had much surveying to do and had it still on hand. He

commissioned me to prepare the necessary maps because I had some readiness in map drawing. This gave me occupation for a longer time, which was compensated sufficiently for my needs. Now naturally with the new government the appointment of land surveyors was agitated, and those living in the city had to hand in plans of Bamberg as a test. I was not unacquainted with such work and prepared a plan with great pleasure and gave it in. My work received approbation, and I my reward; yet as an inexperienced young man, a stranger, I received no appointment. After this work was finished I was commissioned to measure a little estate. This business had for me weighty consequences. I only mention one point; the joint proprietor was a young Doctor of Philosophy who inclined toward the new school of Schelling. It could not but happen that we alluded to that which animated our inner life, and so it came to pass that he gave me to read, Schelling's "*Bruno* or the *Spirit of the Age*." What I read in this book influenced me powerfully. The friendly young man, who was not much older than myself (we had already seen each other in Jena), saw my lively interest in the contents of the book. I had also repeatedly spoken to him of it. Therefore he said to me one day the following words,

Philosophy and Art.

which were very strange and inexplicable to me then: "Guard against philosophy; it leads you to doubt and night. Devote yourself to art; it gives life, peace, and joy." I remembered the words of the young man, yet I could not understand him since I looked on philosophy as belonging to the life of man, and could not comprehend how one could come into night and doubt if he followed quietly the inner life. His words made me turn my attention to myself, my life and endeavors, and showed two separate and very different ways of life. My friend, the teacher of the officer's family, had in the mean time left his place. He told me that he was on the point of going to Frankfort and from there to France. I saw him depart regretfully, not suspecting that some years later, life would bring us together and he would directly decide my career. Here also, as so often in life, separation led to unity and unity to separation.

I pass over several essential influences for the building up of my character and moral life, and come to the end of my stay in Bamberg. I had now to think in earnest of seeking again a certain definite work. I really stood alone. I had no one who could help me. I caught the idea from a paper then much read, "The *Universal German Advertiser*," of advertising for a place and adding as a proof of my qualifications some architectural and geometrical work to the illustrations of the paper. I immediately entered upon the scheme. For an architectural work I chose the plan of a nobleman's castle in the country together with the proper out-buildings; for the geometrical design I chose a table out of the maps prepared by me earlier, which I completed. In 1803 I sent these, together with my application for employment, to the paper named, with the request that the editor would add some approving words to my sketches. My work and testimonials won approbation. My request was gratified, and I received different commissions each of which brought something welcome to me. The choice was difficult; but I finally decided on the acceptance of a private secretaryship with the president and former private counselor of Dewitz in Mecklenberg, who now resided in Gross Milchow. In the rough and very severe winter days of February I journeyed thither on foot. The people, simple, active young men from Saxony and Prussia, received me in a friendly manner. I had never yet had the opportunity even to see the accounts

of husbandry on a large scale, much less to carry them on, and here I had to do it by a perfect and plain scheme by which everything was written down in the most exact way. This was of the greatest advantage to me, and thus I was able to satisfy my new employer, and especially his wife, who examined into the smallest things in the closest manner. The surroundings of the estates of Dewitz were very charming. Good fortune had led me at all times into beautiful natural regions. I constantly enjoyed what nature offered me, and she was always truly bound to me like a mother. When I had acquired some skill my business became simple; it had a regular recurring weekly course and gave me time to think of my own improvement. My work on these estates was, however, short.

The direction of my life and mind was already decided, and a star had risen inwardly for me which I must observe. Therefore I could consider my occupation then only as a sheet anchor to be given up as soon as the opportunity was furnished to take up again my special vocation. This opportunity soon came. My uncle, who, like my brother, bore me in love on his heart, had just died. To the last he had thought of me, and charged my brother to do everything to give me a secure position in life, and to prevent my leaving the place which I had for a time, at least, without a certain prospect of a sure and better one. Providence ordered it otherwise. Directly after his death through the little inheritance falling to me, the means were in my hand to fulfill the wish of my heart, the strivings of my spirit. So wonderfully God guides the destiny of men!

So though healthy in body and soul, head and heart, yet my spirit felt soon the need of a higher culture. The president had two sons who were trained in Halle in pedagogy. They visited their parents in company with their teacher. He was a mathematician and versed in physics. I found him open and communicative. He was so good as to name and point out to me the manifold problems which he had laid out for himself for solution, and thus awakened my long slumbering love for mathematics and physics.

For some time my desire had turned especially to architecture, so that I was firmly resolved to choose it for my career and to study it with all earnestness. The time when my present work could no longer satisfy me had come, and I asked for my dismissal. The highest outward inducement to it was this: I remained in correspondence with the young man whom I learned to know as a teacher in Bamberg, who had left that place to go to Frankfort and then to France. He now lived again as tutor in a merchant's family in the Netherlands. I imparted to him my wish to give up my place and seek a position in architectural affairs, and asked him whether in the accomplishment of my wish I could not work best in Frankfort, where so much life and human intercourse were united. My friend wrote me that in the beginning of the summer he should spend some time in Frankfort, and if I could also come there, a conference on the situation would be most advantageous. In consequence of this promise I took the firm and unchangeable resolve to step out of my place in the early spring and go to Frankfort. Yet where should I procure the money for such a journey? In this difficulty I wrote again to my oldest brother who had so justly understood me and asked for assistance. His answer came. With joyful trembling and anxiety I held it in my hands. For an hour I carried it around with me before I opened it; for days I did not read it, for it appeared to me highly improbable that he would be able to do anything for the

accomplishment of the wish of my soul, and so I feared to find in the letter the destruction of my life. When after some days of alternation between hope and doubt I finally opened it, I was not a little astonished that in the beginning of it the most heartfelt sympathy was expressed. The farther contents moved me deeply. It contained the news of my uncle's death, and the announcement that a legacy had fallen to me as well as to my brothers and sisters. The die was cast. From this moment my inner life had quite a different signification and character, and yet it was all unknown to me. I was like a tree that blooms and knows it not. At the end of April, 1805, with peace in my heart and joy in my soul, I left the struggling purpose and spirit of my former condition. The first days of a rarely beautiful May I *spent* in the best sense of the word with a friend. This very dear friend lived on an estate beautifully situated in Uckermark. In these beautiful but very quiet and solitary surroundings I fluttered merrily about from one flower to another like a butterfly. I deeply loved nature in her colored and jeweled attire and drew near to her in my youthful gayety. When I first made the discovery that the landscape viewed with this feeling appears in heightened beauty, I expressed this perception in the following words: "The more deeply we bind ourselves to nature, so much the more adorned she gives us everything back." In May, 1805, I arrived on my journey at the house of my brother, so often mentioned, who had now received another place as pastor.

He was kind and full of love as ever, and instead of blaming me expressed his assent in the most decided manner. He encouraged me to follow my inner determination faithfully and unchangeably, and wrote this sentiment in my album at my departure: "Man's lot is to struggle towards an end. Be a man, dear brother, firm and decided. Overcome the obstacles which oppose you and be confident. You will gain your end." So I departed encouraged by sympathy and agreement, strengthened and confirmed in my resolution by my brother.

Just before midsummer I entered Frankfort, according to the agreement mentioned between my friend and myself. During my journey of many weeks in that beautiful spring-time I had time to become quiet and collected. My friend kept faith and we worked together towards bringing on a favorable future for me. The plan of seeking a place as architect was firmly held. Many favorable circumstances also seemed to point towards its accomplishment; yet my friend was determined that I should ensure my support by private instruction until something farther should show itself for the maturing of my plan. But the more decided the prospect became, so much the more a repressed feeling took possession of me. I began to ask myself, "How can you work through architecture for the culture and ennobling of man?" Yet I remained true to my resolution and began to work at my calling with an architect. My friend who was unceasingly active for the fulfillment of my aim, introduced me to a friend of his who was then head teacher in the model school just established in Frankfort. My life and aim was mentioned and discussed. I expressed myself freely. "O!" said Gruner, turning to me, "give up architecture; it is not for you. Become an educator. We need a teacher in our school. Make up your mind and you shall have the place." My friend advised the acceptance of Gruner's proposal, and I began to waver. Then an outward circumstance happened that decided me. I received news that my testimonials, especially those which I had received in Jena, were lost. They

were sent to a man who had actively interested himself in me, and I could not divine by what ill luck the loss had happened. I therefore concluded that providence had taken down the bridge of retreat and hesitated no longer, but willingly and joyfully grasped the hand offered me and was soon a teacher in the model school in Frankfort-on-the-Main.

Teacher in Model School—Pestalozzi.

The watchword in education at that time was Pestalozzi. That word was also pointed out to me as mine, for Gruner when an under teacher in the school had been Pestalozzi's pupil, and as head teacher had written a book on this method of instruction. I remembered now that in my early boyhood in my father's house I learned from a paper the following news: In Switzerland, so I understood, a man, Pestalozzi by name, living for forty years quite isolated from the world had learned to read, write and reckon by himself and his own exertions. This announcement acted beneficially on me. I felt then the slowness and unsatisfactoriness of my own development, and this intelligence consoled me, and filled me with hope that I might supply the deficiency in my culture by my own efforts.

It was natural that everything about Pestalozzi affected me wonderfully, and I formed the resolution of seeing this man, who so thought and strove to act in his life and work. In August, 1815, I went to Yverdun where Pestalozzi had come shortly before. As soon as I arrived I was received in an especially friendly manner by Pestalozzi and his teachers on account of the recommendation of Gruner and his co-laborers, and was conducted into the recitations and left more or less to myself. I was still very inexperienced in teaching. What I saw elevated and depressed me, awoke and amazed me. My stay lasted fourteen days. I worked over what I could to give a true written account of how I saw the whole and the impression it made on me.

I left Yverdun in the middle of October with the resolve to return for a longer time as soon as I was able. When I returned to Frankfort my appointment was definitely confirmed by the consistory. The work which awaited me in the school was assistance in the preparation of an entirely new plan of instruction for the whole institution, which consisted of four or five boys' and two or three girls' classes, and was attended by nearly two hundred children. There were four regularly appointed and nine private teachers. The subjects which were assigned to me were arithmetic, drawing, geography, and the German language. I taught mostly in the middle classes.

Of the impression of my first instruction and school keeping in a class of from thirty to forty boys, between the ages of nine and eleven, I spoke thus in a letter to my brother: "It seems to me as if I had found something not known and yet long desired, long missed; as if I had finally found my native element." I was like a fish in water or a bird in the air. Before I carry farther this side of my life development, I must take up another thing which was more important for me by far as a man, an educator and teacher, and which was soon complicated with the first.

Soon after my early friend whom I had met in Frankfort had established me with Gruner, he returned to his situation as tutor.

Private Tutor.

Since it was not possible for him to present me personally to a family that desired suitable private instruction for their sons, he did it in writing, and several days before my journey to Yverdun his kind letter introduced me to this

family. Instruction and education were desired for three sons. I saw them, and after they had gone away their personal qualities were pointed out to me, the method of teaching which they had formerly enjoyed and its consequence. I was taken into consultation on the subject of their farther instruction. I had really not thought of education at all as an objective thing. I had indeed an inner dread of giving private instruction; but the trustful indulgence with which I was met here, and the clear, fresh, friendly glance which met me, especially from both the younger boys, determined me to give them daily two hours of teaching and to share their walks. I gave them lessons in arithmetic and the German language. The first were soon arranged. I gave them according to Pestalozzi's method. But I had great difficulty with the instruction in language. I began to give it according to the German grammars used then and now. I prepared myself as well as possible, and exercised myself in the most careful manner on what was unknown to me. But this way of teaching tired me. I could endure it neither for my pupils nor myself. Then I began to connect it with Pestalozzi's mother book. In this way it went much better, yet this did not satisfy me. In numbers, by the use of the tables in Pestalozzi's book, I reached the same result which I had seen in Switzerland. My pupils often had the solution almost before the last word of the problem was spoken. In our walks I exerted myself to enter into the life of the children and to further it. I lived my own early life once again, but in an improved form, and it now became clear to me in its individuality and its universality. I now devoted all my thought and all my work to building up and educating men.

My life in the school with my pupils, excellent fellow-teachers, and occasional visitors was also very elevating and beneficial. Favored by the situation of the school building the scholars could exercise freely and play in the court and garden, and so an important means was given to the teachers of growing inwardly with their pupils. All voluntarily resolved that once a week each teacher should go with his pupils into the open air. Each one chose a lasting or temporary occupation with them as it suited him. I busied my class especially with the plant world. As teacher of geography I used this opportunity to bring them to the contemplation and comprehension of the earth's surface, connected the instruction in geography with the view thus obtained, and let it grow out of it. I took everything according to nature, and drew the picture immediately, diminished in size, on an even surface of ground or sand chosen for the purpose.

When the picture was firmly grasped and imprinted, we drew it in school on a blackboard lying horizontally. It was sketched first by the teacher and pupils together, then made an exercise for every scholar. Our representations of the earth's surface had at first a spherical form like the apparent horizon. At the first public examination which the school gave, I was so fortunate as not only to rejoice in the undivided approbation of the parents present, but especially of my superiors, and they said geography should be so taught. The child must first learn to know his surroundings before he goes into the distance. The scholars were at home in the vicinity of the city as in their own rooms, and noticed quickly and promptly every relation of the surface of their district. In teaching numbers I did not have the lower, but only the middle classes. As teacher of this I received encouraging approbation.

I had not only the joy of attaining results which perfectly satisfied the examiners, but I saw that my pupils worked with pleasure, zeal, and independ-

ence. Concerning my own life and efforts at that time I expressed myself in the following words: "I wish to cultivate men who stand rooted in nature with their feet in God's earth, whose heads reach toward and look into the heavens, whose hearts unite the richly formed life of earth and nature, and the purity and peace of heaven—God's earth and God's heaven."

Often now the wish arose to be released from my engagement to the model school. I had pledged myself to remain in it as teacher at least for three years. The celebrated head teacher Gruner knew enough of human nature to see that such an active man as I could not work well in such an institution as that of which he was the head, and I was released from my obligation. My departure from the school was decided and I could develop myself again freely and unconstrainedly. The three boys to whom I had given private instruction in numbers and language now needed a teacher on account of the departure of their former tutor. The task of seeking a teacher in the circle of my acquaintance was given me as being best acquainted with the character and needs of these children. I earnestly turned in all directions and among others to my oldest brother. I divulged to him the qualifications which appeared to me necessary for a teacher. He wrote me decidedly and simply: He could not propose a teacher such as I wished for the relations pointed out, and did not believe that I would find one; for the pure inner life would be lacking in one possessing knowledge and the outside experience of life; the care and recognition of the same in another who possessed this. So the thing stood for several months, when in my deep love for the boys and anxiety for their education I sought to place myself in the parent's place. This decided me to become their teacher myself. After a very hard struggle I expressed my resolution. It was thankfully received, and understood as I gave it. As my choice and decision were connected with a deep inner struggle, so was also my initiation into the place. There were two unchangeable things in our contract. One was that I should never be obliged to reside with my pupils in the city, and that from the first they should be freely given up to me.

Takes Sole Charge of these Pupils.

I entered this, my new educational work, in July, 1807. I was now really twenty-five years old, but my development was several years younger. I could not feel myself so old, nor had I a consciousness of my age.

The highest activity for education and instruction began in me. The first thing which occupied me was the distinct feeling that to live one's self is the true and proper education. Then the questions: What is education, and what do the means of elementary instruction set forth by Pestalozzi signify? What is principally the object of instruction? To answer the question—What is the object of instruction?—I proceeded from the following considerations: Man lives in a world of objects which act upon him, on which he wishes to work; thus he must know them according to their nature, their character, and their relation to each other and to himself. The objects have form (lessons on form), size (lessons on size), are manifold (lessons in number). I had in the expression *outer world* only nature before my eyes. I so lived in nature that artistic or human works did not exist for me. Therefore it cost me a long struggle to make the consideration of the works of man a subject of elementary culture. It was for me a great widening of my inner and outer sight when at the expression "outer world," I thought of the realm of human work.

So I sought to make everything clear through man, through his relation to

himself and to the outer world. The highest sentiment which came from me then was: "Everything is unity; everything rests in, proceeds from, strives for, leads and returns to unity." This striving for unity is the foundation of the different phenomena in human life. Fortunately works on education appeared then from Seiler, Jean Paul and others. They helped me partly by the agreement therein presented with my views, partly by their opposition. What especially pressed on me at this time was the lack of an organized series of objects of instruction. Cheerful and free action springs from viewing the whole as a unity; it is made necessary by the being of everything and the life and action resting in it. When I now seek to make clear to myself the life and influence of an educator, the notes of that time meet me, freshly inspiring and cheering me. I now look back into that childhood of my educational life and learn from it, as I look back to and learn from the childhood of my natural life.

Why is all childhood and youth so full of richness and knows it not, and why does it lose it without knowing it, and learn first to know it when it is lost? Must it always remain so? Will it not finally—not soon—happen that the experience, the insight, the knowledge of age will build a defense, a support and protection around childhood and youth? Otherwise what advantage to age is its experience, to the hoary man his wisdom? What advantage to the human race is the experience of age, and the wisdom of the old man if it sinks with him into the grave?

My first life with my pupils was very circumscribed. It consisted in living and walking in the open air. Cut off from the influence of a city education, I did not yet venture to introduce the simple life of nature into the sphere of education. My younger pupils themselves taught me and guided me to that. In the following year this life of my pupils was especially roused and animated, when the father gave them a piece of a field for a garden which we cultivated in common. Their highest joy was to give their parents and me presents of the fruits of their garden. Oh, how their eyes glistened when they could do it! Beautiful plants and little shrubs from the field, the great garden of God, were planted and cared for in the little gardens of the children. After that time my youthful life did not appear to me so entirely useless. I learned what a very different thing it is for the care of a plant, whether one has seen and watched its natural life at the different epochs of its unfolding, or if he has always stood far from nature. Then when I lived in nature with my first pupils so cheerfully and gayly, I said to myself that the life of man connects itself with the care of nature's life. For were not those presents of flowers and plants the expression of regard and acknowledgment of the love for parents and teacher, the expression of the child's own love and joyful childish thought? A child that freely and voluntarily seeks flowers, cherishes and cares for them in order to wind them into a bouquet or wreath for parents or teacher cannot be a bad child or become a bad man. Such a child can easily be led to the love, to gratitude to, and knowledge of his father, God, who gives him such gifts. I assert that a child naturally guided needs no positive ecclesiastical form, because the lovingly cared for, and thereby steadily and strongly developed, human life, also the cloudless child's life, is of itself a Christ-like one.

Life as an Educator.

I now turn to the recital of my life as an educator. What a young man gains in one year from nature when she lies clear and open before him, she does not give him when the vision is closed and he is separated from contact with her.

Both these seasons give different results and make different demands. When more separated from nature he becomes more concentrated within himself. The life of youth then demands material for firmly establishing itself, and lends to otherwise shapeless material a living form. My pupils soon came to me with this demand, from which arose the following self-questionings: What did you do as a boy? What happened to you to quicken your impulse for activity and representation? By what means was this impulse at that age most fitly satisfied? What did you wish as the end of this satisfaction? Then out of my earliest boyhood something came to me which gave to me at that moment all that I needed. It was the simple art of imprinting on smooth paper signs and forms by regular lines. I have often tried this simple art and it has never failed of its end. From these forms on paper we advanced to the investigation of the paper itself, then of pasteboard, and finally of wood. My later experience has taught me to know still other materials for making forms and shapes. But I must dwell yet a moment with that simple occupation of paper forms, because it occupies the child so entirely for a time, so satisfies and fills the demand of his strength. Man demands to know nature in the variety of her forms and shapes, and to understand it in its unity, in its inner activity and reality, and therefore he goes on in his course of development and formation according to the process of nature; he imitates in his plays her creative process. In his early plays the young human being likes to imitate the first activities of nature. Thus he likes to build, for are not the first solid forms of nature built? Let this intimation of the higher meaning of the free occupations and plays suffice here. From the love, zeal, persistence and joy with which children pursue these occu-

Play—Activity—Gifts.

pations arises a very important thing of a different character. Play must necessarily bring a child into a deeper, higher communion with a higher existing whole. If he builds a house he builds it to inhabit it, like grown people, and to realize limitations and to impart something to others! Notice the fact that the child who receives freely, gives freely if his heart is not smothered and dulled by the profusion of the gifts he receives. This is inevitable with the innocent child. Fortunate is he who understands how to satisfy this need. That only has worth to a child at this time which he can use as a means of union between his loved ones and himself. This should be respected by parents and teachers and used as a means of awakening the instinct of activity and representation and unity with others, and therefore not even a trifling gift of a child should remain unnoticed.

I strove earnestly to give my pupils the best possible education, the best possible instruction; this end, however, could not be reached in my condition at that time and with my degree of information.

Residence with Pestalozzi.

When I fully realized this, the thought arose that I should be benefited by a stay with Pestalozzi. I expressed this with great decision, and in consequence it was decided in the summer of 1808 that I should go to Yverdun with my three pupils. Thus it happened after a short time that I was there as both teacher and scholar, educator and pupil. In order to be fully and perfectly placed in the midst and the heart of Pestalozzi's work, I wished to reside with my pupils in the building of the institution, in the castle so called. We wished to share everything with the rest; but this wish was not granted us, for strange selfishness interfered. Yet I soon came to dwell as near the institution as

possible, so that we shared dinner, afternoon lunch and supper, the instruction adapted to us and the whole life of the pupils. I for myself had nothing more serious to do than to allow my pupils to take a full share of that life, strengthening spirit and body. With this aim we shared all instruction, and it was a special care to me to talk with Pestalozzi on every subject from its first point of connection, to learn to know it from its foundation. I soon felt the need of unity of endeavor in means and end. Therefore I sought to gain the highest insight into everything. I was pupil in all subjects, numbers, form, singing, reading, drawing, language, geography, natural science, dead languages, etc. In what was offered for youthful life, for comprehensive teaching, for higher instruction, I missed that satisfying of the human being, the essence of the subject. Pestalozzi's views were very universal, and, as experience taught, only awakening to those already grounded in the right. I revealed my feelings on this subject very earnestly and plainly to Pestalozzi, and finally, in 1810, resolved to leave Yverdun. In connection with the subjects taught, the instruction in language struck me first in its great imperfection, arbitrariness, and lifelessness. The discovery of a satisfactory method of teaching the mother tongue occupied me especially. I proceeded from the following considerations: Language is the image, the representation of a world, and is related to the outer world through articulately formed tones; if I wish properly to represent a thing I must know the original according to its character. The outer world has objects; I also must have a decided form, a decided word for the object. The objects, however, show qualities; language must, therefore, have quality words in its construction. These qualities are necessarily bound up with the objects; qualities of being, having and becoming.

I learned also to recognize boyish play in the free air in its power, developing and strengthening spirit, disposition and body. In these plays and in what was connected with them, I recognized the chief source of the moral strength of the young people in the institution.

The higher symbolical meaning of play had not then opened to me, so I regarded it merely as a moral power for mind and body. The walks were like the plays in their moral influence, especially those in Pestalozzi's company. There is no question that Pestalozzi's public, and especially his evening reflections, in which he liked to exert himself to awaken and unfold the ideal of noble manhood and true human love, contributed most essentially to the development of the inner life. On the whole, I spent in Yverdun an inspiring, grand, and for my life, decisive time. In 1810 I returned to Frankfort. I had wished to enter a university immediately, but saw myself obliged to remain in my place until July of the coming year.

Gottingen.—Study of Language and Nature.

In the beginning of that month, I went to Göttingen. I arrived there in the middle of the half year, because I felt that I needed several months to right myself, to bring my inner and outer being, my thoughts and actions into harmony. Several months really passed before my inner life quieted itself. I sought to find how to place mankind as a whole in and outside of me. So I was led back to the first appearance of man on earth, to the country where he originated, and to the first expression of mankind, his speech. The study and investigation of language formed now the object of my endeavors. Learning the eastern languages seemed to me the necessary object of my efforts and aspirations, and I forthwith began with Hebrew and Arabic. From these I

wished to open a way to other Asiatic tongues, especially the Indian and Persian. Greek likewise allured me by its fullness, order, and law. I was now free. I was happy. I was cheerful, and peace reigned within and without me. As I lived alone through the day, I walked late in the afternoon in order to be greeted by the light, friendly rays of the sinking sun. I walked until nearly midnight in the beautiful suburbs of Göttingen, in order to strengthen body and mind. The heavens lit with stars accorded with my feelings. So the summer half-year had flown and Michaelmas day had come. My self-development had imperceptibly led me away from my study of language to natural objects. My design of studying nature in her first phenomena and elements again sprang up. But my remaining means were too small to continue longer at the university. Since I had nothing but my own mental strength I thought I could supply the means necessary for the farther attainment of my end by literary work. I began to be active in that direction, when my outer condition took a very different turn through an unexpected legacy. I had an aunt, my mother's sister, whose sudden death put me in a condition to carry on my desired studies in an unthought-of way. My situation was now highly agreeable, and I felt such a quiet joy and cheerfulness as never before.

Physics, chemistry, mineralogy and natural history were my first studies. The study and investigation of nature seemed to me the foundation and corner-stone of human development, improvement, and education. The lectures on natural history at this university gave me a view of the fundamental forms, of crystals and minerals. I could not live an entire term more by my own means, but hoped to be able to assure my support in Berlin by giving instruction. Therefore I resolved to go there at the beginning of the next winter term, in order to study mineralogy, geology, crystallography and their laws.

Residence in Berlin.

After a visit of some weeks with my brother in Osterode, I went to Berlin in October, 1812. The lectures I had desired gave my mind and spirit what I needed, and unfolded in my feelings still more my conviction of the inner connection of all cosmic development. For my maintenance I gave instruction in a then famous private school.

Now came the year 1813, pregnant with fate. Every one was called to arms, to protect the fatherland. I had indeed a home, a native land, I might say a motherland, but no fatherland. My native country did not call me. I was not Prussian, and so it happened, owing to my retired life, the call to arms inspired me little. It was something different that called me, not with enthusiasm, but with a firm resolution to enter the ranks of the German soldiers. It was the feeling and consciousness of the ideal Germany, that I respected as something high and holy in my spirit, and which I wished to be everywhere unfettered and free to act. Farther, the firmness with which I held to my educational career, decided me. Although I could not really say that I had a fatherland, yet it must happen that every boy, that every child who should later be educated by me would have a fatherland, and that that fatherland now demanded protection, when the child himself could not defend it. I could not possibly think how a young man, capable of bearing arms, could become the teacher of children whose country he had not defended with his life-blood. This was the second thing that influenced me to my decision. Thirdly, the summons to war appeared to me a sign of the common need of man, of the country, of the time in which I lived, and I felt that it would be

unworthy and unmanly not to struggle for the common necessity of the people among whom one lives, not to bear my part towards repelling a common danger. Every consideration was secondary to these convictions, even that which grew out of my bodily constitution, too feeble for such a life.

Short Campaign as Soldier.

At Easter, 1813, I entered Dresden in order to join the infantry division of the corps of Lutzow at Leipsic. Owing to the retirement of my life, it was natural that I, although matriculated as a real student, yet stood far from the others, and really had no acquaintance among them, and so among my strong comrades, whom I joined in Dresden, I could find no acquaintance, although there were so many students from Berlin among them. At the first day's rest after our march out of Dresden, our leader introduced to me one of our comrades from Erfurt, as a Thuringian and fellow-countryman; it was Langethal. Although a passing acquaintance at first, it was destined to be a lasting one.

Our first march and halt was Meissen. We had already enjoyed, during the march, a beautiful spring day, and so we rejoiced during our rest in a yet more beautiful evening. Led by the same impulse, all who were students found themselves together on an open place on the banks of the Elbe, in the vicinity of a public house, and the old Meissen wine soon united us. We sat some twenty in number, a merry circle, at a long table, and greeted and pledged each other now really for the first time. It was here that Langethal brought me his friend at the university of Berlin, the young Middendorff, a theological student. We were together until the middle of the beautiful spring night, and on the following morning we visited the magnificent cathedral of Meissen. Thus we three found each other, who from that time have remained united for now almost fifteen years, in a common struggle and for a higher life; although not always in the same outer bond of life, yet in the inner striving for self-education. Langethal and Middendorff had a third friend among our comrades, Baner by name. I became acquainted with him also at Meissen, I believe; yet we first associated as friends at Havelburg. With him the narrow circle of my companions in war was closed.

My principal care was to improve myself in my present calling, and so one of my first endeavors was to make clear to myself the inner necessity and the connection of the demands of service and drill; it came to me very soon and easily, from the mathematical, physical side, and strengthened me against many little disagreeable things which easily befell others when they thought this or that command could be omitted as too trifling. During the long stay in Havelburg I strengthened my inner life, so far as the service permitted, by living much in nature. We friends sought to be together as much as possible. Our camping life was especially pleasant to me, because it made many facts of history clear to me. Owing to the fate of our corps, which was dislodged from the real theater of war, and with the great aggressiveness of our military activity, we passed, at least I did, our war life as in a dream. Only occasionally, as at Leipsic, at Dalenburg, at Bremen, and at Berlin, we seemed to wake up, yet only to sink again into a feeble dream.

It was specially oppressive and enervating to me, never to know our real relation to the great whole, and to be able to say nothing satisfactory either of the reason or the aim of our employment. It was so to me, at least; others might have seen it more clearly and better. The campaign afforded me one thing, however. In the course of the actual soldier's life, I aroused myself for

the interest of the German land and people; my exertions became patriotic in that direction. Everywhere, so far as the exhaustion of my mind allowed, I bore my future vocation about with me, even in the few battles in which we took part; there also I could collect experiences for my future work. Our corps marched through the districts of Bremen and Hamburg, Holstein, and from there we came finally, in the year 1813, to the Rhine. Peace prevented us from seeing Paris. We were stationed in the Netherlands until the breaking up of the corps. At last, in July, 1813, every one who did not wish to serve longer, was allowed to return home and to his earlier calling.

At my entrance to the corps among Prussian soldiers, the promise of an appointment in the Prussian state was given me through the intercession of honored friends. It was a position as assistant in the mineralogical museum of Berlin, under Weiss. Thither I turned my way as to the next place of my destiny. I wished to see the Rhine and Main, and also my native country. So I went from Dusseldorf back to Lunen, and from there through Maintz, Frankfort and Rudolstadt to Berlin.

I left the army with an utter feeling of dissatisfaction. The inner longing for accord and harmony, for inner peace, was so powerful, that it pressed itself before me in symbol and form unconsciously. With an inexplicable, anxious desire, I passed through many beautiful regions and many gardens on my return; but I was always drawn from them unsatisfied. In Frankfort I visited a large garden ornamented with the most varied beauties. I looked at all the luxuriant growths and fresh flowers which it offered; but no blossom gave satisfaction to my inner being. When all the manifold beauties of the garden entered my soul at a glance, it flashed upon me vividly that I found no lily among them. I asked the owner of the garden, "Have you no lilies in your garden?" He responded quietly, "No." When I expressed my surprise at that, he told me just as quietly that no one had ever missed them in the garden. But I knew, now, what I had missed and sought. How could my inner being express it in words more beautifully than thus: You seek quiet peace of mind, harmony of life, purity of soul in the image of the quiet, pure, simple lily. The garden in its beautiful variety, without a lily, seemed to me as the many-colored life passing before me, without unity and harmony. I saw afterwards, in a walk, costly blooming lilies in a country garden; but they were separated from me by a hedge. I must especially note one thing; in the place where I saw the lilies in the garden, a three-years' old boy trustfully drew near me.

Assistant in Museum of Mineralogy.

The first day of August, 1813, I arrived in Berlin, and immediately received the appointment mentioned above. The duties obligatory on me brought me in contact, for the greatest part of every day, with minerals, those dumb proofs of the quiet, creative activity of nature, and the witnesses of the same. Geology and crystallography opened to me a still higher circle of insight and perception, and also a higher aim for seeking, aspiration, and striving. Nature and man seemed to me to explain each other, although in such different degrees of development.

Although Langethal, Middendorff, Bauer, and I had during the whole war served not only in the same corps, but also in the same battalion, yet we were separated the last of the time, especially when quartered in the Netherlands, so that I, at least, at the dismissal of the corps, did not know to what region my friends had turned.

Re-union with Middendorff and Langethal.

So it was an unexpected joy to me when after some time I saw them all again in Berlin. My friends pursued earnestly their theological studies, I, my study of nature. So at first there was little contact between us. Thus sped several months when life suddenly called us together again. It happened through the summons to war in 1815. Together we reported as volunteers. According to our earlier position and the will of the king we could enter immediately as officers. Soon each one of us was assigned to his regiment.

Such a number of volunteers reported themselves that neither state officers had to leave their posts, nor students to break up their studies. For this reason a counter order admonished us to remain.

Middendorff, certain of his speedy departure to the army, did not wish to rent apartments for the short time of his stay in Berlin, and since mine was sufficient for us both, he came to me.

At first, owing to the different directions of our lives, this seemed to bring us not much nearer; soon a stronger point of union showed itself. Langethal and Middendorff, in order to support themselves accepted places in families as tutors; but so that their attendance at their lectures was not shortened. At first the work undertaken seemed simple to both; but soon they found difficulties in regard to the instruction as well as the education of the children intrusted to them.

Our conversation often led us to these subjects, and so they turned to me with questions especially in regard to mathematical instruction, and we appointed two hours a week in which I imparted instruction to them. From this moment the mutual intercourse became active and permanent.

SUPPLEMENT BY THE EDITOR—W. LANGE.

Here the account breaks off suddenly. I had to decipher it out of an almost illegible manuscript. I do not know whether the letter destined for the Duke of Meiningen on the occasion of the negotiation concerning the people's educational institution in Helba, was ever brought to an end, finished and sent; but I doubt it. Finally my own introductory account of the efficient activity of Froebel in Switzerland gives further information concerning the life of this remarkable man.

In 1839, Froebel, accompanied by Middendorff and a Herr Frankenburg, went to Dresden and was active there for the establishment of the Kindergarten. After Frankenburg had undertaken a Kindergarten in Dresden, Froebel returned to Blankenburg and Middendorff to Keilhau. The friends did not separate entirely; but from time to time Middendorff took a helpful and active share in the efforts at Blankenburg.

Froebel now summoned a distant relative to him, but could not long continue his establishment for pecuniary reasons in spite of the continued support from Keilhau. He took refuge again in his mother-institution, without, however, any way influencing its direction. In August, 1848, he held a teachers' union in Rudolstadt, and laid before it his plan for the education of young children. The aim of the gathering was attained. He won universal approbation, and the world of teachers became mindful of his exertions.

In the autumn of 1848 he went to Dresden again in order to carry on there a course for the training of Kindergartners.

In the spring of 1849 he sought a new abode in Liebenstein. In the fall of the same year he was called to Hamburg by a woman's union, after Midden-

dorff shortly before in the institution of the celebrated teacher, Doris Lutkens, had made an appeal for Froebel's cause.

The idea of the Kindergarten quickly took deep root in Hamburg. In the spring of 1850, he returned to the hunting-castle, Marienthal, at Liebenstein, which the Duke of Meiningen had granted to him at his request for educational purposes. He had established here an institution for training Kindergartners. In July, 1850, he was married for the second time to a pupil, Louise Levin.

In 1852, the German Teachers' General Assembly, meeting in Gotha with Theodore Hoffman presiding, invited him to its sessions. At his entrance the whole assembly rose as one man, and he had the joy of a universal recognition of his efforts. Soon after, these same efforts were banned by the Prussian ministry. This ban was the indirect cause of his death. He made the greatest exertions day and night to avert the reproach of the unchristian spirit and the destructive tendency. The unfinished defense lies before me. I cannot read this his last work without emotion. On the twenty-first of July, 1852, death caused his pen to rest.

[Mad. Marenholtz Bulow's Reminiscences of Froebel, supplement this autobiography very satisfactorily. It was translated by Mrs. Mann, and published in Boston by Lee & Shepard.]

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The first step to moral development must thus be the cultivation of the senses. Whether these become ministering organs to the spirit, or to the animal nature, will to a great extent be decided in childhood.

As the sense of taste is the first which pronounces itself in the child, so his first desires are wont to be associated with eating. Most children are little epicures, and it would be unnatural if they were indifferent to this earliest pleasure which their senses afford them; but it is owing to bad bringing up that so many children are remarkable for greediness, daintiness, and excessive love of eating and drinking.

There is only one way of opposing a barrier against low desires, and that is by developing a capacity for higher enjoyments. We do not mean to say that coarse desires and passions can be entirely rooted out by following Fröbel's system, but that the physical organs will in this way be directed to the utmost towards spiritual things, and the higher part of human nature made to counteract the lower—the animal. The sooner this work is begun, the more completely will it be carried out. Hence Fröbel requires of mothers that they should rightly discipline their children's senses.

He recommends, for instance, that when children are at their meals little songs should be sung to them, or else that some animal, such as a dog or bird, should be at hand for them to feed, in order that the work of the palate may not engage their whole attention. He would also have children encouraged in the practice of giving part of their food to others instead of enjoying it all to themselves. But then what is offered by the child must really be taken if selfishness is to be counteracted, or he will soon find out that his sacrifices are only pretended ones. These distractions must not, however, be great enough to deprive the child of all enjoyment of its food, for that would injure the health.

This sense of taste must, moreover, to a certain extent be cultivated, for all the senses are given by the Creator for a distinct purpose, and require development, or cultivation, that they may fulfill this purpose.

The child acquires its first capacity for distinguishing, through the sense of taste; it is in this way that it first becomes in a measure conscious of what is pleasant or unpleasant, beautiful or ugly. And here, as everywhere, we find an analogy between the world of the senses and that of the spirit. Fröbel points out how the word *taste* not only describes the functions of the palate but also the result of a cultivated sense of beauty, and thus connects the two facts together. The child exercises the power of comparison when it notices the differences in the taste of food, and if later he is to become possessed of *taste* in its sense of a feeling for the beautiful, he must learn also to distinguish between the more or less beautiful and harmonious, the suitable and the non-suitable; must be taught to shade and group together colors, to weigh and measure sizes and forms against one another, and so forth. Following out the idea that all and everything may be referred back to one fundamental principle, Fröbel traces taste in its æsthetic sense to the

development in the child of the taste for food, and explains in this way the fact of their common appellation. It need scarcely be said that it is only the earliest germ of æsthetic culture that we are here alluding to, and that for the development of the complete fruit, training of the most diverse kind is needed.

One of the little songs in the "*Mutter und Koselieder*" is called the "*Schmeck-Liedchen*" (Tasting-song), and directs the child's attention to the different tastes of different fruits—the sweetness of cherries as opposed to the acidness of currants and apples, etc.

Owing to the misunderstanding of much that Fröbel has written and said, it has been occasionally supposed that he assumed nothing but good qualities in every child. If this were the case, what need would there be for education? All the normal faculties and dispositions would unfold of themselves without disturbance. Any one who, like Fröbel, has spent his whole life in observing children from their very birth, cannot be blind to the great differences which are seen even in the youngest children—differences not only of individual endowment but of impulses and inclinations. Symptoms of the degeneration of naturally right instincts show themselves even at the earliest age. It is not only in the families of great criminals that the heritage of evil is transmitted from fathers to children: the proverb "The apple does not fall far from the apple-tree," will bear universal application.

Care must, however, be taken to distinguish between whatever in the original dispositions is broadly and universally human—according to the divine conception of humanity—and the individual characteristics of generations and individuals which appear in the course of the development of mankind, and whose purpose is never far to seek.

For the transformation of the savage or the natural man into a cultivated being, there must of necessity be a wrestling with inborn dispositions. Without obstacles which call forth exertion moral development is unthinkable. At present, however, very little is done to facilitate this struggle by exercising the moral forces in the first period of existence, as Fröbel recommends, by seeing to it that the play of children, while satisfying in a natural manner their childish requirements, also conduces to their moral well-being and acts as a pleasant stimulus to their whole nature. If happiness be secured to them through good means—through the right use of their powers—the utmost possible will have been done to prevent their seeking it in wrong ways. Unused powers are almost invariably the first cause of evil.

The physical nature should not be kept caged and chained down like a wild beast, but should be ennobled by worthy culture. Passions kept down by force and terror will only break forth with greater ferocity when free scope is allowed them, like a tiger escaping from its cage. Passion is force uncontrolled and not directed to its proper object; and this force should not be suppressed, but so ruled and disciplined as to be converted into energy for good. In the human organism nothing can

be assumed to serve unconditionally and of necessity a bad or unlawful purpose. Where this is the case it is the result of some abuse, and to prevent such abuses as much as possible is the problem in question. The original intention of all the powers and dispositions implanted by the Creator can only be to bring about good in one way or another. But if it is the destiny of the human being to attain to moral freedom, there must of necessity be room for him to err, for the choice between good and evil must be left to him. Were we so constituted that we must of necessity choose what is good, we should be no better than machines. Only free choice, and the experience of the consequences resulting from our choice, can raise us to the dignity of conscious existence, self-knowledge, and moral freedom.

Faith in the final triumph of good over evil under God's guiding providence in the world's development—this was Frœbel's philosphy, as it was that of Herder, as it was and still is the philosophy of thousands of other thinkers.

When the child has become thoroughly at home in his immediate surroundings, his notice will begin to be attracted by the industrial life going on around him—by the different pursuits of handicraftsmen. Many of the hand-games with which he will already have grown familiar, are based on the movements and turns of the hand customary in these occupations. The child who has seen the various processes of planing, sawing, threshing, grinding, etc., represented in his games, will observe them in real life much earlier and with far greater interest than other children who have never had their attention drawn to them.

The child ought to be initiated into the different functions of human life, and therefore, of course, into manual labor of different kinds. The imitation of the movements of the hand in different kinds of work may be said to be the child's own first work, and at any rate trains his principal instrument of work—viz., his hand. These gymnastics repeated, every day at fixed times, may also be treated as the first little duties of the child, and so form the introduction to later more serious duties, and the foundation of moral culture.

The imitative games given in the "*Mutter und Koselieder*" have for their object to draw the attention of children to the different qualities of things, and especially to the pursuits of human life.

In the game called "The Joiner," for instance (where the movement of the hand represents the action of planing), the child's attention is drawn to the high and low sounds produced in planing, by the alternate long and short drawing out of the plane. The observation of this and similar facts will make it easier afterwards to understand the general fact that form and sound, and time and space, correspond to one another. (A quick short movement produces high sharp tones; a movement slowly drawn out, low deep ones.)

A variety of examples of long and short, of great and little objects,

of longer and shorter intervals of time and the different tones connected with them, will gradually prepare the child's mind for the easier apprehension of this idea. The motto to this game is:

"That all things speak a language of their own,
The child right soon discovers;
But little heed we what is quickly known;
Lay this to heart, ye mothers."

It is only by means of contrasts, or distinctly pronounced differences, that children can learn to know things individually, and distinguish or compare them. In the example cited above, the long and short sticks used by the joiner serve as illustrations of the law of contrasts, just as a similar illustration is afforded by the measure between long and high notes of music. But Fröbel does not leave these opposites or extremes isolated, and expect the child to fill up the space between; the long and short sticks are connected together by others of intermediate sizes, and the same with the high and low tones of music.

This universal principle, the constant application of which is the kernel of Fröbel's method, is thus brought before children in its simplest manifestation. If, in their earliest years, they have already gained some idea—albeit, a very limited one—of the law of opposites and their reconciliation through the observation of the different properties of things, the same law will be discovered by them later in moral qualities. As, for instance, the story of David and Goliath, in which the conquest of skill and mental culture over mere rude strength is described, being connected with the game of "The Joiner," the contrast between mental and physical greatness is exhibited.

The hand-game called "The Carpenter" (in which the position of the hands represents a wooden house with a balcony) is used by Fröbel to teach mothers to make their children's home dear and sweet to them by the love and happiness which they find in it; whatever the child experiences in its parent's house, whether love and concord, or quarreling and disagreement, that will it bring to its own hearth. Here, in the home of childhood, will the foundation be laid either for love of home and domestic life, or of that craving for dissipation which seeks its satisfaction outside the home. But here, too, may that family egotism be developed which is a hindrance to the universal love of humanity. It is one of the most sacred duties of parents to represent in miniature, through the divinely-ordained organization of the household and family life, a picture of the organization of the State and of society, into which the citizen should carry the lessons learned in his home. The lowliest hut may be a temple of humanity if the different members of the family constitute a true human organism, standing in living relations to the community and the nation. Education of the right sort will elevate the instinctive love of kindred into the spiritual love of humanity —of humanity in God. But it is only the sacred fire on the altar of the home that can kindle this holy flame in the child's heart.

One of the greatest and most universal delights of children is to construct for themselves a habitation of some sort, either in the garden or indoors, where chairs have generally to serve their purpose. Instinct leads them, as it does all animals, to procure shelter and protection for their persons, individual, outward self-existence and independence. When they have installed themselves in a corner with a few bits of furniture of any sort, they delight in fancying themselves alone in their own dominion. The instinct of habitation in animals which prompts the bird, on its return in the spring, to seek out its old nest, becomes, in the human being, the love of home, out of which sentiment springs the love of country.

Frœbel says: "The whole after-life of the human being, with all its deep significance, passes in dim shadowy presentiments through the child's soul. But the child himself does not understand the importance of these presentiments, these dim strivings and forebodings, and they are seldom noticed or attended to by the grown-up people who surround him. What a change there would be in all the conditions of life, of children, of young people, of humanity in general, if only these warning voices were listened for and encouraged in early childhood, and apprehended in youth in their highest meaning,

Were this the case human beings would certainly understand each other better, and, therefore, love each other more throughout life, and hundreds of the best people would not live and die misunderstood.

THE COAL DIGGERS.

Deep in the mine below the ground,
The collier men and boys are found;
With strength and skill they work away,
To bring the coal to the light of day.
They carry it up that others may burn it,
And the smith at his forge to his use will turn it.
For how should we get a knife, spoon, or fork,
If these honest coal diggers weren't willing to work?
With much care and labor they dig the coal out,
And their faces grow black as they turn it about.
Come, child, let us give these good miners a greeting,
For spoons and for forks which we use for our eating;
And though with their labor their faces are black,
Their hearts no true goodness or kindness do lack.*—*Amelia Gurney.*

This song is specially intended to teach the value of manual labor, and therefore also the importance of the hand. Children should learn to honor this member, which is a distinctive mark of the human being, as a valuable gift of God and to take care of and cultivate it accordingly; and the mothers should inspire them with reverence for the roughest and dirtiest work as being necessary for human society. She should teach them to respect human beings of every condition, even the lowest, if they are faithfully fulfilling their duties; and not, as is so

*The "Charcoal Burners" not being an English institution, I ventured to alter the song.

often done, represent chimney-sweeps, colliers, or any other laborers who become blackened by their work, as objects of terror and disgust.

It has been reserved to our age to ennoble work, and to show that it is not a disagreeable necessity but an essential condition of human life and dignity, and thus give the lie to the prejudice which for centuries has governed the world, viz., that work—at any rate rough, bread-winning work—is a disgrace; and idleness the true sign of nobility and the happy privilege of the upper classes.

But education has a nobler work before her than even to counteract this prejudice—which, moreover, has already in part been overcome; she has so to train the rising generation that they may be able to turn the mighty industrial impulse of the present day to a higher and worthier end than mere material gain and material happiness. With the increase of wealth, leisure, and intellectual capacity, there should be a widening of the spiritual horizon and a growth of moral power. Precisely here, where lies the cause of so much of the immorality of our day, may be found also the most effectual lever for the upraising of mankind; and it cannot be set working too soon.

How are greater honesty and uprightness ever to be infused into trade and commerce if, from their very cradles, the children of the people not only hear worldly gain and prosperity held up as the highest attainable end of existence, but are even led on by their parents, either by example or by direct injunctions, to trickery and fraud of every sort? The idealism which has always been considered the special characteristic of Germany, and has been held to extend even to a fault, is not found there in over-abundance nowadays in any class of society—so thoroughly has the mercantile spirit spread everywhere. Striving after the *real* in the most material form, fills up the whole existence of the majority of the people, and leaves no room for any higher aim.

Two of the hand-games which represent a *Markt-bude* (Market-booth) afford an example of how the child's attention may be directed at an early age to the negotiations of trade. It is a bad plan to encourage children to expect that whenever they are taken into a shop something will be bought for them; greed of possession is apt to be awakened in them in this manner. They should be allowed to look round at and admire all the various products of human art and industry, and, if anything does fall to their own share, it should be pointed out to them how many different pairs of hands, and what a variety of industrial machinery, must have been called into play for the production even of a single article; and how all human labors fit into each other and combine together to produce the requisites of material existence. Every object which calls forth their admiration may be made the occasion of representing the different labors of human beings for one another as so many signs of mutual love—which, at any rate, is the ideal side of commerce. And with this idea is associated the duty of preparing the child to take, one day, its own share in the common work.

One of the greatest educational problems of the day consists, undoubtedly, in finding out the right means of welding the material life of every-day reality with the higher, spiritual aims which stretch out beyond the short span of human existence.

We are approaching an age in which physical and mental work will no longer go on side by side in complete separation, but will be for each individual more or less closely bound together. Manual labor requires, every day, more and more culture and insight of mind; science is daily entering into more intimate fellowship with technical and industrial works. Perfect health of body, mind, and spirit is only conceivable if all the powers and organs are set in activity, and a threefold equal division of exertion is therefore necessary. The precise mode in which this reform is to be carried out matters little, the important thing is that the young generation be fully prepared to meet this and every other demand made by the regenerating ideas of the present and the future.

One of the most effectual means of calling the ideal side of human nature into play is early artistic culture; and nowadays, when art and industry may be almost said to be as twin sisters, a certain amount of this culture is necessary for all classes. There are few trades, for instance, that do not require some knowledge of drawing. Music, too, is penetrating more and more into all classes. But in these, as in all other branches of human culture, the first grounding is still very deficient, and the immense amount of time consequently required in after years in order to arrive at even a small degree of proficiency, shuts out many, even among the gifted, from these arts.

In the "*Mutter und Koselieder*" we find sign-posts pointing in this direction also.

THE FINGER PIANOFORTE

is the name of one of the little hand exercises in which the fingers moving up and down represent the notes of the piano, and the accompanying voice gives the scale and exercises on the different intervals.

Motto: "Baby fain would catch the sound
Of the lovely things around,
For the spirit oft can hear
Sounds uncaught by mortal ear.
Early teach thy darling this,
Wouldst thou give him joy and bliss."—*Amelia Gurney.*

SONG.

Now a carol gay,
We on our fingers play;
As each finger down we press,
Hear the tone of loveliness.

1 2 3 4 5 5 4 3 2 1
*La, la, la, la, la; La, la, la, la, la.

*The numbers represent the notes and their intervals.

1 2 3 4
La, la, la, la;
2 3 4 5 5 4 3 2
La, la, la, la; La, la, la, la;
4 3 2 1
La, la, la, la;
5 3 2 1 2 3 2
Baby's hands are small and weak;
4 2 1 2 3 4 3
'Tis so small it scarce can speak;
2 2 4 3 5 3 4
Yet it always loves to play,
2 3 4 2 1 3 2 1
Singing songs the live-long day.—*Amelia Gurney.*

In addition to the simple songs which serve to awaken and cultivate the sense of hearing from the very beginning of life, Fröbel also recommends little glass harmonicas on which chords and simple melodies may be played to children. The chief thing always to bear in mind is that all impressions should be gentle and gradual, and that no discordant noisy sounds should startle the sensitive young organs. For this reason, the harmonicas used by Fröbel are constructed in such a manner that they produce soft tones. The noisy jingling and clapping of keys and other articles with which children are wont to be amused in the nursery does not certainly tend to the development of a musical ear. The obnoxious articles known as children's rattles might also with advantage be replaced by some more melodious instrument.

Children are generally very fond themselves of trying the sounds of different objects, and it is therefore a good plan to produce melodious notes for them with all sorts of objects, and to draw their attention to the different qualities of sound which different materials produce. A number of exercises for the ear, on pieces of metal and other materials, have already been introduced into schools for little children with great success.

But here again the first music lessons should be learned from nature. In this great school the child should be encouraged to listen to the rustling of the wind and water, the twittering of the birds, the buzzing of the insects. In one of the illustrations in the "*Mutter und Koselieder*" may be seen in close proximity to a player seated at the pianoforte, a bird singing in a cage, corn swayed by the wind, a humming beetle, and a buzzing bee. One of the greatest singers of modern times (Jenny Lind) relates that her musical talent first showed itself when she was only four years old, by her habit of sitting for hours at a time, as if chained to the ground, imitating all the sounds of nature which she heard around her. In later years she could still reproduce them all, down to the buzzing of gnats and flies, with the greatest perfection. Humanity, in like manner, made its first musical studies in the school of nature, and the first pipe constructed of reeds served also to imitate the sounds of nature.

By the connection of counting with musical notes the child soon

learns to perceive the analogy between number and sound, and the regularity and system of all movement forces itself on him, even if only as an indirect impression.

But though Fröbel would have children surrounded as much as possible by an atmosphere of music and harmony, it is very far from his ideas to make of them precocious virtuosos, or to give them a one-sided musical education, such as hundreds of children are nowadays plagued with, to the detriment of the rest of their development.

Song must precede instrumental music, as coming more easily and naturally to the child. The learning of notes, which is always a torment to children, can be got over without any trouble, and even in play, by the use of Fröbel's method. This consists in making the children mark down the notes as they sing them with counters of the colors of the rainbow (like the six balls of Gift I.), on a large ruled sheet.

The value of the notes will be very quickly learned by means of the large cube divided into eight little ones. When a whole note has to be sung, the whole cube is left standing before the child; for two half-notes the cube is divided into two halves; and so on. There is no easier and more simple way of teaching children what is otherwise so difficult for them to acquire, viz., a conception of the value of notes. In the first games with balls, too, the chord of color (two primary colors and one composite one) is connected with the musical chord, and there are other exercises of the same kind.

In order to develop the ear in a natural manner it is necessary, as, indeed, it is in all training, to begin in the simplest and most gradual way; the little exercises for the finger-pianoforte are a good example of the right mode of proceeding. The finger-practice connected with these, and the hand-gymnastics in the "*Mutter und Koselieder*" generally, are by no means useless in facilitating the mechanical part of all instrumental playing. But they serve also to direct the child's attention early to the art of music, and to stimulate the will and the desire to learn it. The vocal exercises begun in the first years of the child's life should be continued without interruption, unless considerations of health make it impossible. All children, even musically ungifted ones, may have their voices and ears cultivated to a certain extent. It is often falsely assumed of people that they are entirely without musical capacity, whereas their deficiency in this respect arises really from the lack of any musical culture or stimulus in their childhood. Musical *geniuses* cannot certainly be produced by cultivation any more than geniuses of other kinds; but every soundly-constituted child can be trained to a certain degree of musical sensibility, and also to some degree of technical proficiency. And it is most important that all children should receive a greater or less amount of musical training, in order that in the absence of any other elevating tastes, they may, at least, be capable of the enjoyment of the art which more than any other rouses the higher emotions of the soul.

DRAWING.

should be made one of the earliest occupations of children, for it is the art in which they may the most easily become themselves productive. There is scarcely a child who will not at a very early age begin to draw shapes in the sand with his fingers, or a piece of stick, or any instrument that comes in his way; or else he will sketch with his fingers the outlines of tables, chairs, etc. In this way he fixes objects more easily in his memory.

Fröbel's plan for assisting the child's instinctive efforts in this direction is to strew some sand on the table, or on a wooden board, and then to guide the little hand in drawing the outlines of things in the room; in this way the child's eye will accustom itself to compare the real objects with the outlines, and to regard the picture as a symbol of the object. The hieroglyphics used in the earliest ages of civilization to convey ideas were nothing more than outlines of things, from which by degrees letters were developed. And with children, too, pictures should precede letters, and drawing come before writing, that is to say, outline drawing. A child's eye can at first only discern the outlines of things, not the filling in and the details. In the drawings of the ancient Egyptians, too, we find nothing but outlines, and those generally straight ones; there is very little attempt at curved lines, which mark a higher development of the sense of beauty.

Fröbel's method of linear drawing, which forms one of the chief occupations in Kindergarten, exactly meets this want, and enormously facilitates the right apprehension of form, size and number. Before the child is able to draw with a pencil, little sticks about the size of lucifer matches are given to it, and with these it is taught to lay out the principal lines of different objects. In this way its mind becomes stored with a variety of shapes and images, and not only is the foundation thus laid for later artistic culture, but, still more, Fröbel's first principle of education is carried out, viz., "to train children through the encouragement of original activity to become themselves creative beings." His oft-repeated saying, "Let it be our aim that every thought should grow into a deed," can only be realized by humanity if indolence is as far as possible suppressed in the cradle. The fact has not hitherto been grasped that even in the cradle it is necessary to regulate activity; still less has it been thought possible to do this. Fröbel's "*Mutter und Koselieder*" gives the clue to how it may be done, and it is for this reason that the book has an important bearing on the whole of his system, and that we have given it so much consideration.

Children should not be content with merely *taking in* and thus collecting in their minds a confused mass of forms and images which remain as useless as dead ballast. The impressions that are received within should be reproduced without. This, too, is what the child itself wishes to do, only it lacks the means and the power. Any one who watches children looking out of a window will see how eagerly

their eyes follow the people and animals passing in the street; how they notice every little detail of the opposite houses, of the carriages and horses, of the dress of human beings. If a slate should chance to be at hand a few strokes drawn on it will serve to represent houses, animals, men and women, etc.; or vivacious children will try to imitate the movements they observe. The imitative instinct is the first spur to activity. But even suppose the child to be supplied with the necessary materials—which most children are not—he will still be unable to reproduce the objects as he would like because he cannot draw. He will soon grow tired off making meaningless lines and scratches, and will give himself up to staring vaguely out into the street; and his mind will soon become so inert that he will scarcely distinguish one thing from another.

This is one of a thousand examples of the little help and encouragement that is given to childish activity, and of the almost systematic manner in which natural quickness is stifled, and indolence allowed to grow into habit and inclination. Everlasting cramming, first through the eyes and ears, then through the understanding—learning, endless learning, is almost all that is thought of; *doing* is quite an unimportant matter! Fröbel's plan, however, is quite the opposite one; he would have nothing seen or heard, nothing learned, without being in some form or other given out again—reproduced—and thus made the individual property of the recipient. And he puts before us the means of cultivating this artistic activity both by early training in drawing and also in construction of all sorts. In his "*Menschen Erziehung*" he says: "The capacity for drawing is as much inborn in a man as the power of speech, for word and symbol belong to each other as inseparably as light and shade, day and night, body and soul."

The balance between productiveness and receptivity is at present completely upset, and requires to be re-adjusted. This will be accomplished when Fröbel's method has become recognized, and children are taught in their earliest years by means of individual experience and production, and action is made the foundation and the constant companion of learning; when, in short, children are made to act according to the rules of morality before they can possibly know them; instead of knowing the rules without being able to act according to them.

With the help of the above examples we have now gone through the principal relations in which the child stands to human society, viz., his relations to the family and household, to industry, to trade, and to art.

By means of the exercises of which we have given examples the general powers of thought are called into play, and thus a foundation is laid for later study. By familiarizing children with the relations of words, number, shape, and size in their most elementary form, and by drawing their attention to the causes of the effects perceived by them in nature, and their own surroundings (*see* examples in "*Mutter und*

Koselieder,") a way is opened up for the later study of science as could not possibly be otherwise done in the period of unconscious existence. Nature, that is to say the whole visible world and the impressions it produces, is the basis of all science and all thought, the first awakener of the desire for knowledge. Impressions arouse observation, observation brings images before the mind and induces comparison, and from comparisons result conclusions and judgment. And let it be well remembered that it is in early childhood that the strongest impressions are produced on human beings. Agriculture and the care of animals were considered under the head of relations to nature.

And now will any one still ask, "What does all this matter to the young child who understands nothing whatever about the relations of human life?" Will mothers still be of opinion that the meaning of nursery-rhymes and games is of little importance so long as children are amused by them?

Those who still think in this way have certainly not grasped the leading idea of Fröbel's educational theory, viz., that childhood, as embryo humanity, must express one and the same nature in all its stages of development, however great the difference in degree of development and in mode of expression. The child is the embryo man, *i. e.*, is destined to attain to conscious existence. Whatever human society has given birth to in the course of its development must have existed in embryo in its infancy—States and Churches, and all the institutions and organizations of civilized life. These all appeared at first in the crudest possible shapes—in fact in childish shapes; and childhood in its "unconscious actions" can do no more than express these beginnings of human existence, just as all young animals exhibit in their gambols the mode of life of their tribe.

Children, of course, do not and cannot understand the philosophy of the "*Mutter und Koselieder,*" but the games and rhymes produce on them impressions which rouse them to observation of their surroundings. Children will always be receiving impressions of some sort which it is the business of education so to regulate that they may contribute to right and natural development.

If this theory of the necessary continuity between the life of childhood and that of manhood be not accepted, and the consequent logic of making the first instinctive utterances the starting-point of education, Fröbel's system must of course lose all its signification, and his ideas seem very far-fetched and void of all connection with such little simple games as the "*Mutter und Koselieder*" and many other books of the kind contain. Neither in such a case can there be any question of a plan of education proceeding continuously from the beginning of the child's life; for if the beginning of life does not correspond to the end—if nature, speaking through the child's instinctive utterances, cannot be taken as a guide in this matter—we are left without any certain guide at all, or any starting-point.

XI. THE CHILD'S FIRST RELATIONS TO GOD.

FROEBEL'S principle, that whatever is evolved in the course of the development of any human being is inherent in the human race and has its root in inborn dispositions, is also applicable with regard to man's relations to the highest Being. The belief in God, in the Divine, is also inborn, intuitive, and can be developed in every child. As all spiritual development, all consciousness, has to be evolved from dim, undefined feelings and sensations, so is it with the consciousness of God. But, also, as no faculty whatever can be developed without stimulus from outside and without appropriate means, so with respect to belief in God there must come both to humanity and to childhood some communication, some revelation from without, which shall convert the unconscious yearnings into conscious apprehension, supply a channel for the feelings, and give a definite form to the vague intuitive faith.

But how can God reveal Himself to the young child? Is this possible in the first years of life? It may truly be said that "childish unconsciousness is rest in God," it is inseparableness from God. But that which is inseparable from ourselves cannot become objective to us, for we cannot place opposite and outside us what is part of us. The child cannot take cognizance of himself—is not as yet a personality; he is one with all that surrounds him and that he is related to. Hence Fröbel says, "The child is at unity with nature, with mankind, and with God." He lives still, as it were, in Paradise, as in the age before discord had entered the world, before there was division between man's outward and inward nature. He cannot be expected to have anything like religion, for the essence of religion is striving after union with God, and we do not strive after that which we already possess. But at the moment when the child first sins against what is good, that is, against God, the unconscious union ceases, and division or discord begins.

With nothing and nobody in the visible world is the child so closely united as with its mother, and therefore Fröbel gives as motto to one of the little games in the "*Mutter und Koselieder*" (the one called *Kinder ohne Harm*), of which the accompanying illustration represents a mother praying by the side of her sleeping children:

> "Believe that by the good that's in thy mind
> Thy child to good will early be inclined;
> By every noble thought with which thy heart is fired,
> Thy child's young soul will surely be inspired.
> And canst thou any better gift bestow,
> Than union with the Eternal one to know?"

The mother's moods communicate themselves instinctively to the child: for instance, she is frightened by something, and the child, without knowing the cause of her alarm, at once takes fright also.

This immediate *rapport* and connection between them shows itself in the most different ways, and is at any rate not more wonderful than the influence which the mother's moral dispositions and affections exercise on her infant even before its birth. In like manner may the mother's piety affect the character of her child both before and after its birth.

"The most delicate, the most difficult, and the most important part of the training of children," says Fröbel, "consists in the development of their inner and higher life of feeling and of soul, from which springs all that is highest and holiest in the life of men and of mankind; in short, the religious life, the life that is at one with God in feeling, in thought, and in action. When and where does this life begin? It is as with the seeds in spring: they remain long hidden under the earth before they become outwardly visible. It is as with the stars of heaven, which astronomers tell us have shone for ages in space ere their light has fallen on our eyes.

We know not, then, when and where this religious development, this process of reunion with God, first begins in the child. If we are overhasty with our care and attention the result will be the same as with the seedling which is exposed too early and directly to the sun's heat, or to the moisture of rain. If, on the other hand, we are behindhand, the consequences will be equally fatal.

What then must education do? It must proceed as gently and gradually as possible, and in this respect, as with all other kinds of development, work first only through general influences. As the child's physical condition is healthily or injuriously affected by the badness or goodness of the air which it breathes, so will the religious atmosphere by which it is surrounded determine its religious development.

Example does not work only like so many facts or actions inciting to imitation: quite young children cannot understand these facts; as such, they have no relation to them and no meaning for them, and in most cases they are not able to imitate them. But the character of their surroundings will act, as it were, magnetically upon them, the influence of moods and affections will pass directly into their souls.

How, then, at this tender age can religious feelings be cultivated? Music will always find its way to the human spirit, and will produce impressions even on quite little children. Children, savages, and, indeed, all uncultivated human beings, are much more easily moved to cheerfulness by lively music, and to earnestness by serious music, than are more reasonable and thinking people, who do not give themselves up to every passing impression. Divine service without music would be very cold and barren. Almost every one must occasionally have experienced the power of fine church music, or of the simplest choral on an organ, to rouse him out of even the most irreligious mood, or to stir in him a spirit of devotion. And in the same way influences may be brought to bear on young children which shall at any rate corres-

pond to their dim innate sensations, which are the precursors of religious devotion. Fröbel recommends mothers to sing choral melodies to their children on their going to sleep and on their awakening. To sing children to sleep is already a universal custom, but there should be a more frequent use of sacred music, in singing or in playing on an instrument, such as the harmonica, which Fröbel recommends.

Next to the influence of music comes that of gesture and expression, the earliest of all languages, and, therefore, that which appeals most readily to children. Gesture is the direct expression of the soul's mood; animals, savages, and children, who are incapable alike of dissimulation and of self-control, invariably make use of this language. Fröbel would have the gesture which is expressive of inward collectedness, viz., the folding of the hands, applied to children when going off to sleep—as soon, that is to say, as their little hands are capable of the action. Prayer is the highest expression of the inner gathering up of all the powers of the soul, and demands the deepest concentration of spirit, and the outward symbol or gesture of folding together the hands, which are now no longer to be occupied with external things, is in true correspondence with the inner meaning. And here again Fröbel's theory of the analogy between physical and spiritual activity is borne out.

At first the mother should pray at her children's bedside as they go to sleep, and as soon as they themselves can speak they should repeat the prayers after her. But if this exercise is not to degenerate into a mere parrot-like repetition without understanding, the child must be able to concentrate its spirit, and the words of the prayers must be in close relation to the child's experiences and feelings. The mother should be able to draw out these feelings. She should recapitulate to him, for instance, when he is lying in his little bed, and all around is quiet and peaceful, the pleasures and the blessings which he has enjoyed during the day, and excite in him a feeling of gratitude towards all those who have contributed to his happiness, and finally lead his mind up in thankfulness to the great Giver from whom all good things come. In such a mood as this, the simple words, "Dear Father in heaven, I thank thee!" will be a real prayer.

If the child has been guilty of any naughtiness during the day the recapitulation of all the little events of the day will help him to detect how he came to commit the fault, whatever it may have been. The sorrow expressed by his parents at his naughtiness will make him unhappy, and when the mother says: "You have grieved us, your parents, very much, but you have grieved your Heavenly Father much more; you must pray to Him for forgiveness, and ask Him to help you to be a better child," the childish petition for forgiveness will be a true prayer, a real motion of the spirit. Fröbel relates of one of his pupils, a boy of five years old, that as one evening he (Fröbel) was saying his prayers with him, the boy asked him to repeat another prayer, in which were the words, "when I am naughty, forgive me, etc.," and that when

he came to this passage, the child's voice trembled, and became scarcely intelligible, thus showing plainly that he was conscious of some naughtiness committed during the day.

If only more pains were taken in education to cultivate the right and sensitive feelings of children, or at any rate not to put out of tune the pure tone of their conscience, how great might be the gain to morality!

There is scarcely any way in which greater harm may be done than by allowing the holy name of God to be desecrated on children's lips through meaningless babbling, as in the mechanical repetition of prayers learned by rote, which is part of the order of the day for children. It is hoped that children will be made pious in this way, but the very opposite result is produced, for it becomes a habit with them to approach their Maker through outward forms only, without that inner uplifting of the soul, that outpouring of the heart before God, which alone constitute true and effectual prayer.

Modern charitable institutions, those especially in which the religious element is made the principal one, fail most lamentably in this respect. All reasonable people are fully aware that Bible history, the book of Genesis, the Ten Commandments, the Catechism, and all dogmas whatsoever, are entirely beyond the comprehension of children between the ages of two and six. Nevertheless, in the majority of such institutions all these subjects are taught to young children, and though it is true that an attempt is made to treat them in a childlike manner, it would be better if it were realized that in no form whatever can they be made intelligible to young children.

The idea which—most often unconsciously—lies at the root of this practice is that the relations of the human race to God, and to the highest things, should be presented to the child in historical sequence (that of a monotheistic philosophy, moreover, be it noted) from the creation of man to his redemption by Christian truth. That in this way the child will become acquainted with the continuity of human development in the past and the present. And all this must be done *because the development of children corresponds to the development of the human race.*

Now this is the very idea, as has over and over again been pointed out, which forms the pivot of Fröbel's whole system; but he has discovered a system by means of which the child is prepared for future understanding of religion, and by which his own religious feelings are awakened. And this is all that is possible in early childhood! Instead of presenting children, in the old-fashioned way, with a completely formulated system of truth, Fröbel aims at awakening and cultivating their organs, so that with the help of fitly corresponding impressions from without, religious belief and aspirations may grow and develop in their souls; in no other way can religion ever become a real possession, a distinct and living conviction.

I once heard Fröbel say: "If the Creator of the world were to say

to me, 'Come here, and I will show to you the mysteries of the universe; you shall learn from me how everything hangs together and works;' and, on the other hand, a grain of sand were to say, 'I will show you how I came into existence,' I should ask of the Creator to let me rather go to the grain of sand, and learn the process of development from my own observation."

In these words Fröbel's deepest conviction is expressed, that it is only by his own individual activity and exertions, rising gradually from the least to the greatest, that man himself can be developed.

It is high time verily that religion should come to be looked upon as the inalienable property of each human being, as, indeed, beseems the full-grown and conscious soul, if the irreligiousness of our day is not to increase and spread. And whence springs this want of religion but from the fact that the majority of human beings bring with them out of their childhood nothing more than a religion learned by rote, which, owing to the want of understanding of its dogmas, kills instead of giving life.

One example from a pauper institution out of hundreds that might be given will here suffice to show that children do not understand the religious instruction that is imparted to them.

It was the evening of Christmas day, and the festival was being celebrated, as usual, with a Christmas-tree. The children were all assembled together, and a considerable number of parents and of patrons of the institution were also present. After the customary singing out of hymn-books little adapted to the children's capacity, stories of the birth of Jesus Christ, of the adoration of the magi, of Christian doctrine, of the sacrificial death of Christ, etc., were related to the children, and printed questions were asked them to which they gave answers learned by heart. Then a little girl of five years old was mounted on a chair to represent the mistress, and a learned disputation, got up by heart, was carried on between her and the other children, in which the doctrine of redemption through the death of Christ, the proofs of the divine truths of the Bible, the sinfulness of human nature, etc., etc., were discussed. At the end of the proceedings I asked a child of four years old, whose birthday we were celebrating, and received at once the answer, "I don't know." I then asked the same question of a child of six, who answered doubtfully, "My birthday, mother's birthday," and seemed trying to guess whose birthday it could be. To a variety of questions relating to the subjects which they had just been hearing and talking about, which I asked of the elder children, the answer, "I don't know," was almost always given with great inquiring eyes; or else something so utterly wide of the mark that it was easy to see they understood nothing at all of what had been said. During the whole proceedings the children were either half asleep, or else restless and inattentive, and taken up with admiration of the Christmas-tree and its load of pretty things. We shall have a word or

two to say later, as to the manner in which Fröbel would have this festival turned to account for children.

It stands to reason that we do not intend to find fault with such of the hymns, narratives and prayers used in these institutions as are adapted to the stage of development of the children. To all such Fröbel has given a place in his Kindergartens.

Nor is it our intention to criticise this or that tone of religious thought which may give its color to education, but simply to draw attention to the unnatural mode of proceeding as contrasted with Fröbel's thoroughly natural system.

The most striking proof that he has hit upon the right plan lies in the fact that all sensible mothers who have either thought for themselves or been gifted with a strong and true educational instinct, have long acted on a similar one. Were it not that such mothers form a very decided minority, Fröbel's instructions might be considered superfluous. But no more than in the political world one would think of assuming that a few good sovereigns and reigns made laws and constitutions unnecessary, can a few rational and gifted mothers do away with the necessity for principles and methods of education. Wherever unerring management or administration, and universal application is in question, the thinking, conscious mind must draw up a code of rules; a right code for education can only be arrived at by deducing from the nature and character of children a systematic plan capable of application in all directions.

No psychologist has yet made the child's soul the subject of such profound research as has Fröbel, nor so closely drawn the parallel between the childhood of the individual and that of humanity; it is due to him, therefore, that even the smallest details should not be cast aside as useless rubbish until their inner meaning and principles have been sufficiently tested.

In considering the first relations of the child to nature we pointed out how the impressions and the observation of nature should lead him up to the Creator. In the chapter headed "The Child's Utterances," we glanced at the analogy which exists between the religious awakening of the child and that of infant humanity. By all the impressions that come to him through nature, whether pleasing or terrifying, delightful or awe-inspiring, the undeveloped human being is unmistakably pointed to a Higher Power on which his existence depends. The language of nature responds to that inner yearning of the soul which compels man to search for the Author of his own being and of everything that he perceives around him. This acknowledgment (at first only a vague foreboding) of God as the Creator, or the revelation of God in the visible world, must not only precede the recognition of God in the historical development of humanity, it must also be experienced by the child. Children have no point of comparison whereby to con-

nect the narrative of the history of creation with the knowledge of the Creator. Neither are the unaided impressions which they receive for themselves from the free life of nature sufficient. The only way in which they can be led to know God as Creator is through their own occupations in nature, through the cultivation of the soil, on a miniature scale—in short, through personal activity and experiences, as humanity in the beginning of its existence found out God.

The following example taken from a Kindergarten will help to illustrate our meaning. Two little girls of four and five years old shared between them a flower-bed in the Kindergarten, and in this bed they, like the rest of the children, had sown a few peas and beans. Day by day they would grub up the earth with their little hands in order to see why the seeds did not come up. With disconsolate faces they used to look at their little neighbors' beds, where tiny green seedlings were seen peeping above the ground. It was explained to them that if they wished for the same result in their beds they must leave off raking up the earth and wait patiently for the seeds to germinate. And now on their daily visits to their gardens the children might be seen exercising patience and self-control, while refraining from grubbing the earth up. At last one morning they were found kneeling down by their flower-beds and gazing with wonder and delight at a few little green blades.

This process of the vegetable world had already gone on frequently under their eyes, but hitherto unnoticed by them, because they themselves had not taken the personal part in it of sowing and watching. It cannot be often enough repeated that in early childhood nothing will make a lasting impression in which the child itself does not, in some way or other, take an active part, in which its hands are not more or less brought into play. And it is chiefly for this reason that Fröbel's hand-gymnastics are of such importance. Children always require practical demonstration, material proof, to enable them to apprehend abstract truth. The truth does not thereby cease to be abstract and spiritual; scientific truths proved by physical experiments must still be apprehended by the mind, although through the medium of the eyes. The more truths of every kind are presented to children in a corporeal or symbolic form, so much the greater will their power of spiritual or abstract apprehension be in after years, for they will have vivid images in their minds, and not merely a stock of statements learned by heart. Again and again we must repeat that in early childhood all instruction which is conveyed solely in words is as good as thrown away. The human mind in the first stage of its development must have concrete demonstration; ideas must be presented to it in visible images.

The universal mind of humanity developed itself in like manner. Before understanding and learning could extend to details and thus become exact science, it was necessary that the influences of the surrounding world should awaken general conceptions, which reproduced themselves outwardly in broad-featured pictures and forms, and in the

whole mode of existence; as, for instance, in the allegorical world of gods and demi-gods, in the mythology of the Greeks and Romans. Not till the mind of humanity had matured itself could it grasp the pure abstract idea of the universal, of God in the soul and in truth.

The two children at their flower-bed found themselves face to face with a wonder of nature; only yesterday there was nothing visible, and to-day numbers of little green leaves were sprouting above the ground. The following dialogue ensued: "You see, now that you have waited patiently, the seeds have come up; or was it you who made them grow?" The children exclaim "No!" "Who, then, has done it?" "The good God." "Yes, the good God made the sun shine so that the earth became warm, and warmed the seeds; and then He sent dew and rain to soften the earth, and the soft, 'damp earth softened the hard seeds so that the little germs could push their way out—as you saw had happened to several of those that you took up out of the ground. The good God has done this to give you pleasure, as He does in so many other ways. Will you not try to give Him pleasure, too? How can you do it?" The children answered, "If we are very good," and the youngest one exclaimed, in a tone of the deepest conviction, "I will do something to please God!"

Later in the day, when the children were employed in plaiting strips of colored paper, and one after another mentioned the names of the people for whom their works of art were intended, this little one replied to my question, for whom was hers destined, "I am going to give mine to God!" However trifling this incident may seem it was an entirely spontaneous expression of child-nature, and serves to show how easily the higher emotions may be awakened in children by means of material facts. For the development of religion the teaching of visible phenomena must come before that of words; the Creator must first reveal Himself in His visible works before He can be apprehended as the invisible God of our spirits.

The majority of children, especially in pauper institutions, are never encouraged to observe nature, indeed, scarcely ever have a chance of receiving impressions from nature; would it not contribute far more to their religious development to take them out into the fields and lanes, or even only into a garden, and show them the Creator in His works, than to weary them with histories of the creation, of the fall of man, and all such narratives and instruction as it is customary to present to children, even in some of their games?

The preceding remarks apply to the earliest years of childhood. A little later on it is desirable to teach children so much of the Bible history as is suited to their capacity; and this is done in Kindergartens.

But until they can form for themselves some conception of what history is, viz., a continuous series of events in human life (both of individuals and nations), until then nothing more must be communicated to them from the history of mankind than broad simple facts

which are in direct affinity with their powers of observation. As with their affections so with their understanding, they can only start from themselves; everything outside them must be associated with their own experiences; their own little past history with the events that mark it is the only standard they can go by. But this must be made objective for them—they must see it represented in pictures, and we must make clear to them their relations to events and objects.

This it is that Fröbel aims at in his "*Mutter und Koselieder*," which he intended to be the first *Story and History Book* for children—*i. e.*, the history of their own short *past*. The illustrations contain scenes which occur in the life of almost every child—or, at any rate, will occur if Fröbel's system be followed. As, for instance, a child catches sight of a weather-cock; it is put into its bath; it feeds the chickens; picks flowers; looks at a bird's-nest; watches different handicrafts; plays the hand-games with its brothers and sisters, or little friends; sings little songs or draws pictures in the sand; its mother prays by its bedside; takes it out shopping with her, etc., etc.

The history of a child's own little life is easily fastened on to these and such like pictorial representations. "That's a picture of you," one may say to him: "there you are going with your mother to see a bird's-nest, or a poor woman, or the coalman in the wood;" and so forth. The most marked features of the child's life, which, according to Fröbel's idea, should be fixed in the mother's mind, must be woven into the pictures. The frequent repetition of these little events, in which all the members of the family, all the people and things known to the child, find their place, and in which constant reference is made to God's fatherly love and care, will give the child, by degrees, a picture, on a scale suited to his powers of apprehension, of the little bit of life that lies behind him.

"Let a clear picture of their past lives," says Fröbel, "be given to children, let them learn to see themselves mirrored in it, and when they are grown up the light which illumines the way behind them will help them to see clearly the road that lies before them; childhood will be seen to be a connected part of all the rest of life, and a distinct conception of the childhood of humanity and of its connection with the rest of history will be possible."

In this manner there will be a real progression from the near to the distant. The child's mind will easily pass on from its own little history and that of its family and surroundings to the history of its nation, which must first be presented to it in its broadest facts, embodied in single marked personalities. Not until the mind has been led out of the present, first into its own past and then into that of its race and people, will it be in any measure prepared to be introduced to the history of the childhood of humanity as presented to us in the Old Testament. Children can quite well wait till they are eight or nine years old to begin this study.

What other idea is there at the bottom of this more or less traditional custom of making sacred history the principal subject of instruction in childhood, than that of connecting the facts of Divine revelation first with the history of the human race and then with that of one nation—the Israelites? But even on the supposition that there is anything in the child's soul to which these universal ideas and truths, gradually laid hold of by the human race, correspond, the events of a distant past, which, however much affinity they may have with the child's nature, because themselves the outcomes of a childish age, appear, nevertheless, in unfamiliar form and garb—these events, I say, cannot be made in the least intelligible to children until their mental capacities are so far developed as to enable them to compare unfamiliar facts with those that are familiar to them in their surroundings. The fact is, that without giving the matter any thought, people assume an inner conscious life in the young child which is impossible at this early period of existence. But this inner life must, little by little, be called forth, in order that in it the child may find the point of contact between himself and the history of his race, in which the Divine revelation is pre-eminently embodied. This revelation must have appealed to the soul of the child itself before the most important point of contact with the universe can be felt.

The moment of such an inner revelation is like a flash of lightning, a holy shower of emotions, which cannot be called up at will, and which is generally hidden from every eye. An influence of nature, a great joy, or the first anguish of the soul, a look, a word, a mere nothing, will often recall it, and it disappears again like lightning; but the impression has been made, the Divine revelation has taken shape in the child's soul. For example, a child of three years old who was being ill-used by its nurse wanted to complain to its mother, but the latter being absent the child exclaimed: "Father in heaven, tell her!" This was, perhaps, its first cry for help to God. The injustice of man drives the human soul to seek a higher refuge.

All that education can do in this respect is to furnish opportunities and means of preparation for this sacred moment, and to see that its impression be not effaced. For this purpose Fröbel's educational system, the beginnings of which are contained in the "*Mutter und Koselieder*," is specially adapted; there is scarcely a single song in the book which does not, indirectly, at any rate, point to God as the all-loving and all-protecting father. The child's physical, mental, and spiritual natures are all fused in one, and must, therefore, be nourished with food suited to this threefold nature.

The "*Mutter und Koselieder*," for instance, makes use of the game *Brod oder Kuchen backen* "Baking bread or cakes," in the following sense. When the child goes through the action of baking he is told that the baker cannot bake the bread unless the miller has ground the flour; that the miller cannot grind the flour unless the farmer brings

him corn, and that the farmer will not have any corn unless God makes it grow, etc. Every little incident can be used to refer all things to God as their first cause.

Yes, every occupation which fixes the child's attention forms part of the general preparation for that closest kind of attention which we call concentration, and without which religious devotion is impossible. And because the attention of young children cannot be kept fixed for any length of time unless their hands are also employed, every one of the hand-employments in Fröbel's system helps at the same time to cultivate the power of concentration.

And all work, too, all exercises which awaken the active powers which form the capacity for rendering loving services to fellow-creatures, will help to lay the groundwork of religion in the child. The awakening of love goes before that of faith: he who does not love cannot believe, for it is love that discovers to us the object or the being worthy of our faith. Loving self-surrender to what is higher than ourselves—to the Highest of all—is the beginning of faith. But love must show itself in deeds, and this will be impossible unless there be a capacity for doing. A child can no more be educated to a life of religion and faith without the exercise of personal activity than heroic deeds can be accomplished with words only.

The religious difficulties of our day will never find their solution till Christianity has been made a religion of action as well as of profession, and to effect this we need a generation trained for Christian action.

If we consider what in point of fact is done during the first six years of life to promote religious development we are obliged to confess, either nothing, or else, we may almost say, worse than nothing.

Now this period of the first six or seven years is regarded not only by Fröbel, but also by many other educationalists before and after him, as the one in which the germs of all knowledge and action, *i. e.*, of the whole of civilized human life, are set. Art and science cannot be practiced before the requisite organs have been called into play. So long as the child is incapable of any higher sensations than those which relate to his immediate wants, of any degree of inner concentration, or of the slightest effort to lift himself out of and beyond what most closely surrounds him, so long there can be no question for him of religious practice, of devotion and self-surrender to the Highest. That for which the child has yet no organs of reception does not even exist as far as he is concerned. And while this is the case, of what use would it be to him to know every syllable of Holy Writ and all the commandments of the world? We might as well at once adopt the method of a certain sect of Christian fanatics, who place Scriptural pictures before the cradles of children only a few months old, and read out to them the corresponding passages from the Bible, with the idea that the infants will thus be early initiated into the truths of Christian revelation.

The only grain of truth at the bottom of all these customs is just what Fröbel has fastened upon and turned to a right instead of a mistaken use: viz., that the sensitiveness of young children to impressions from their surroundings should be used to assist in their development.

We have already seen what are Fröbel's ideas with regard to the religious training of children, what importance he attaches to the use of simple sacred music, and to the mother's example of reverence and devotion; how he would have the prayerful spirit awakened by the symbolic gesture of folding the hands, and prayer itself taught as soon as speech begins, to which the singing of hymns should soon follow; and, added to all this, how much he relies on the hallowing influence of impressions from nature combined with suitable illustrations from the lips of the mother or other guardians.

Is not this enough during the first five or six years of a child's life?

Some people, no doubt, will think this too much, but to such we can only say that whatever nourishment the child's own nature, physical, mental, or spiritual, requires, it must be good for it to have, and it cannot have too soon; and any one who rightly understands observing children will not fail to discover amongst their other wants a necessity for the knowledge of God, and this necessity, being the highest of which the human soul is capable, should before all things be satisfied.

On the other hand, there are those who will require some more direct and positive allusion to Christianity and Church worship and doctrines. Now, although all people in any degree acquainted with the nature of children must allow that during the first six or eight years there can be no question of any real apprehension of doctrinal religion, that whilst the development of the organs is still going on, nothing more can be done than to awaken religious feeling and implant purely elementary and general conceptions, at the same time the youngest children cannot fail to be influenced by the doctrinal tendency of their surroundings; and here the matter should be allowed to rest during the first six years at any rate, for the soil must first be prepared before the seed can germinate. The Kindergarten system dispenses with all doctrinal teaching and confessions of faith, and if we look at God's method of dealing in the education of mankind, do we not see that there was a gradual preparation of the world for the reception of Christianity?

At the same time, we would not be understood to say that all direct allusion to Church matters and (in Christian families) to Christianity, should be entirely excluded during these first few years. Fröbel's "*Mutter und Koselieder*" is intended to embrace the germinal points of all human culture, and Church worship and doctrine cannot, therefore, be altogether ignored in the book; but in this, as in many other cases, the allusions are so slight that to outward observers they are almost imperceptible, and are only truly intelligible to those who see clearly the connection between the little and the great, between the physical and the spiritual in the human soul, as clearly and distinctly as Fröbel saw through the mind and spirit of the child.

The example in the "*Mutter und Koselieder*" which first directs the child's attention to Church worship is called "—

THE CHURCH DOOR AND WINDOW.

Motto: Where harmony in unison is shown,
Alike in form and tone made known,
The infant mind doth readily embrace it,
And in its deepest mysteries doth trace it.
To guide thy darling's earliest perception,
Of this high unison to form conception;
And thus of joy to catch the brightest gleams,
So hard a task will not be as it seems.
Yet, for thyself, in all thy works take care,
That every act the highest meaning bear;
Thus shalt thou lead it to that haven blest,
Wherein its infant heart shall be at rest;
And nought can e'er deprive it of the benison,
Of being ever with itself in unison.
If this belief thou to thy child impart,
It aye will thank thee with a joyful heart;
Think not 'tis yet too young this truth to prize,
Within its little heart a magnet lies,
Which draws it on to union's highest joys,
And shows how severance sweetest bliss destroys.
Wouldst thou unite thy child for aye with thee,
Then let it with the Highest One thy union see.—*Amelia Gurney.*

SONG.

Behold this window of clear glass,
Through which the blessed light doth pass,
And see the high-arched door below,
Through which into the church we go.
But those who fain would enter there,
Must come with reverence and care,
For all that deeply moves the heart,
Within these sacred walls has part;
Here all our high desires are stilled,
Our deepest longings are fulfilled;
We hear of God, so good and true,
And of the blessed Christ-child too;
And those dim yearnings are made plain,
Which oft with wonder fill your brain;
When you behold the heavens wide,
Or in your parents' love confide.
And you, my child, shall go one day
To hear the deep-toned organ play:
Lo, lo, la; la, lu, lu, la!
While of bells the joyful peal
Doth unceasing joys reveal!
D'ng, dong, bell,
Ding, dong, bell.
Through our ears it moves our hearts,
Oh what gladness it imparts!
La, lu, la; la, lu, la, la; la, lu, lo.—*Amelia Gurney.*

The mother, with her two or three-year-old infant on her lap, sits at the window on Sunday morning, points to the church which the people are flocking into, and makes the child represent with his hands the

shape of the church window. She then sings to him the above choral, at the end of which the pealing of bells is imitated.

The following example will show that something like a devotional mood may really be produced, even in so young a child, through the influence of sacred music, and of its mother's frame of mind.

In Fröbel's room one day there were assembled a number of children between the ages of one and a half and four years, all busily occupied with the Kindergarten gifts. A visitor who chanced to come in ventured to question Fröbel's assertion, that a feeling of reverence could be called up in even the youngest of these children. In order to prove his statement, Fröbel called on some of his older pupils to sing the choral given above, and it was curious to see how one after another the children put down their playthings and listened to the music with wide open eyes, and an expression of almost holy reverence on their little countenances. Now it is certain that no result of the kind is ever produced by the kind of religious instruction which is so common in institutions, and even in families, and which, with the best desire to produce piety, only tends to make sacred things wearisome to children.

As is signified in the motto annexed to the "Church Window," Fröbel sees the first direct expression of the child's religious instinct in its eager desire for fellowship. In the chapter on "The Child's Utterances" it was pointed out that the irresistible impulse of children to hasten to any spot where they see a number of people collected together in earnest consultation, or where a crowd is assembled for a common object, is only part of the strong necessity of their nature to be in sympathetic union with those around them. It is, so to say, a surrender of their being to something outside their own personality, to a universal power which is beginning to make itself daily felt in their souls. And what else is true religion but a complete surrender of self to the Highest Being?

It is, however, necessary that the Being to whom one thus surrenders one's self should be loved. Before a child can love the invisible God he must love visible human beings. For the child, as once for humanity, God must become man; and this must first be through the child's parents. The first condition of all religion is that we should come out of the narrow circle of egotistic self-love; and therefore love for its parents, is for the child the beginning of love for God.

In all primitive religions sacrificial offerings play a principal part, and it is because the offerings signify the giving up of self, of the personality. If the child is made to feel the consequences of such surrender in the piety of its parents and others, in their manifest union with God, the unconscious union of his own inner life with the Highest will gradually develop into a greater or less degree of consciousness. His own dormant religious faculties will awaken if he sees similar faculties actively expressed by those around him.

Children thus brought up in a truly religious atmosphere, accustomed

to refer every duty fulfilled towards man, every service of love, every trifling action of daily life, to God as the highest power, who requires of us good in every shape, such children will when they are grown up make their lives a continuous active expression of Christian love, and not merely carry Christianity about on their lips.

First, then, God must become more or less objective to the child through nature, and then He must be personified for him in man.

Just as mankind needed the personification of the Divine in a complete and perfect man whom it might follow as its pattern and ideal, so the child needs a personal example. But a full-grown perfect being such as Christianity recognizes in Jesus Christ as man, cannot serve as a pattern for children. They must have placed before them an ideal suited to their stage of development—a Divine Child. Hence Fröbel would have hung up in Kindergartens and in nurseries pictures of the child Jesus on his mother's lap, in the Temple, etc. All the good qualities of children he would have associated in their minds with the Holy Child, and when they do wrong he would have them reminded that when Jesus was a child he was always obedient, thankful and loving.

In this way, by means of the facts and events of their own lives, inward and outward, associated always with Jesus as a child, children will acquire a perfect living ideal of childhood by which they will become accustomed to measure themselves, and with the aid of suitable Bible narratives they will be gradually and naturally initiated into the central truth of Christianity—of God made manifest in man—without having their understandings bewildered with dogmas, which can only be grasped by the mature mind. Ideas of which the child can form to itself no conception are worse than useless to him, for they obscure his mental vision and thus act injuriously on his development.

Pictures and facts appeal to the childish imagination, and Fröbel would have the religious instruction of children based also on this principle. For this purpose he revived the old custom of exhibiting to children on Christmas evening a pictorial representation of the birth of Christ. Middendorf used often to tell how impressive this festival was wont to be at Keilhau, when, at the end of the long room, filled with brightly-lighted Christmas-trees and presents of all sorts for the children, a transparency would all at once appear, representing the birth of the Divine Child surrounded by green pine branches; how Christmas hymns—most of them written by Fröbel himself—were then sung; and how Fröbel used himself, to fetch the poor women of the village with their youngest children, so that these too might, as he used to put it, have a "distinct impression" of the meaning of Christmas. To the older children it was explained in simple language that this festival was to remind people of the birth of Jesus Christ, who had redeemed them from sin and error and brought back great happiness to the world.

It all depends upon the manner in which religious impressions are

conveyed to children whether they will have a sacred influence on them in the present, and be a blessed recollection in the future.

The profound truths of the Gospel are far beyond the comprehension of children, but for this very reason the preparation of their minds to receive them later cannot begin too soon. All truths which take shape in the world are the blossoms of plants whose seeds were sown thousands of years ago, and have gone on germinating for centuries before they could spring up in the mind of humanity and bear flowers and fruit. And the same process which has gone on in the life of humanity goes on in that of the individual, beginning in infancy. All ideas and conceptions, and, therefore, also all religious conceptions, have their origin in the first impressions made on the senses, in the first childish imaginations, the first observations and comparisons of objects in the outer world. All the faculties of the soul must be cultivated up to a certain point if the human spirit is to become capable of union with the Divine Spirit.

Our hopes for a new and living conception of Christianity rest on our children. If we can only preserve to them the freshness and simplicity of their early innocence, their hearts will remain open to the pure and childlike spirit which breathes in the writings of the Old and New Testaments, and Bible truths will no longer be to them as petrified fossils of a bygone age. If they have grown up in loving fellowship and community, which is the true church for children, they will be able to carry out the deepest meaning of the Gospels, viz., the brotherhood of men, and the conception of Divine humanity and human divinity will become a reality to them.

The right form of a church service for children has yet to be discovered, but the Kindergarten meanwhile offers all the necessary elements for the purpose. The churches of grown-up people are certainly not the places for children. If momentary feelings of devotion are produced in their minds by the general stillness, the music, the number of people collected together, these cannot last, and are quickly followed by distraction and weariness, for the service is too long for the children's powers of attention and beyond their understanding.

And this does not only apply to children before the age of ten; even at a later age their powers of religious apprehension are not on a level with those of grown people. A boy of eleven years old, on being once asked what was the subject of a sermon he had just heard, answered, "The reconciliation of Christ," because the preacher had frequently alluded to the work of reconciliation. When the boy was further asked the meaning of this word, he could not answer at all.

So it is in the majority of cases: children's minds are crammed full of expressions with which they connect no meaning.

We give as a last example from the "*Mutter und Koselieder*" the hand-game called

THE FOOT BRIDGE.

Motto : "Let thy child in play discover
How to bridge a chasm over,
Teach it that human skill and strength
Will always find some means at length
Things most widely severed to connect—
Union, where it seemed most hopeless, to effect."

SONG.

Along the meadow flows a brook,
A child stands by it with longing look;
He sees bright flowers on the other side,
But can't get to them—the stream 's so wide.
"On your back, take me over," he cries to a duck,
"Those lovely flowers I want to pluck!"
Then up came a man with a wooden plank,
He laid it across from bank to bank;
Safely along it the little boy ran,
Crying—"Thank you, oh thank you, you kind, clever man!"

If by such and similar examples children have been made to understand the meaning of connecting together or reconciling things that are separated; if, according to Fröbel's system, they have been constantly occupied in their own little labors in *connecting* (or reconciling) opposites, the application of the word "reconciliation" to visibly separated objects will have become quite familiar to them, and it will not be difficult to explain to them later the meaning of the Christian doctrine; especially as they will also have become familiar, through a variety of examples and applications, with the analogies between the visible physical world and the spiritual one.

That such teaching by analogy or parables is necessary for the comprehension of spiritual truths is shown by the frequent use of it in the Gospel itself. But to many of our readers this comparison between the connecting together of physically separated things and the union or reconciliation of individual imperfect men with God through the perfect and Divine man, will seem as far-fetched as the analogies in other cases that we have quoted. It is, however, the fate, not only of new theories, but also of new embodiments of old theories, to produce the impression of exaggeration and eccentricity, and so it must be with Fröbel's theory of the analogy between the outer and the inner world and between physical and spiritual impressions, until by frequent repetition and practical application it has become familiar to the world.

Any one who observes the present methods of bringing up children, and considers what it is that the latter really want, must be of opinion that there is need for greater attention to the beginnings of moral deflection and the early cultivation of religious feeling.

Children can no more become religious by their own unaided powers than they can become anything else that is desirable for them. The fact that early religious teaching has hitherto been conducted in a mis-

taken and senseless manner does not prove that it cannot be done in a right and profitable way. This, however, is beyond all question, that unless education, and especially early education, be established on a right religious basis, the next generation will be the most godless that has ever lived on earth, more dissatisfied and melancholy even than the present one, and just as little able to solve the great problems of life.

Veritable progress for mankind as a whole is unthinkable if religion be left out of account. The extension of material knowledge, the widening of man's relations to nature and to humanity in social and communal respects necessitates a corresponding expansion in our relation to God and all that is highest. It is still not sufficiently understood, that while on the one hand religion and Christian truth must in their essential character remain always the same, our apprehension of them must continually increase and expand until we come to realize their connection with every department of life.

Not until men have gained for themselves the recognition of an all-pervading omnipresent God, a firm central point round which their whole being will revolve, in which laws, politics, science, art, and all social endeavors will culminate, not till then shall we see a regenerated society which, cemented together in love, will realize the true conception of humanity, or convert into a living reality the Christianity which is now cramped and disfigured and deadened by church system. It is grievous to see how much outward forms and dogmas still take the place of true religion of the heart. It is not, however, by rationalism and irreligiousness that the degenerate Christianity of modern times can be conquered, but by a new generation which, itself filled full with the true spirit of the Divine Teacher, shall let this regenerating power stream forth through society.

The religious conflict of the present day has its meaning and its use, and will bring forth fruit in the future; but it must be kept as much as possible removed from our children. If they are to be capable in time to come of restoring harmony to a world of discord, of re-adjusting balances and getting rid of contradictions, their young spirits must be left undisturbed to strengthen and develop, and must learn to soar up in love and enthusiasm to the Infinite, and find their rest only in the Highest. Short of this there can be no real religion, however much the intellect may learn to speculate concerning spiritual things. True religion is the continuous action of a whole life—a striving after God in all and everything.

It is the high office of mothers to consecrate their children to this life-service, and Fröbel offers them his "*Mutter und Koselieder*" as a guide to this sacred task.

SUMMARY VIEW OF FROEBEL'S PRINCIPLES.

THE leading ideas of Fröbel's educational system may be summed up in the following statements:

1. The task of education is to assist natural development towards its destined end. As the child's development begins with its first breath, so must its education also.

2. As the beginning gives a bias to the whole after development, so the early beginnings of education are of most importance.

3. The spiritual and physical development do not go on separately in childhood, but the two are closely bound up with one another.

4. There is at first no perceptible development except in the physical organs, which are the instruments of the spirit. The earliest development of the soul proceeds simultaneously with, and by means of that of the physical organs.

5. Early education must, therefore, deal directly with the physical development, and influence the spiritual development through the exercise of the senses.

6. The right mode of procedure in the exercise of these organs (which are the sole medium of early education) is indicated by nature in the utterances of the child's instincts, and through these alone can a natural basis of education be found.

7. The instincts of the child, as a being destined to become reasonable, express not only physical but also spiritual wants. Education has to satisfy both.

8. The development of the limbs by means of movement is the first that takes place, and, therefore, claims our first attention.

9. The natural form for the first exercise of the child's organs is *play*. Hence games which exercise the limbs constitute the beginning of education, and the earliest spiritual cultivation must also be connected with these games.

10. Physical impressions are at the beginning of life the only possible medium for awakening the child's soul. These impressions should therefore be regulated as systematically as is the care of the body, and not be left to chance.

11. Fröbel's games are intended so to regulate the natural and instinctive activity of the limbs and senses that the purpose contemplated by nature may be attained.

12. Through the gradual awakening of the child's will this instinctive activity becomes more and more *conscious* action, which, in a further stage of development, grows into *productive* action or *work*.

13. In order that the hand—which is the most important limb as regards all active work—should be called into play and developed from the very first, Fröbel's games are made to consist chiefly in hand-

exercises, with which are associated the most elementary facts and observations from nature and human life.

14. Inasmuch as in the human organism, as well as in all other organisms, all later development is the result of the very earliest, all that is greatest and highest springs out of the smallest and lowest beginnings, education must endeavor to emulate this unbroken continuity of natural development. Fröbel supplies the means for bringing about this result in a simple system of gymnastic games for the exercise of the limbs and senses; these contain the germs of all later instruction and thought, for physical and sensual perceptions are the points of departure of all knowledge whatever.

15. As the earliest awakening of the mind has hitherto been left to chance, and the first instinctive activity of childhood has remained uncomprehended and unconsidered, there has of course been no question of education at the very beginning of life. It was Fröbel who first discovered a true and natural basis for infant education, and in his "*Mutter und Koselieder*" he shows how this education is to be carried on and made the foundation for all later development.

It is, therefore, essential that the principles and methods laid down by Fröbel should be attended to at the very beginning of education, if full benefit is to be derived from the Kindergarten.

The training of mothers, and all who have the management of young children, in the application of Fröbel's first principles of education, is consequently the starting-point for the complete carrying out of his system, and consequently, too, of immense importance.

The little, seemingly insignificant games and songs devised for the amusement of infants are easy enough for girls of the lowest degree of culture to master. The true development of women in all classes will best be accomplished through training them for the educational calling, seeing that nature has pre-eminently endowed them for this work. Simple receipts for the management of health (and, above all, the practical application of them in the care of children) are also within the grasp of women of all degrees of culture. By placing such instruction within the reach of women of all classes the first step will be taken towards the full and perfect training of the female sex, of all who have the care of children, of all future mothers in all ranks of society, for their educational vocation.

ORATORIANS; OR, FATHERS OF THE ORATORY OF JESUS.

I. FOUNDER AND ORIGIN.

The first Congregation of the Oratory was instituted in 1551 by Philip Neri, known in the annals of the Catholic church as St. Philip Neri, who was born in Florence, 1515, the son of Francis Neri, a lawyer, and Lucretia Soldi, both descended of wealthy Tuscan families. From his childhood Philip was distinguished for his piety, diligence in his studies, and ardent desire to do good to others. In 1533 he went to Rome to serve as tutor in the family of a Florentine nobleman, became student in philosophy and theology, and subsequently in canon law. To pacify his insatiable desire to benefit his fellow men, he organized a confraternity to receive and visit the sick, and to instruct the ignorant. In 1550 he erected a hospital under the name of the Blessed Trinity, to which he invited and incited many distinguished friends to attend and serve the sick. In 1551 he was ordained priest, and in the same year laid the foundation of the Congregation of the Oratory —so called because at certain hours every morning and afternoon the people were summoned by bell to their church for prayer and meditation. In 1564 the Congregation was instituted a regular community, using one purse and table, and living by rule, and yet not bound by vow or oath, but joined only in holy charity and labor for the sanctification of their own souls and the inspiration of the same work in others, by preaching to the people, instructing the ignorant, and teaching Christian doctrine to all who came to them. In 1575 their rule was approved by Pope Gregory XIII, and again in 1612 by Pope Paul V. Pope Gregory bestowed on the order the new church of Vallicelli. Against his own will Philip was chosen general for life, but by alleging age and infirmities, he was relieved in 1583 and succeeded by Cæsar Baronius. The founder, who died in 1595, lived to see houses of his Oratory in Florence, Naples, Sanbigio, Anxur, Lucca, Fermo, Palermo, Padua, Ferrara, Vincenza, and other cities of Italy where they continued to be the home of many devout and learned men, zealous in labors of instruction, and all the functions of charity. They were generally called *Philipini*.

The Oratorians in France.—Cardinal Bérulle.

PIERRE DE BERULLE, the founder of the Congregation of the Oratory in France, as well as the introducer of the Carmelite nuns, was born near Troyes in Campagne in 1575 and was educated for the priesthood, which in those days of ecclesiastical and civil complications was sure to lead certain members into public affairs. From the position of abbé in 1597 he was made cardinal in 1627, having declined a bishopric when offered by Louis XIII as well as by Henry IV. He was instrumental in effecting a reconciliation between Louis XIII and his mother (widow of Henry IV), secured from Rome a dispensation for the marriage of Henrietta Maria (daughter of Henry IV and Maria de Medici) with the Prince of Wales, afterwards Charles I of England, and served as minister of state. He was noted for his patronage of literature and science, appreciated Descartes, as well as discharged in an exemplary way the duties of his order. He died in 1629.

As founder of the Oratorians (*la Congregation des prêtres de Oratorie*) the Abbé de Bérulle, afterwards cardinal, was permanently and widely useful in training many eminent French scholars (such as Lelong, Lami, Lecointe, Malebranche, Massillon, Simon, Thomassin, Adry, Daunou, etc.), and introducing into the colleges and schools not only of France, but of the Netherlands, Savoy, Italy, and Spain, improved methods of instruction and discipline. Although originally designed mainly to restore ecclesiastical discipline among the clergy, their special function and usefulness was in the education of youth, and at the close of the first century (1711) the *Prêtres de l' Oratorie* possessed 58 houses, of which there were 3 in Paris, 11 in the Netherlands, 1 in Liege, 1 in Madrid, 1 in Rome, 1 in Savoy. The first college was in Dieppe, the second in Mans, and the third in Juilly, near Paris. In 1790, before the revolutionary storm broke up all educational and ecclesiastical corporations, *L' Oratorie* had thirty-seven institutions under its direction in France, of which the mother-house and college was in Paris. Besides thirty one colleges of equal rank with those of the University, there were three institutions of secondary instruction at Paris, Aix, and Lyons; 2 military schools for cadets; 2 seminaries for priests; three houses of study (*Maison d' etudes*) for the training of teachers for their own schools, and three houses of rest (*Maison de repos*) to which members of the Congregation could resort in vacation and old age.

* Vallet de Viriville—*Historie de l' Instruction Publique en Europe et principalement en France*, p. 243.

2. *General Aim and Spirit of the Order.**

The Oratorians have a place by themselves in the history of French pedagogy, as well as a separate physiognomy from that of other congregations. A certain freedom united with the intelligent ardor of religious sentiment, the reconciliation of Christianity and profane letters, the very marked desire to introduce more air and light into the cloister and the school, the taste for historical facts and the truths of science in the place of the worship of form, were essential merits of the Oratorians, and were the principles from which sprang an education at once liberal and Christian, religious without any abuse of devotion, elegant without fastidiousness, solid without excess of erudition, in short, an education worthy to be admired as one of the first and most laudable efforts to reconcile the spirit of the past with that of modern times.

The teaching of the Oratorians was doubtless influenced gradually by Descartes, and by the methods used at Port Royal. Cartesianism was more welcome to the Oratorians than to the Jesuits or the theologians of the Sorbonne. But the Oratorians were always suspected of Jansenism, and their most renowned pedagogues, Perè Thomassin and Perè Lamy could not sufficiently eulogize Lancelot and Nicole. But we must not forget that the scholarly institutions of the Oratorians preceded by several years. the cartesian revolutions, and the organization of the PETITES-ECOLES of Port Royal. In 1614, three years after their foundation, the Oratorians took possession of the colleges of Dieppe and Rochelle; and in 1629 they had the direction of more than fifty houses. In 1638 the college of Juilly, erected into a royal academy by the letters-patent of Louis XIII, became the model establishment of the congregation, and was the rendezvous of the young nobility of France. The two congregations of the Oratorians and Port Royal met on the common ground of the new ideas rather than became copies of each other, both having their own share of originality. It would be difficult to contest the pedagogic titles of a company from whose bosom arose such professors as P. Lamy and P. Thomassin, such preachers as Mascarm and Massillon, such historians as P. LeComte and P. Lelong, such learned men as Richard Simon, such philosophers as Malebranche.

The teaching of the Oratorians was distinguished from the beginning from that of the Jesuits, who were not only their rivals but their

* The residue of this chapter is taken from Comayre's *Historie Critique des Doctrines de l'Education in France*. I, 209.

enemies. "The congregation of the Oratorians," said Voltaire, "is the only one in which vows and repentance are unknown." The order founded by Pierre de Bérulle imposed no engagements that were absolute and irrevocable. Its votaries were always free to quit it. The company was a society of priests, not of monks. The vows of the preacher were taken, but no monastic vows of poverty, chastity, or obedience. "But if we do not take the three vows we endeavor to practice the virtues," said Père Lamy. "For our cloister," he adds, "we have the love of solitude." Although the principle of passive obedience was unknown among them, there was no less obedience for that. P. Lamy says, in his *Entretiens sur les Sciences*, "The obedience which is practised here surprises those who find it difficult to comprehend that *free people* submit easily to the orders of a superior *who has no other power over them than what they give him;* but the power of love is very great." Acquiescing voluntarily in their own rules, freely practising the Christian virtues—these were the principles of a society whose members never forgot the rights of human nature.

It has been truly said that religious congregations are generally without a country, because they obey only the Holy See; but the Oratorians were a national institution. The superior resided in France; he was under the jurisdiction of the French bishops; moreover, his authority was subordinate to that of the general assembly of the members of the order. How can we be surprised that the Oratorians displeased the company of Jesus, which was organized in such a different spirit? The Jesuits pardoned neither their success in teaching nor their increasing popularity; especially they did not pardon them for being so unlike the Jesuits. Was not the success and increase of the Oratorians a living criticism and satire upon their own statutes? Berulle wrote to Richelieu, "Since these ten years that it has pleased God to establish us, the Jesuits have omitted no opportunity to injure us; and these attempts continued throughout the whole of the seventeenth century, and in 1710 P. Letellier, confessor of Louis XIV, spoke of nothing less than the radical abolition of the order. They were reproached for being republicans, an unfounded but perfidious accusation at that period; they are still reproached for requiring no vows; "For a community that takes no vows maintains a spirit of independence and liberty."

It was precisely this spirit, regulated by religion, that was the very genius of the Oratorians. Owing to the disapprobation of

the Jesuits, the Oratorians found illustrious suffrages in the church. It is enough to cite Bossuet. "Berulle's immense love for the church inspired him to form a company to which he wished to impart no other spirit than the spirit of the church, no other rules than its canons, no other superiors than the bishops, no other bonds than the bonds of charity, no other solemn vows than those of baptism and the priesthood; a company in which holy liberty is the holy pledge, in which there is obedience without dependence, government without command; in which all the authority is in gentleness, and in which respect is maintained without the assistance of fear; a company in which charity, which banishes fear, works so great a miracle, and in which, with no other yoke than itself, it knows not only how to take captive, but to annihilate self-will; a company in which to form holy priests they are led to the source of truth, and always have in hand the Bible."

We will add one feature to complete this picture. When the Oratorians quitted the Holy Books, and that they sometimes did, they changed them for other books the taste for which they did not conceal, the *ancient books*. P. Thomassin read in vacations only the *humanities*. Without earthly ambition, having no spirit of intrigue nor desire to dominate, peaceful and unexcited, the Oratorians were free to carry all their activity into study. "Our policy," said one of them, "is not to have any, and there is nothing further from the spirit that animates it than to establish and confirm this home by human means. We have not united together to make a body to display ourselves, or to distinguish ourselves from other members of the church. We simply join our forces, our studies, and our prayers in order to effect together that which we could not effect in the same way separately." Is not this picture of themselves the truest and the finest eulogy that could be pronounced upon the society, at the same time that it is the most vivid criticism upon some other religious orders? Not that the author had any intention in it or any malice, but it sometimes happens to disinterested and sincere men that, while celebrating disinterestedness and sincerity, they make themselves the sharpest as well as the most involuntary censors of those who do not possess these virtues.

A house of study and labor, not less than of devotion and prayer, the oratory did not dream of sacrificing intellectual culture of soul to ascetic practices or idle contemplations. "We love truth," said P. Lamy. "The days are not enough to consult it as much as we should like to do, or rather we are never weary

of the sweets of studying it. We have always had this love of letters in this house. Those who have had the government of it have tried to preserve that love. When any one is found among us of extended, penetrating mind, who has a rare genius for the sciences, we discharge him from all other labor."

Studious masters, nourished upon antiquity, pious without fanaticism, friends of a liberal discipline, founded upon love rather than upon fear, this is what the oratory has promised its pupils, and what explains the rapid progress of its schools. If, as bad tongues have said, music played a part in the early successes of the congregation, and if the fathers of the oratory attracted crowds to their ceremonies by the beauty of their chants, what does that prove but that to its other merits the company joined that of the taste and the spread of art?"

3. *Subjects and Method of Instruction.*

At the beginning and in the spirit of its founders, Oratorians were not destined to engage in the instruction of youth. M. de Bérulle had inserted in his memorial, presented to Paul V, the following clause: "The institution, not for youth but for priests only, will be one of the functions of the congregation." But this article was suppressed in the definitive text, and in 1654 when the constitutions of the order were collected, they contented themselves with saying, "The constitution of the priests will be *one of the principle functions* of the congregation." In fact, instruction soon became the great business of the order. Père Lamy tells us that after having made the novices pass a year in theological studies, "in which they were emptied of the spirit of the world and its maxims," they were immediately employed in the instruction of children. From the time of the generalship of Père Condren (1629–1641), the bishops from all parts demanded Oratorians to direct the colleges of their dioceses. This contributed to the rapid development of the order. In 1619 a portion of the congregation of the *doctrinaires* asked to be incorporated with them, which gave Oratorians at a stroke nine houses in Provence. The French episcopate felt attracted by a natural sympathy to a religious order which appealed directly to its authority. They never thought of monopolizing everything or even of seizing the monopoly of the instruction. In the eighteenth century, Père de la Vallette, seventh general of the order (1733–1772), wished they could limit themselves to conducting a few colleges organized on the model of Juilly. It is true that in the revolution of 1762, when the ex-

pelled Jesuits left the field free to their rivals, the Oratorians accepted the offers which were made them on all sides. But they could not reasonably be reproached for having occupied, to the greatest good of the studies, the chairs which had become vacant quite independently of any action of theirs.

In the early times, the colleges of the order were not subjected to a uniform method of instruction. Thus, at Saumur and at Provence, they followed the regulations of the University of Paris, also those of the Seminaries, and again particular plans drawn up by the superiors. P. de Condren was the first who thought of establishing a *Ratio studiorum*. The first part of this plan treated of the general discipline of the colleges; it was methodically arranged and printed by P. Morin, and published in 1645 under the following title: *Ratio studiorum a magistris et professoribus congregationis oratorii Domini Jesu observanda.*

The method set forth in this programme of study had been already put to the trial in the college of Juilly. Richelieu, who voluntarily occupied himself with public instruction, gave it his entire approbation. P. de Condren spoke of his new method one day to Richelieu and explained it. The Cardinal appreciated all the advantages of it, and exhorted persons of high rank and the highest persons in the State to use this method for their children.* He did more when, in 1656, having re-arranged a regulation of studies for the college which he established in his native city of Richelieu, he appropriated in part the methods of *the Oratorians.* In this excellent programme, he put in the first rank of scholarly labors: 1, A profound study of the French language; 2, the instruction of all the masters in this language; 3, a study of Greek as complete as that of Latin; 4, the combined teaching of science and letters; 5, the comparison of the Greek, Latin, French, Italian, and Spanish languages; 6, the study of chronology, history, and geography. This programme reproduces nearly all the reforms accomplished by Patre de Condren and his co-laborators.

* In his history of the college of Juilly, Hamel says, "we will add, however, that Richelieu did not encourage the development of the colleges of the Oratorians. It is known what was the calculated and wilful timidity of Richelieu on the point of instruction. He did not wish that letters should be profaned by all sorts of minds. He desired that there should be more 'masters of mechanic arts than of liberal arts.' He was of the opinion of Cardinal Duperron, 'who ardently wished for the suppression of a part of the Colleges of the kingdom.' Twelve great cities, Paris included, appeared to him worthy to preserve their colleges. His ideal was the establishment, in each of these cities, of two schools, one of seculars, and one of Jesuit Fathers, in order that emulation might sharpen their virtues." Such was his programme of government. With such limited desires, it is not astonishing that Richelieu showed no interest in the progress of the order.

4. *Study of the Vernacular.*

At the same time that Descartes emancipated reason, and also the French language, by writing the "Discourse upon methods," (*Dicours de la méthode,*) the Oratorians, urged by the same spirit, accomplished an analogous reform in pedagogy, by requiring that the French language should be used for the first grammatical studies. At their school, as at Port Royal, the strange spectacle could no longer be seen of children condemned to spell in Latin. But such a revolution, which consecrated the vernacular as a pedagogic language, could not be entirely accomplished at the first blow. The use of Latin was only interdicted till the fourth class; starting from that class, it became obligatory. The lessons in history alone, and that was a considerable improvement, were to be given in French to the very end. P. de Condren had composed for the use of the pupils at Juilly a method with Latin in the French language; an entirely new departure, and which the recluses of Port Royal followed so brilliantly.

The Oratorians also agreed with the Jansenists in prescribing the abuse of themes, in order to recommend explanations, and they showed the same preference for oral themes, made in the class and in imitation of the explained texts. The taste for classic study was very great with the Oratorians. P. Condren, in spite of his mystic tendencies, took great pleasure in reading Cicero. The dead languages were familiar to him and he had reflected upon the best way of teaching them. Some notoriety arose at one proceeding which he had imagined, and which consisted in presenting the Latin grammar in five pictures of different colors: one for the genders and declensions, the second for the conjugations, the third for the preterites and supines, the two last for syntax and quantity. "The last experiment which I made was upon the little marquis of Maulny and the little English boy Hungat, whom I made understand the charts so well that in two or three winter months and by diverting myself morning and evening with showing these to them, I made them learned in the principles and put them into the sixth class." This result, confirmed by one of the superiors of Juilly, P. de Verneuil, has nothing very extraordinary in it, or which cannot be attained by the usual methods.

Richelieu, who was suspicious of the influence of generalizing instruction, but wished it to be complete for those whose reach of mind called them to the study of the liberal arts, put Greek in

the same rank as Latin. The Oratorians did not go so far; without neglecting Greek, they thought it sufficient to read and understand it. So at Juilly, for example, they limited that language to the explanation of authors; themes were not used. Confided, in early times, to the ordinary professors of the classes, the teaching of Greek became in 1757 the object of a special course, which was not perhaps the best way of conducting the Greek studies, but which showed, at least, the good will to do so.

5. *History and Physical Science.*

It does not seem that the Oratorians had thought, as Richelieu demanded, of establishing a sort of comparative study of the living and ancient tongues; it is to Port Royal that the accomplishment of this reform was reserved. But, for the teaching of history and the sciences, the Oratorians entered first into the new views. Under the inspiration of Descartes, mathematics, physics, the natural sciences were cultivated with perseverance and success in the bosom of the company, by Malebranche, Lamy, Poisson, and Prestet, that domestic of whom Malebranche made a savant. What the masters know one may be certain that the pupils will learn; the pursuits of the professors have a positive tendency to inscribe themselves upon the programme of studies for the pupils. I have then full confidence in the scientific character of an education confided to men who wrote: "It is a pleasure to enter the laboratory of a chemist. In the places where I have been, I did not fail to be present at the anatomical discourses and to see the dissections of the principal parts of the human body. I conceive of nothing of greater use than algebra and arithmetic." (Lamy.)

As to history, it had with the Oratorians, from their origin, the place which legitimately belongs to it. What did not yet exist in 1768 in the colleges of the University, as among other proofs the protests of President Rolland testify, the Oratorians had realized more than a hundred years before; history had a special chair, and a special professor. The fathers of the company composed elementary books, such as the abridgements of P. Berthault (historical), the written lectures dictated at Vendôme by P. le Cointe. The history of France was studied three years by the pupils of the upper classes. The teaching of geography was not separated from that of history, and as to fortify the latter they had collected a numerous library for the use of the pupils, so to aid the geographical studies they used in the classes large mural maps. At Juilly, especially, P. Adry, the last librarian of

the Oratoire, tells us, there had always been a special professor of history. He gave his lessons himself in French, and *vive voce* in the room of the oldest class, and the history of France was always the subject. In the other rooms, from the sixth to the second, where the young people were, and in the three following rooms, Greek and Roman history was taught.

6. *Philosophy.*

Like the teaching of history, languages, and sciences, the teaching of philosophy also went through serious modifications at the Oratoire. "Forty years of persecution against Cartesianism and Jansenism, confounded under the same anathema," says the biographer of P. de Bérulle, P. Tabaraud, "did not make the disciples of Bérulle abandon that philosophy which their fathers had recommended." The Oratorian was philosophic and Cartesian. Doubtless there were hours of faint-heartedness, notably in 1684, in that assembly which, arranging the studies anew, restored to honor official peripatetic philosophy, and in consequence of which independent men, like Quesnet and Duguet, quitted the congregation. But until then the Oratorians had remained faithful to the spirit of its founder; it is known that Cardinal de Bérulle had had intimate relations with Descartes, and that in a conversation which has been preserved he lavished encouragement upon the young philosopher, obliging him for conscience sake to continue his researches and publish the results of them. Together with Descartes, St. Augustine, for whom Bérulle entertained an unbounded admiration and whom he called "the eagle of doctors," and Plato, the master of St. Augustine, were the inspirers of the philosophy of the Oratorians. In early times they had private manual composed for their house, whose authors rejected the doctrines of the Lyceum in order to follow the principles of the Academy. The manual of P. Fournene, written in a platonic spirit, remained for a long time the classic book of Juilly. Another professor, P. André Martin, better known under his pseudonym of Ambrosius Victor, the author of the Christian Philosophy (*Philosophia Christiana*), before sheltering himself under the great name of St. Augustine, had taught Cartesianism at Angers. He was persecuted as P. Lamy was later, but these persecutions did not produce the slightest change in the internal sentiments of those energetic and sincere men. In 1683 P. Lamy wrote of Descartes: "I do not know who has been able to induce some of our writers to work so hard to render him suspected. It is denying to

France and our century the glory of having produced the greatest of all philosophers." "If Cartesianism is a pest," said the regents of the college of Angers some years before, in a letter addressed to P. Senault, "there are more than two hundred of us infected by it." The publication of the *Research for truth* in 1674 and the glory which this work brought to Malebranche, and flowing from him over the whole company, contributed to develop the Cartesian ideas in the bosom of the Oratoire still more. From outside, sometimes, encouragement came to the Oratorians. Mad. de Sévigné wrote in 1678 : "They forbid the fathers of the Oratoire to teach the philosophy of Descartes, and consequently forbid the blood to circulate. The *Lettres de Cachet* with which they are threatened are powerful arguments to convince one of a doctrine! God will judge these questions in the valley of Jehoshaphat. While we are waiting, let us live with the living."

7. INNER ORGANIZATION AND METHODS.

The Oratorians made fewer innovations in the discipline and organization of their colleges than in the studies and methods of teaching. A few details borrowed from the history of the model house of Juilly will make known the general principles of government in the Oratorian colleges. The school year began on the 18th of October, and ended on the 20th or 25th of August. The pupils were accommodated in six chambers or study-halls. In winter and summer they rose at five o'clock. The morning class opened at half-past eight, but the regents did not take their chairs until nine. The revision of the copies and the recitation of lessons occupied the first half-hour; chosen pupils called *decurions*, as with the Jesuits, attended to this monotonous labor, under the surveillance of the prefect. A prayer, the *Veni sancte spiritus*, the reading of a few verses of the Old Testament, preceded the classic exercises, which were varied as much as possible every half-hour; for example, the chant of the litanies of the *Sainte Enfance* of Jesus at eleven o'clock, after the class, and the reading of the Lives of the Saints (*Vies des Saints*) during the repast. The dinner, which took place at eleven o'clock, was followed by recreation. At half-past twelve, study; from half-past one till four, the evening class; then recreation and study till six o'clock. At six o'clock came supper and then the litanies of the Holy Virgin. A last study-hour, from seven to half-past eight, was specially reserved to reading history and to family correspondence. Without wishing to enter into a detailed criticism of this distribution of the day, it

is allowable to say that the time at Juilly was too much cut up,—divided into too small periods; the study hours were not long enough, for not one lasted two hours. The principle of variety, excellent when applied to oral exercises in the class, which fatigue the attention more quickly, was not wisely applied to the solitary labor of the pupils.

While the ornamental arts, horseback-riding (equitation), music, dancing, were authorized at Juilly, theatrical representations were never held in honor there. No visit to the parents was allowed in the course of the year. Even among the Oratorians, the scholarly regime was tinged with the doctrines of a period which feared the influence of the world too much, forgetting that the family was a part of it, and seeing no safety for childhood but the complete isolation of the cloister.

The French Academy had just been founded. Was it from imitation, or simply from the recollection of what had been done among the Jesuits, that a literary academy was organized at Juilly, with its president, its chancellor, its monthly and public reunions? This was a little puerile, but there was, nevertheless, in these academic sports a useful purpose, the intention of exercising these young people in speaking and in composition. Other practices tended to the same end. A few years ago our lyceums saw examination prizes appear in their *palmarès;* an excellent innovation, destined to re-establish the equilibrium, too little guarded hitherto, of oral and written exercises. This essay was only the revival of a usage constantly pursued at Juilly. The *palmarès* of the month of August, for instance, indicates among the twelve prizes for rhetoric "a prize and the second best (accessits) examination at the end of the year," and the same for the other classes. These examinations were, besides, of considerable importance; they decided upon the passage from one class to another. At Juilly they took place under the superintendence of the general of the order himself. Under the title of *visitors*, three dignitaries of the company inspected, every year, with minute care, the establishments situated in the three provinces of Aix, Lyons, and Paris.

8. DISCIPLINE.

The discipline of the Oratorians was relatively gentle. "There are many other ways besides the whip," said P. Lamy, "and to animate children to their duty, a caress, a threat, the hope of a reward, or the fear of a disgrace, have more effect than rods." Yet the ferule and the whip were not forbidden, and made a part

of the *legitima poenarum genera*. But it does not appear that frequent use was made of them, whether in the spirit of gentleness or from prudence and the fear of exasperating the child. "A kind of policy is necessary," says P. Lamy, "in order to govern these little people, to influence them through their inclinations, to foresee the effect of rewards and punishments, and to use them according to their utility. There are times of obstinacy in which a child would rather be killed than yield."

This spirit of moderation and gentleness dates back to the founder of the order. Bérulle addressed to a superior the following instructions: "Watch over your charge. Have great respect for the souls of your inferiors; command rarely, correct little, and set a good example; exhort often. Be rather a father than a superior. Dispose souls gently to what is good for them, and never correct till after you have meditated upon it by yourself. Have more patience than zeal. Suffer rather than make others suffer." P. de Condren was animated by the same sentiments. He left to children "all their liberty of mind, which fear makes them lose." This gentle and paternal discipline always remained in the traditions of the Oratorians, as testify, among other proofs, the anecdotes related with filial gratitude by Arnault, a pupil of Juilly, in the *Memoirs d' un Sexagénaire*. "At *l' Oratoire* the great resort is not, as elsewhere, fear, but respect. There is no question of blind or absolute obedience. Only deference is spoken of. The chief is not a despot, nor the inferior a slave. Authority in the one does not suppress liberty in the other."

What made it more easy at *l' Oratoire* to maintain the authority of the master without recourse to violent punishments, was that the same professor accompanied the pupils through the successive series of their classes. This was the only advantage of a method that seems to us a capital error in pedagogy. It is not well to impose upon the same master successively all parts of the instruction. The professor there in some sort re-made his classes in the quality of master after having made them as a pupil. He began with the sixth class, followed his pupils even as far as the third, passed two years with the second, redoubled his rhetoric, and at last crowned his teaching by one or two years of philosophy. We shall not be astonished that after this P. Senault, one of the superiors at Juilly, wrote in 1663 to the regents: "The functions of the regent, whose employment is on such a large scale with us, are the most advantageous means of instructing himself." P. Thomassin, for instance, was by turns professor of grammar, rhetoric,

philosophy, and mathematics, which did not prevent him, in the intervals between the classes, of giving his pupils notions of heraldry, history, Italian, and Spanish. Touching examples, it must be remembered, of absolute devotion to scholarly labor! Those men, putting aside personal vanity and all desire to distinguish themselves in a chosen field, acted for all, accepted all labors, because, with the consciousness of being useful, they felt the courage and found in their lives, which were without passion or diversion, enough time to be in the highest condition for all tasks. But this universality, which was a little superficial, served neither the true interests of the masters nor those of their pupils; in the pedagogic art the great law is division of labor, which alone can create solid specialists.

9. *Educators and Pedagogical Literature.*

The best methods are worth nothing unless they are used by good masters. *L' Oratoire* of the seventeenth century had the good fortune to number in its force professors distinguished in mind and heart, who have left, in durable writings, the evidence of their talents and ardor. Among them Père Lamy and Père Thomassin stand in the first rank.

Of all the works published by the Oratorians, that which best expresses the liberal tendencies of the order, and which gives the most exact key to its pedagogic views, is the work of P. Bernard Lamy, the *Entretiens sur les Sciences.* There is always a right and a left in every community, however little liberty may be in it; P. Lamy is the left of the Oratorians. By turns professor of belles-lettres and philosophy, at Vendome, at Juilly, at Saumur, at Angers, he was persecuted for his Cartesian zeal. It was the time when the king "for good reasons" forbade the teaching of Descartes' sentiments. In 1675 his course at Angers was suspended. He was banished to Grenoble. There, under the auspices of Bishop Le Camus, he composed, "for the regulation of the studies of youth and to inspire love of letters," his best work, *Entretiens sur les Sciences.* It is a bad title, for the question is of study in general, and study of letters more than of sciences. In the language of our Oratorian, which yet never wants precision or elegance, letters and sciences are constantly used for each other.

In reading P. Lamy, one perceives that in the seventeenth century, according to the Oratorians, still reigned that old prejudice that letters constitute a dangerous amusement, and that they are not used in Christianity. In 1683 it was still necessary to justify

instruction in them, and calm the suspicions that it raised. To plead this cause easily, P. Lamy uses strong words, which betray a philosophic and liberal spirit, a true Cartesian: "Vice has always entered communities with ignorance or when only a science less estimable than ignorance has prevailed, a science of words and vain subtleties, a philosophy without reason." Is not the eulogy, even a discreet eulogy of curiosity, a remarkable novelty from the pen of a theologian? "It is wrong to condemn severely all novel studies. Without doubt curiosity must be regulated, but it is by curiosity alone that we are attracted to study and begin to love science."

Nourished on strong, erudite, and learned lectures, the Oratorians of the seventeenth century, like some of their cotemporaries, did not care to confine their attention to superficial elegancies of form and the search for pretty language; what they loved was solid knowledge, knowledge procured by the sciences, history, and philosophy. Better instructed, more enlightened, they made more correct judgments of human nature. It is not a writer from Port Royal, still less a father of the Company of Jesus, who could have written at the beginning of a treatise upon logic, "We are the work of God, we have no cause then to believe our nature is bad." Is not this expressing with the simplicity of good sense all that remains true, pruned of the emphatic method of statement, in the fastidious and declamatory declarations of Rousseau? "If 'the veritable movements' of the soul are good, and they are so, since it is not possible that God has inspired bad ones, the natural consequence is that we must grant a certain liberty in study. It is almost impossible to succeed in those which are devoid of all attractions. We must not constrain minds."

This was what was practiced at *l' Oratoire;* they did not there interpret the dogma of original sin in all its rigor. But respect for individual tastes, relative independence granted to minds whose infinite diversity was recognized,—all this did not prevent P. Lamy from believing in the necessity of a constant and general method, and from proclaiming that youth needs attentive surveillance and vigilant direction. "There is no one whose heart is not touched by the abandonment in which young people are left. We do in regard to them, what a bad horseman does who lets his horse go as he will, provided he does not throw him over some precipice."

10. *Studies and their Order.*

When Père Lamy comes to fix the order of the studies, we still find philosophy: "It is necessary to begin study with good logic," he says. "The aim of our studies is not to fill the head with Latin, Greek, historic facts and geometrical figures. Our minds are not made for erudition, but erudition is made for our minds." The Oratoire with P. Lamy, as Port Royal with Nicole, comprises education in its three terms subordinate to each other; the acquisition of knowledge, soundness of judgment, rectitude of conduct. The study of letters and sciences is necessary only in order to form the judgment; justness of judgment has no value but to regulate the will. It may be so, but is P. Lamy very sure that teaching logic is the best way to form the judgment? Admit that it may be; is it not true that the employment of this means would be impracticable at the beginning of education? Can we teach logic usefully to children? Let us say, however, for the relief of our author, that in the *Entretiens*, and consequently in the plan of study which they propose, the question is less of children, of those who are beginning to study, than "of those who have already made some advance, that is to say, who have pursued ordinary studies in the colleges." P. Lamy is less paradoxical than he appears to be, when he makes logic the prelude of instruction.

What is entirely reasonable is to demand that we shall join to the theory of logic the practice of mathematics. We recognize here a mind familiarized with the sciences and their methods. Nowhere was the alliance of these two halves of the human genius, sciences and letters, held in greater honor than at the Oratoire. Like most of the Oratorians, P. Lamy was at once geometrician, philosopher, and humanist. With the same pen that had written in 1670 that *Art de Parler* (which went through fourteen editions, and which Malebranche called a "*livre accompli*,") he composed a *Treatise on mechanics and the elements of geometry*. Hence that breadth of mind which makes him give so high a rank to mathematics. Does he not anticipate Auguste Conte two centuries, when he holds the following language: "There is no study more fit to exercise the judgment than geometry and the other parts of mathematics. Geometry furnishes the models of clearness and order, and, without giving the rules of reasoning which belong to logic, it insensibly accustoms the mind to reason well." In other terms, in order to reason well,

the application of the mind to real reasonings is better than the study of the formal and abstract rules. P. Lamy pushes so far his zeal for mathematics, which are in his eyes the best of logics, a real logic, that he is a little unjust to letters. "Those who make languages their principal study insensibly acquire the habit of attaching themselves only to words."

Père Bourgoing, third general of the order, nourished as he was upon theology and metaphysics, was accustomed to say when he wished to designate a mediocre mind: "He is a historian." Malebranche declared with similar feeling that he put the observation of an insect above all the history of Greece and Rome. This strange disdain of historical studies was an exception and as it were a phenomenon in a society where they were always cultivated with as much success as relish. P. Lamy recommended them after mathematics and logic. Besides their other advantages, they still have this use, that they teach us to know ourselves better. "History is a great mirror, in which one sees one's self completely. The secret of knowing ourselves and judging ourselves well is to see ourselves in others." On the other hand, ought he not to be the best judge of all things, who, knowing the history of the past, becomes by this means the cotemporary of all ages and all countries? It is with geography that the beginning should be made, and so much the more because it is an easy science of which children are capable, because it requires only eyes and a very little memory. "I have seen a child of only four years old," says P. Lamy, "who did not know how to read, who did not fail to tell what city was marked upon a map, wherever the finger was pointed upon it." To geography will succeed chronology, which is for time what geography is for space. To justify the place he gives to this dry and unpleasant study, P. Lamy invokes the necessity of learning history with order and method, and of at first establishing in the memory frames which can afterwards be filled with details and facts. "Young people learn some facts of history at college, but in strange confusion."

The friends of archæology will learn with pleasure that P. Lamy associates in historical study "the narration of events with the description of the arms, costumes, and all objects in use among the ancients." "If the masters made their pupils see the figures which are in the works of Lipseus, and the commentaries of Vigénère upon Cæsar, they might agreeably instruct them in

all the ancient modes of combat, machines, vestments of peace and war." Collections of prints might be shown, which would put the pupils in relation with the manners and institutions of the past, and stimulate attention by interesting their senses.

There is nothing very original to be pointed out in the reflections of P. Lamy upon the study of languages. He thinks that "absolutely speaking, one might do without grammar," and learn Latin by using it as Montaigne did; but he acknowledges that this system is less practicable than attractive, and he justly remarks that by means of a well-made grammar one may learn in a month what one would discover for one's self only after a study of several years. He wishes the beginning to be made by translation, and he would desire, besides, that the first translations should be lists of chosen and distributed words, as is the case in the *Janua linguarum* of Comenius. He does not believe in the utility of foreign languages, but recommends the study of Hebrew. He recommends in the beginning interlinear translations. He regrets the time lost in Latin verse. The authors he chooses in Roman literature are Terence (which P. Condren reproved), Cæsar, Sallust, Cicero, Virgil, and Horace. In Greek he does not discard Aristophanes, "who can be read with benefit," more liberal upon this point than Thomassin, who said: "the Plutus of Aristophanes is good, but all the rest are worth nothing."

What is much more remarkable is that the greatest novelty in P. Lamy's book is his ideas upon the teaching of philosophy. To tell the truth, he is the first man in whom we meet upon this point a plan of organization, broadly and intelligently conceived. What must be first noted is his severe condemnation of the scholastic method. Is it a man of the seventeenth or the nineteenth century who has made this somewhat ironical judgment of the theologians of the middle ages? "He who reads one reads them all at the same time. They say only the same thing, with this difference, that what is given in some as a proof is given in others as an objection. It would be folly to wish to read them all. *Read one, and prefer the shortest.*" Let the scholastic authors be laid aside then, and put in their places the ancients, Aristotle and Plato, and the moderns, Descartes and Malebranche. Let the history of philosophy be learned either in the writings of Diogenes, of Laertius and Plutarch, or in the recent treatises of Lipseus for the stoics, of Gassendi for Epicurus, of Lamotte Levayer for the skeptics. P. Lamy attaches great importance to the history of philosophy. "Why not instruct young people in

the sentiments of the illustrious philosophers? It is useful to know what great men have thought. If their thoughts are not the truth, at least they make us pay attention to it."

Père Lamy blames severely a usage which has become general in the classes of philosophy, that of dictating lectures composed by the professors. In the first place, it is a loss of time to the pupils; but still worse, the doctrines of these dictated lessons were most frequently "opinions ill conceived, badly digested, badly explained, written in bad Latin." "Of ten thousand professors of philosophy in Europe, there are not perhaps ten who are capable of doing it as it should be done." For these dictations of bad philosophy P. Lamy would wish to substitute printed books, either the very texts of the great philosophers, for instance the logic of Aristotle, or elementary works expressly written for the use of colleges. Perhaps our author distrusts a little too much the free initiative of the masters whom he stigmatizes as being only commentators; "instead of assuming the personage of masters, they should content themselves with that of interpreters." He chains them to a fixed and uniform doctrine; he does not leave them enough liberty of speech; he seems to ignore what the personal exposition of the truth, as they conceive it is worth, in order to open young minds with their fertile earnestness and their communicative conviction. But we can only agree with him on the chapter of the dictations, which have always been abused in the classes, and which are less suitable in philosophical studies than elsewhere. He reminds us that in the old universities of Paris they contented themselves with reading Aristotle. The habit of giving them dictations was only introduced by slow degrees. But these writings were not long in extending beyond measure, and from 1355 "the professors of the university were forbidden to use the time of the lessons in making their pupils write. A hundred years after the Cardinal d'Estouteville obliged the professors of that university to make their scholars read the ancient philosophers, and to explain them." But in spite of these prohibitions, the evil only increased, and when P. Lamy wrote of it, it was at its height; for the true and great philosophers were substituted in the classes the verbal and undigested lectures of unknown and worthless professors.

So much for the form of the teaching; as to the substance the protests and wishes of P. Lamy are not less just. He complains that the thorny questions about which they dispute, the chicanery of the arguments, hateful quarrels and verbal discussions have

taken the place of all that logic, physics, and morals contain of solid and incontestable verities. We will let P. Lamy himself explain the programme of a course of philosophy, such as he would have wished to see applied everywhere, such as he had doubtless used himself, before he was a butt to the persecutions of the enemies of philosophy. "There is nothing so beautiful as the knowledge of God, of minds and of bodies. What fruit the young people would carry away from the colleges if they left them with the knowledge of God and his attributes, of the grandeur of their own souls, their immortality, the end for which they were created, the use they should make of their faculties"; and science not then separating itself from philosophy, P. Lamy adds: "if they had but there learned anatomy and whatever can be known of heaven, and of all nature in general,—there are so many things in philosophy which can be treated solidly and quietly. What can be better than that a professor shall cause to be publicly read a history of the most considerable experiments which have been made in this age by chemists, anatomists, and physicians?" And this beautiful programme, in which psychology alone is a little forgotten, ends as it should, with a eulogy of moral philosophy. "It is entirely neglected," says P. Lamy. "because the present manner of teaching obliges a professor to speak only of disputed questions, which takes from him the time necessary to treat things which are beyond dispute, but which are of use in life."

11. *All Education Christian in Aim and Spirit.*

The end which was never lost sight of at the Oratoire in an education, which above all things wished to be a Christian one, was the interest of religion. That profane letters may be the auxiliary of Christianity is what they were always affirming in every possible tone. "There is scarcely a Greek or Latin author," says Lamy, "who has not served my purpose in explaining some obscurities of holy scripture." This is what P. Thomassin also thought, whom the Oratorians call an "incomparable theologian," whom P. Gratry placed in such a high rank among philosophers, and who is in our eyes a specially indefatigable compiler and distinguished erudite. He developed this point of view in a series of works of not less than eight volumes of six or seven hundred pages each.

Père Thomassin had foreseen the objection which the positive minds of our time have raised against the alliance of profane

studies and Christian education. The abbe Gaume and his imitators condemn as irreligious and corrupting the literature of the Greeks and Romans. In pronouncing these anathemas they only reproduced, through their Christian fanaticism, the interdiction which the emperor Julian had proclaimed in the fourth century, through pagan fanaticism, against the Christian schools in which they studied the poets and orators of Athens and of Rome. We cannot deny that there is, at least apparently, some contradiction in presenting to the world a religion which is to make all things new, which condemns to eternal fire all those who have not known it, and to choose for this instruction the works of those very pagans who have been reproved and are hostile or at least strangers to Christianity. Julian expressed it forcibly and somewhat harshly when he said: *Quisquis aliud sentit, aliud suos discipulos docet, is tantum videtur a sapientia quantum a probitate abesse.* In welcoming ancient letters, as it does in spite of some isolated exceptions, the Christian church has involuntarily given one of the most remarkable proofs offered by history, of the necessary law that binds the future to the past, and which in spite of the revolutions accomplished on the surface, in spite of the insults and maledictions upon the lips, constrains the new generations to live upon the traditions and nourish themselves upon the labor of past generations!

The question put itself in another way to P. Thomassin. With what *naivetté* the good father pretended to find even in the poets of antiquity traces and elements of the Christian religion. He doubtless resigned himself, to acknowledge that the devil had sown in profane works the bad seed of impiety and immorality; but he maintains that the good seed was found there also, transmitted by tradition, collected by the sages in their journeys to the East, or simply brought into souls by natural light. "It is from the holy scripture that all human letters have issued." The truths of the Bible can be laid hold of again, although disfigured and counterfeited under the fables and fictions of Greek and Roman poetry. Homer becomes a theologian who speaks a little less clearly than Moses, but in the same sense, "of God and his angels, of the creation and the end of the world." P. Thomassin finds the history of Noah in the fable of Bacchus, that of Joshua in the fable of Hercules; with St. Augustine he discovers the announcement of the advent of the Messiah in the Eclogues of Virgil, and a verse in Lucian appears to him to be the manifest incarnation of God in the womb of the Virgin. It is impossible not to smile

when P. Thomassin declares to us that "there is a wonderful agreement between Homer and Moses"; or that we may remark the most important truths of the Christian religion in the tragedies of Æschylus and Sophocles. With his vast erudition, P. Thomassin failed as a critic; he canonizes, and I may say, he theologizes everything.

Let us not complain too much that there is some excess in the sincere, thoughtful admiration which a religious man shows for profane literature. We are too much unaccustomed in our day to hear the wisdom and morality of the ancients praised, not to be touched by hearing him say that among the Greek poets there was a natural morality "pure and exact." It is with real joy that he collects from the history of the church all the testimony favorable to the study of the ancient authors. He recalls to us that St. Paul in some sort adopted the poets of Greece by making quotations from them; that St. Gregory of Nazianze proposed the Odyssey as a school of frugality, patience, prudence, and, in short, of every virtue. He goes back to Moses to prove that, before becoming the confidential friend of the God of Sinai, the Hebrew prophet had instructed himself in all the sciences of Egypt. In a word, and without wishing to go into detail, with abundant prolixity, with a monotony disencouraging to the reader, P. Thomassin wrote more than four thousand pages to establish by quotations that the poets, philosophers, and historians of Greece and Rome may, and ought to figure in Christian education, that there is a possible accord between the fathers of religion and the "patricians of human thought."

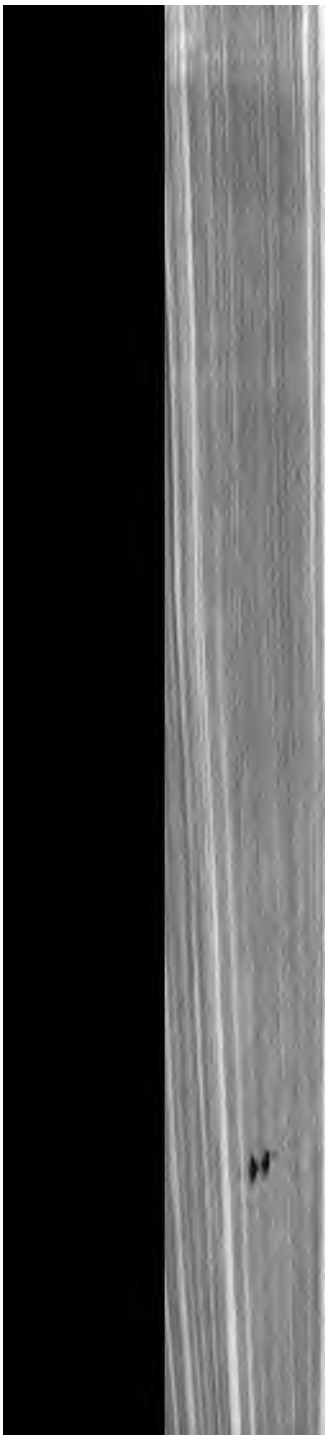
With a mind more methodical than inventive, P. Thomassin hardly introduced any new ideas into the Oratoire. One point that deserves to be noticed is the importance he gives in the study of the languages to the science of etymology. "Nothing is more worthy of our research," he says, "than to examine the terms we have in our mouths every day, and to discover where they come from." Does not this comparison of words with one another, this interest in their origin and history, or, in other words, this introduction of the linguistic and philological element into the classic study of Greek and Latin, conform to the desire recently expressed, in some remarkable essays on public instruction, by M. Michel Breál, an eminent philologist, much occupied with fortifying and reanimating the literary teaching of the dead languages by mingling some scientific notions with it? Is it necessary to add that P. Thomassin made very false applications

of his excellent principles? Ignorant as all the world then was of the distinction between the Semitic and Indo-European languages, he flattered himself that he could prove that Greek and Latin were only dialects of the Hebrew; that the Hebrew tongue ever since the tower of Babel had remained unique and universal. He would, however, agree that there was something wrong in establishing the correspondence between Hebrew and Greek.

Although a mediocre linguist, Père Thomassin was a better philosopher, and he seized the relations of speech and thought better than the filiation of languages between themselves. "Speech," he said, "is the greatest and most essential advantage of man after reasoning. It is even certain that we only reason when we form thoughts, which are scarcely ever quite naked, but find themselves at their very birth invested with words which do not break the external silence, but form a secret, internal, continual language, so much the more marvellous that it is heard from God alone and from him who speaks, and that he speaks only because he thinks." These are psychological truths seen with fineness and expressed with precision, and we could find many such in the voluminous writings of P. Thomassin. But what especially shines upon every page is a complaisant, courteous eclecticism, which ancient philosophy inspires in him rather than toleration, admiration and enthusiasm; it is the generous design to reconstruct the moral and religious unity of morality.

That is the chief characteristic of the Oratorians. We find generally among the members of that order, a confidence in the place of ancient letters which does honor to their simple and honest souls. If we had lived in the seventeenth century, it is to the Oratorians that we should have confided our children, not without casting a wistful glance at Port Royal, where the methods for teaching the humanities were certainly superior. But at Port Royal the discipline was too austere, and between the rather rude and inhuman education of those Jansenists, of whom it has been said, however, that "whoever did not know them did not know humanity," and the agreeable but superficial and brilliant instruction of the Jesuits, we should not have hesitated to choose the medium way of the Oratorians, sure of meeting in it more gravity and more solidity than among the Jesuits, more liberty than among the Jansenists.

Cardinal Bérulle inspired his associates with a lofty purpose of self-consecration, but did not cut off his and their successors from



further light and progress. The founders human learning when in competition wit love, but the associates of Port Royal taug brilliant success, as did the later Orator narrow mysticism of the earlier general Bérulle, 'Jesus was the lord of the scienc of the soul's adoration." Father Condren, religious faith, regarded the study of letter the inheritance of the fall of Adam, and a as only vanity and vexation of spirit. tongues and literatures were born of th Sin brought them to life, and God will Even a knowledge of the works of God, o from the hyssop on the wall to the cedar tiniest insect to the monsters of the deep, filled with the love of God.' But their themselves off from the joyous pursuit of free and noble search for scientific truth. nized something divine in the works o breathed the breath of life into human no ment for the sins of His people.

In August, 1852, six French priests, un Abbé Petetot undertook to restore the I 1864 the new congregation, under the ti Christ our Lord, and of Mary Immaculate, pope. It is known as the Oratory of the I

Dr. John Henry Newman (now Cardinal New at Brompton and Birmingham two houses of Neri. Of the latter the founder became the sup to Edgbarton and has flourishing schools for t charge, as well as other institutions of Christia

FRERES CHRETIENS, OR CHRISTIAN BROTHERS,

FOR THE

INSTRUCTION OF POOR CHILDREN.

"The Frères are a society of men devoted entirely and exclusively to the education of the poor. They take the vow of celibacy, renounce all the pleasures of society and relationship, enter into the brotherhood, and retain only two objects in life,—their own spiritual advancement and the education of the people. But before a young man can be received into the society, he is required to pass an intermediate period of education and trial, during which he is denied all the ordinary pleasures of life, *is accustomed to the humblest and most servile occupations*, and receives an excellent and most liberal education. During this period, which lasts three years, he is carefully instructed in the principles of the Roman Catholic religion, in the sciences, in the French and Latin languages, in history, geography, arithmetic, writing, &c., and at the same time he is required to perform the most humble household duties. The Frères and the young men who are passing through their first novitiate, manage in turn all the household duties, as the cooking, the preparation of the meals, and all the ordinary duties of domestic servants; whilst their simple and perfectly plain costume, their separation from the world and from their friends, who are only permitted to visit them at long intervals, accustom them to the arduous and self-denying life they are called upon afterward to lead in the primary schools.

By these means they form a character admirably fitted for the important office of a schoolmaster.

The Frères never leave the walls of one of their houses except in company. One Frère is not permitted to travel without being accompanied by another; and when a department or commune requires their services in a primary school, three are sent out, one of whom manages their domestic concerns, whilst the other two conduct the school classes. If, however, there is in any town more than one school conducted by Frères, they all live together under the superintendence of an elder Frère, who is styled director.

If at the end of the first novitiate the young man is still willing and desirous of entering the brotherhood, he is admitted by gradual advancement and preparation into the bosom of the society. He is then at the disposition of the principal of the order, who sends him, in company with two brothers, to some district which has demanded a master from them.

What remains of their salaries after defraying the expenses of their frugal table, is returned to the treasury of the society, by which it is expended in the printing of their school-books, in the various expenses of their central establishment, and in works of charity.

Before a Frère is allowed to conduct a primary school, he is obliged to obtain, in like manner as the other teachers, a brevet de capacité; government demanding in all cases assurance of the secular education of the teachers, and of the character of the instruction given by them in their schools. All their schools are of course open as well to the inspectors of government, who visit, examine, and report upon them, as to their own, who strictly examine the conduct and progress of the Frères in their different schools, and report to the principal.

Rules and Regulations.

The Rules under which the Teaching Order of Christian Brothers, which has now its Mother-house in Paris, are now organized and governed, are almost identically the same as were drawn up by the Abbe de la Salle for the government of himself and his few associates at Rheims in 1681, when and where he and they consecrated themselves "to the gratuitous instruction of the poor, for the glory of God, the service of the Church, their own good, and the salvation of souls." The Regulations as to subjects and methods of study in their schools, and all the details of personal habits, and domestic and school-life, have been modified from time to time by General Chapters of the Order, which meet of right every ten years; but even these were so wisely framed by the founder, in reference to the objects to be secured—the life-long continuance of a body of intelligent and professionally-trained teachers in the modest work of the gratuitous instruction of children of the poor and laboring classes, remain substantially the same—they have the same aim, inspire the same spirit, and secure the same devotion and obedience.

The following are among the regulations of the Society:

1. The Institution des Frères des Ecoles Chrétiennes is a society which professes to conduct schools gratuitously. The design of this institution is to give a Christian education to children. With this object in view, the Frères conduct schools where children may be placed under the management of masters from morning until evening, so that the masters may be able to teach them to live honestly and uprightly, by instructing them in the principles of our holy religion, by teaching them Christian precepts, and by giving them suitable and sufficient instruction.

2. The spirit of the institution is a spirit of faith which ought to encourage its members to attribute all to God, to act as continually in the sight of God, and in perfect conformity to His orders and His will. The members of this association should be filled with an ardent zeal for the instruction of children, for their preservation in innocence and the fear of God, and for their entire separation from sin.

3. The institution is directed by a *superior*, who is nominated for life. He has two assistants, who compose his council, and aid him in governing the society. These assistants live in the same house with him, assist at his councils, and render him aid whenever necessary.

4. The superior is elected by ballot by the directors assembled at the principal houses; the two assistants are chosen in the same manner, and these latter hold office ten years, and can then be re-elected.

5. The superior may be deposed, but only by a general chapter, and for grave causes.

6. This chapter is composed of thirty of the oldest Frères, or directors of the principal houses, who assemble by right once every ten years, and whenever it is deemed necessary to convoke an extraordinary meeting.

7. The private houses are governed by Frères-directors, who are appointed for three years, unless it appears advisable to the superior and his assistants to name a shorter period, or to recall them before the end of it.

8. The superior names the visitors. They are appointed for three years, and make a round of visits once every year. They require of the directors an account of their receipts and expenses, and as soon as their visits are completed, they present a report to their superior of the necessary changes and corrections to be made by him.

9. No Frère can take priest's orders, or pretend to any ecclesiastical office, neither can he wear a surplice or serve in the churches, except at daily mass; but they confine themselves to their vocation, and live in silence, in retreat, and in entire devotion to their duties.

10. They are bound to the institution by three simple religious vows, which are taken at first for only three years, as well as by a vow of perseverance and a renouncement of any recompense for the instruction they give. These vows can only be annulled after dispensation granted by the Pope.

11. They are not admitted to take the vows until they have been at least two years in the institution, and until they have passed one year in the novitiate and one year in the school.

12. They are only admitted after a severe examination, and then only by a majority of the votes of the Frères of the house where they have passed their novitiate.

13. There are two novitiates, one where they admit young men between 13 and 16 years of age, the other for older men. But all young men who are admitted below the age of 25 renew their vows every year till they attain that age.

14. They banish from the society every Frère who conducts himself unbecomingly. But this is only done for grave offenses, and by a majority of votes at a general chapter.

15. The same regulation is observed when a Frère desires to leave the society and to obtain a dispensation from his vows.

16. The Frères do not establish themselves in the dioceses without the consent of the bishops, and they acknowledge their authority as their spiritual government, and that of the magistrates as their civil government.

19. The Frères shall instruct their pupils after the method prescribed to them by the institution.

20. They shall teach their scholars to read French and Latin, and to write.

21. They shall teach them also orthography, and arithmetic, the matins and vespers, le Pater, l'Ave Maria, le Credo et le Confiteor, and the French translations of these prayers, the Commandments of God and of the Church, the responses of the holy mass, the Catechism, the duties of a Christian, and the maxims and precepts that our Lord has left us in the holy Testament.

22. They shall teach the Catechism half an hour daily.

27. The Frères shall not receive from the scholars, or their parents, either money or any other present, at any time.

30. They shall exhibit an equal affection for all their poor scholars, and more for the poor than for the rich; because the object of the institution is the instruction of the poor.

31. They shall endeavor to give their pupils, by their conduct and manners, a continual example of modesty, and of all the other virtues which they ought to be taught, and which they ought to practise.

37. The Frères shall take the greatest care that they very rarely punish their children, as they ought to be persuaded that, by refraining as much as possible from punishment, they will best succeed in properly conducting a school, and in establishing order in it.

38. When punishment shall have become absolutely necessary, they shall take the greatest care to punish with the greatest moderation and presence of mind, and never to do it under the influence of a hasty movement, or when they feel irritated.

39. They shall watch over themselves that they never exhibit the least anger or impatience, either in their corrections, or in any of their words or actions; as they ought to be convinced, that if they do not take these precautions the scholars will not profit from their correction, (and the Frères never ought to correct except with the object of benefiting their children) and God will not give the correction his blessing.

40. They shall not at any time give to their scholars any injurious epithet or insulting name.

41. They shall also take the greatest care not to strike their scholars with hand, foot, or stick, nor to push them rudely.

42. They shall take great care not to pull their ears, their hair, or their noses, nor to fling any thing at them; these kinds of corrections ought not to be practised by the Frères, as they are very indecent and opposed to charity and Christian kindness.

43. They shall not correct their scholars during prayers, or at the time of catechising, except when they cannot defer the correction.

They shall not use corporal punishment, except when every other means of correction has failed to produce the right effect.

58. The Frère-director shall be inspector over all the schools in his town; and when more than one inspector is necessary for one house of Frères, the other inspector shall report to the Frère-director twice a week on the conduct of each Frère, on the condition of his class, and on the progress of his scholars.

Devotions and Religious Instruction.

In an Institute professedly Christian, and the chief aim of whose founder was the glory of God, the service of the Church, and the salvation of souls, prayer and other religious exercises are of prime importance to teachers and pupils

The Brothers, after a painful novitiate, having taken on themselves the vows of chastity, poverty, obedience, continuance in the society, and gratuitous instruction of the poor, are guarded in every possible way from temptation; and by regular and oft-recurring devotional exercises are kept in a religious frame of mind. Many prayers and devotional exercises of fixed duration are prescribed for every day, and for the whole year. The mass must be heard daily, and a portion of the New Testament, which every brother always carries with him, and of the *Imitation of Christ* (Thomas a Kempis), must be read; every morning at a quarter of six o'clock, the brother says the "May Jesus live in our hearts" (*vive Jesus dans nos coeurs*), at 6 o'clock the *O Domina mea* (Maria), etc.; he tells his beads daily; he daily, before supper, confesses his outward sins which he has done during the day, and the director appoints him as penance therefor, prayers, meditations, or something similar, or if necessary, even stricter penance; once a week he confesses; twice a week, or even oftener, he receives the Holy Communion; every week he gives an account of his conduct to the director, which the latter has to keep an inviolable secret. Bodily mortifications find no place in the rules, but strict fasts every Friday, and on the prescribed fast days. The whole manner of life of the brother, his gestures, the attitude of his body, etc., are rigorously prescribed. From early to late they all live in the fullest community; they sleep, they eat in the same apartment; no one except the director has a separate room; the amusements and walks are in common, from their conversation in times of recreation, every thing is excluded that is not edifying, every expression of curiosity, every jest, all contradiction; outside of the time of recreation, they observe as much as possible silence. Mutual respect and good will is prescribed, but expressions of special affection are forbidden; they must willingly render each other service, but only by permission or order of the director. Every Friday evening, in the presence of the director, they must kindly remind each other of their faults, not of gross faults and scandals; to report such to the director in secret is an indispensable duty. They must, "above all other virtues, display that of chastity." Therefore great temperance in eating and drinking; wine, "the enemy of chastity," they only drink copiously mixed with water. To preserve modesty, they sleep only in drawers, and not two together, or if this is unavoidable, fully dressed; to touch one another, or a scholar familiarly, is forbidden; with women, even with mothers of the scholars, they can only speak briefly and at a few steps distance, and they must not look at them closely. The society, as a whole, can own and acquire, and has now, considerable property, but the individual brother, in conformity with the vow of poverty, can not own the smallest thing, even his dress can be taken from him, or exchanged for another by the superior. What he owns before entering the society, he must either give to his kindred or to the society. To take presents from the scholars or their parents is strictly forbidden. Yet, while the brother takes the vow of poverty, he acquires at the same time the certainty of a peaceful, life-long, sufficient maintenance. The promised obedience is to the Pope, the Church, and the superiors. The director of the house represents for the brother, "the place of God," and without his permission, "nothing, however unimportant," can be done. To disobey the superior is a deadly sin.

It is understood by parents, that pupils of the Christian Brothers' schools have numerous regular devotional exercises They are daily taken from the school to hear mass twice daily, in every class one of the scholars tells the beads for a quarter of an hour, prescribed prayers from the "*Book of devotional exercises for use in the Christian schools*," are said at the beginning and close of school; the same book contains meditations upon the principal duties of the Christian, an appropriate one for every school day, which are read and briefly explained by the teacher, after the opening and closing prayer, in order to lead the scholars to self-examinations; at the end of every half hour a scholar says in a loud voice: "We remember that we are in the holy presence of God," upon which some short prayers which are taught to the scholars are recited; daily at the close of school, after other prayers, a prayer is said for the teachers, the parents, the living and dead benefactors, the rulers, and for the forgivness of sins; every Saturday, and on the eve of the Lady-days, the Litany, in honor of Mary is said; numerous other litanies are prescribed for other days; at the sound of the little bell, which announces that the sacrament is being carried by to a sick person, the entire class fall on their knees, and each one worships the sacrament. All prayers are said on the knees, and with crossed arms. Religion, especially the diocesan catechism, takes the highest place in the instruction. The Catechism must be gone through from two to three times yearly. The Sunday's gospel is recited every Saturday. The sacred history of the Old and New Testament is studied, and extracts from the same recited by the children, "Next to religion, the most important thing is the scholars deportment and courtesy," for, says LaSalle," courtesy used with a good purpose, is, so to speak, nothing else than Christian love brought into exercise." The precepts upon deportment, reverence, modesty, cleanliness in the school and outside, to which the teachers must urge the children, and also set them an example, are in conformity with the spirit of the institution, which must leave nothing to the individual judgment.

Watchfulness and Discipline.

The mutual watchfulness which the brothers must have over each other, and owing to which, they are always sent at least two together, prevails also in the school. The class rooms, whose arrangement, furniture, ventilation, vessel for holy water, crucifix, images of the Virgin Mary, of St. Joseph, of St. Nicholas, are prescribed even to the smallest detail, must be so connected by a glass door, that every teacher from his place can easily see the teacher in the adjoining class. From amongst the scholars, inspectors of various kinds are chosen, who must report everything improper, which happens in the absence of the teacher, on the way to school, etc., to the teacher for inquiry and punishment.

The discipline is mild in accordance with the spirit of the institution, and its interests, since no compulsion, but only the confidence of the parents and the communities, brings scholars to the brothers. The word and look of the teacher must be the principal means of discipline. Love and patience are commended as his leading qualities. "It is easy," says the Manual, "to win and keep the confidence of the children, and in that, is the best means of instruction. For children are by nature confiding and truth-loving, and upon these virtues must the teacher build, and encourage them by his whole conduct." Corporal punishment is only admitted as a last means, and the tradition of the institution represents to the younger brothers, that the best of its members have never needed this means. If it becomes absolutely necessary, it must be only a couple of blows on the hand "with a leather fourteen inches long, and eight lines wide."

The use of switches was strictly forbidden by a decree of the general chapter, in the year 1777. A brother must never speak passionately or insultingly to the boys. Tasks, copying or learning by heart out of school hours, LaSalle thinks the most pleasant mode of punishment for the teacher, the most effectual for the children, and the most agreeable to the parents, because they facilitate the progress of the scholars. Other punishments are the loss of a place of honor, standing, kneeling, and the most humiliating—standing or sitting on a wooden block in the class. The dismissal of a scholar because he is incorrigible, or exerts a bad influence, because he willfully neglects mass and the catechism, etc., is a right reserved to the director in extraordinary circumstances.

The precepts of LaSalle, as to the manner of using punishment, the place, the adaptation to the peculiarity of the scholar, etc., show an experienced wisdom which commends itself to even the least cultivated teachers. LaSalle says that the teacher should strive to gain the consent of the culprit to his punishment, so that "it should not be received with resistance, but voluntarily."

Emulation.

In opposition to the mildness of the punishment, stands a very complicated system of means for exciting emulation, ambition, even greediness, of rewards and distinctions. Good and bad marks, "Notes of satisfaction" for the parents, higher and lower places are found in the brothers' schools the same as in others. Peculiar to them are the so-called *privileges*, pieces of gold paper with holy figures. These have different values, and are acquired by diligence, good conduct, but especially by piety. With these the scholars can buy themselves off from punishment, and purchase rewards. Every school of the brothers must have a certain fund, from which crucifixes, medals, books of devotion, pamphlets, images, and mathematical instruments, and other things, even portions of dress, are provided, and at the end of every month they are exhibited in the schools, and formally given to those scholars who can offer the most and highest *privileges* for them. Crosses of honor are distributed for every kind of school service, which the boy can wear for eight days and longer, and for the upper classes there is a special *division d'honeur*. Then come prizes, instructive books, etc., which are distributed before the beginning of the long holidays. If all the incentives observed in the school practice of the Jesuits, which was original with LaSalle,—in the distinctions and prizes which are still distributed in the French lyceums with the greatest pomp,—as well as in the rolls of merit, crosses of order, etc., in German Philanthropinen,* by Salzmann and Campe,—in the substantial rewards even in protestant gymnasiums, are to be found in the schools of the Brothers, yet, must it be admitted that they know and seek to avoid the danger of dragging the school life into publicity. Their distributions of prizes take place without pomp and show, and without the presence of the public; declamatory exercises, exhibitions of the attainments of the scholars in public examinations, can only take place when it cannot be refused to the authorities or benefactors who support the school, and even then the approbation of the general superior in Paris, is indispensable. The so-called "Concurs," derived from the Jesuit schools, lead to emulation, and bring a cheerful life into the brothers' schools. They consist in the questioning of one scholar or group of scholars by another, upon the subjects which have been studied in the class, and in which they seek to surpass each other by entering upon special details.

* Institutions founded on the natural principles of education, the first established by Basedow, 1774.

Monitors.—Silence and use of Signs.—Mottoes and Lists.

The custom of employing older scholars in recitations, supervision, and discipline of single divisions, prevail in the brothers' schools as in schools of mutual instruction. The silence which is the duty of the brothers in their intercourse with each other, accompanies them into the school-room, and is there a principal means of preserving quiet and order. The brothers are cautioned with special emphasis against the "desire to talk." "In a class whose teacher speaks much, there is neither order, nor diligence, nor modesty, nor progress," says the Manual, for the arrangement of the schools. As a general thing the brother must speak only when no scholar finds the right place in reading, in lessons which require explanation, in the meditations or prayer, and in the instruction in the catechism. "The silence," it is said, "which the brother must observe during the class, seems to be so strictly enjoined upon him, only to give more force to his words during the instruction in the catechism." The loquacity of so many teachers who think they will be heard if they use many words, and do not allow the scholars to speak, against which even Rousseau declaims, the waste of the time, and of the physical and mental strength of the teacher, the indifference, absence of mind, etc., of the children, caused by this desire on the part of the teacher,—all are far from the school brother who lives up to the precepts of his institution. He must, wherever it is possible, use "signs" instead of words.

These are certainly good in every school in some exercises, whether they are invented by the teacher himself, or have been appropriated from another. But with the brothers they have been brought into a very complicated system, and are prescribed even to the smallest things. Not only the daily matters of exterior school order, but even the school exercises, the calling attention to faults in the same, the externals in devotional exercises all have their certain mute signs. The words of command of many schools, which so easily become harsh, the school brother does not know. Most of the signs are given with the "signal," or elegantly turned wand of prescribed form, which every brother in the class carries in his button-hole, and with which, in the prescribed cases, he knocks, points, or by means of a string attached to the wand, makes a snarling, light, but easily perceptible sound. This language of signs is completed by the "mottos."

In every school-room, for instance, there are, besides the prescribed holy figures, six simple school rules in large writing, hung in conspicuous places on the wall, which represent the principal portions of the school regulation. The first, for example: "We must endeavor to learn our lessons in school," the second, "We must always write without losing time," the fifth, "We must pray devoutly in church and school." If one of the scholars breaks any of these rules, the brother points to it silently, or gives the sign for him to read it aloud.

A further means of order are four different lists in prescribed form, in which in various columns are marked the place which each boy holds in his class at the end of every month in every branch, any negligence, and in one special "prayer list," the prayers and religious forms, eighteen in number, which he should know, and which he does not yet know, or has forgotten. At the calling of the roll the boy announces his presence by saying "God be praised."

Diligence at home, and the coöperation of the parents are claimed by the brothers. In their orphan asylums and boarding schools of course everything is so arranged as to promote diligence out of study hours, and to impress upon the boys the religious spirit of the institution. Even the plays take this direction, where, for example, the boys erect altars and holy niches during recess.

THE PIARISTS—OR FATHERS OF THE PIOUS SCHOOLS.

ORIGIN AND FOUNDER.

THE PIARISTS, *Patres scholarum Piarum*, or Piaristen, a religious order with an additional vow of devotion to the gratuitous instruction of youth, was founded in Rome, in the year 1617, by Joseph Casalanz (known in the Roman Breviary as St. Joseph Calasanctius), a Spanish priest of noble birth, who in 1597, in union with three other priests, opened a free school in Rome, which was largely attended, and by its success demonstrated the necessity of this new form of Christian activity. The number of associates increased, until their corporate convenience and importance called for recognition by the Pope, and they were allowed by Paul V, in 1617, to form themselves into a congregation under simple vows, which in 1621 were changed by Gregory XV into solemn religious vows, and, after some modifications in 1656, were confirmed by Clement IX, in 1669, and with new privileges by Innocent XI.

Joseph Casalanz was born in Petralta, in Arragon, in 1556, and was early distinguished at school by his readiness and success in helping his mates in their studies and devotions. At Valentia he attained high position in the humanities and philosophy, and afterwards in theology. After performing pastoral duties with exemplary regularity and zeal in New Castile and Catalonia, he repaired to Rome, where he was soon impressed with the infinite importance of instructing children early in their religious duties and in the elements of useful knowledge, to which he devoted himself through a long life which closed in 1648—aged 92. An office in his honor was introduced in the Roman Breviary in 1769.

The religious and teaching order, which grew out of his devoted personal labors, and of which he was the organizer and first general, spread rapidly through Italy, Spain, and Austria, and in spite of the opposition which civil governments have at times manifested to all ecclesiastical corporations, the Piarists have retained their hold on the grateful appreciation of the people. In 1860 they had 28 houses in Italy, 32 in Austria and Barcelonia, 32 in Germany, 14 in Poland, and 30 in Spain. In 1870 they had 60 houses in the Austrian-Hungarian Empire.

EARLY NEW ENGLAND SCHOOLS AND TEACHERS.

THE SCHOOLE AND COLLEDGE AT NEWETOWNE.

PRIOR to the institution of the 'colledge at Newetowne' under the action of the General Court of Massachusetts Bay, on the 28 October, 1636, there was a school, taught by Mr. Nathaniel Eaton,* the younger brother of Rev. Samuel Eaton, and of Theophilus Eaton, the first governor of the Colony of New Haven, which, if not the germ, was at least the seed bed of Harvard College. Master Eaton stands in the pillory of history, and on the records of the Court of the Colony after 1639, a frightful example of the passionate schoolmaster, but up to that date he had 'the sons of eminent ministers and magistrates and others of note' under his tuition, and was assisted by at least two ushers; and, according to Quincy, he received the donations made to the college, and expended the same on the building, and in the interests of the college.

MR. NATHANIEL EATON.

Of Mr. Nathaniel Eaton's birth, education, and history antecedent to 1636, we have met with no particulars beyond those given below, except the mention, made by Mr. Dexter in his 'Paper on the Influence of University men in the early history of New England,' that he received his education in the University of Franeker in Holland, founded in 1585, and abolished by Napoleon in 1811.

In 1636 Mr. Eaton was admitted a freeman, and in 1637, according to Paige 'Mr. Eaton is left out of the rate.' In 1638, the land granted by the Town of Cambridge, "to the Professor" is defined on the record, according to Paige, "to be for the Town's use for ever, for a public school or colledge; and to the use of Mr. Nathaniel Eaton, as long as he shall be employed in that work; so that at his death, or ceasing from that work, he or his shall be allowed according to the charges he hath been at, in building or fencing." On this lot of two and three-quarters acres, Holworthy, Stoughton, and Hollis Halls are supposed to stand. In 1839 the General Court, with other allotments to prominent men in the public service, granted to Mr. Eaton 500 acres of land, "if he continues his employment with us for life, to be to him and his heirs." From this record of the favorable recognition of his standing in the community it is painful to read in the proceedings of the General Court a few months later in the same year, as follows:

September 9, 1639, having been accused before the General Court "for cruell & barbaros beating of Mr Naza: Briscoe, & for other neglecting & misvseing of his schollers, *it was ordered*, that Mr Eaton should be discharged from keeping of schoale wth vs wth out licence; & Mr Eaton is fined to the countrey 60l 13s 4d, wch fine is respited till the next Court, vnless he remove the meane while. *The Court agreed* Mr. Eaton should give Mr Naza: Briscoe 30l for satisfaction for the wrong done him, and to bee paid psently."

Winthrop, in his *History of New England* (Sept. 1639,) says:

"The occasion was this: He was a schoolmaster, and had many scholars, the sons of gentlemen and others of best note in the country, and had entertained one Nathaniel Briscoe, a gentleman born, to be his usher, and to do some other things for him, which might not be unfit for a scholar. He had not been with him above three days but he fell out with him for a very small occasion, and, with reproachful terms, discharged him, and turned him out of doors; but, it being then about eight of the clock after the Sabbath, he told him he should stay till next morning, and, some words growing between them, he struck and pulled him into his house. Briscoe defended himself, and closed with him, and, being parted, he came in and went up to his chamber to lodge there. Mr. Eaton sent for the constable, who advised him first to admonish him, etc. and if he could not, by the power of a master, reform him, then he should complain to a magistrate. But he caused his man to fetch him a cudgel, which was a walnut tree plant, big enough to have killed a horse, and a yard in length, and taking his two men with him, he went up to Briscoe, and caused his men to hold him till he had given him two hundred stripes about the head and shoulders, etc., and so kept him under blows (with some two or three intermissions) about the space of two hours, about which time Mr. Shepherd and some others of the town came in at the outcry, and so he gave over. In this distress Briscoe gate out his knife, and struck at the man that held him, but hurt him not. He also fell to prayer, (supposing he should have been murdered,) and then Mr. Eaton beat him for taking the name of God in vain. He was called, and these things laid to his charge in the open court. His answers were full of pride and disdain, telling the magistrates, that they should not need to do anything herein, for he was intended to leave his employment. And being asked, why he used such cruelty to Briscoe his usher, and to other his scholars, (for it was testified by another of his ushers and divers of his scholars, that he would give them between twenty and thirty stripes at a time, and would not leave till they had confessed what he required,) his answer was, that he had this rule, that he would not give over correcting till he had subdued the party to his will. Being also questioned about the ill and scant diet of his boarders, (for though their friends gave large allowances, yet their diet was ordinarily nothing but porridge and pudding, and that very homely,) he put it off to his wife." The next day, "being called, he was commanded to the lower end of the table, (where all offenders do usually stand,) and being openly convict of all the former offences, by the oaths of four or five witnesses, he yet continued to justify himself; so, it being near night, he was committed to the marshall till the next day. When the court was set in the morning, many of the elders came into the court, (it being then private for matter of consultation,) and declared how, the evening before, they had taken pains with him, to convince him of his faults; yet, for divers hours, he had still stood to his justification; but, in the end, he was convinced, and had freely and fully acknowledged his sin, and that with tears; so as they did hope he had truly repented, and therefore desired of the court that he might be pardoned, and continued in his employment, alleging such further reasons as they thought fit. After the elders were departed, the court consulted about it, and sent for him, and there, in the open court, before the general assembly, he made a very solid, wise, eloquent, and serious (seeming) con-

fession, condemning himself in all the particulars, etc. Whereupon, being put aside, the court consulted privately about his sentence, and, though many were taken with his confession, and none but had a charitable opinion of it; yet, because of the scandal of religion, and offence which would be given to such as might intend to send their children hither, they all agreed to censure him, and put him from that employment. So, being called in, the governour, after a short preface, etc., declared the sentence of the court. . . . A pause being made, and expectation that (according to his former confession) he would have given glory to God, and acknowledged the justice and clemency of the court, the governour giving him occasion, by asking him if he had ought to say, he turned away with a discontented look, saying, 'If sentence be passed, then it is to no end to speak.' Yet the court remitted his fine to £20, and willed Briscoe to take but £20."

The church at Cambridge intended to deal with him. But he "fled to Piscataquack, and, being pursued and apprehended by the governour there, he again acknowledged his great sin in flying, etc., and promised (as he was a Christian man) he would return with the messengers. But, because his things he carried with were aboard a bark there, bound to Virginia, he desired leave to go fetch them, which they assented unto, and went with him (three of them) aboard with him. So he took his truss and came away with them in the boat; but, being come to the shore, and two of them going out of the boat, he caused the boatsmen to put off the boat, and because the third man would not go out, he turned him into the water, where he had been drowned, if he had not saved himself by swimming. So he returned to the bark, and presently they set sail and went out of the harbor. Being thus gone, his creditors began to complain, and thereupon it was found that he was run in debt about £1,000, and had taken up most of this money upon bills he had charged into England upon his brother's agents, and others whom he had no such relation to. So his estate was seized, and put into commissionor's hands, to be divided among his creditors, allowing somewhat for the present maintenance of his wife and children. And, being thus gone, the church proceeded and cast him out. He had been initiated among the Jesuits." He was "about thirty years of age, and upwards." He went to "Virginia, took upon him to be a minister, but was given up of God to extreme pride and sensuality, being usually drunken, as the custom is there. He sent for his wife and children." She finally went, "and the vessel was never heard of after."—i, 308; ii, 22.

Mather says that he went from Virginia to "*England*, where he lived privately untill the Restauration of King *Charles II.* Then Conforming to the *Ceremonies* of the Church of *England*, he was fixed at *Biddiford*, where he became a bitter *Persecutor* of the Dissenters, and died in prison for debt."—*Magnalia*, iv, 127.

The college dormitory system and commons begin almost of necessity with the boarding school and college in New England, and open badly to Mrs. Eaton's sorrow and mortification, as appears from her confession as printed in a note to Savage's edition of Winthrop's History of New England, i, 310:

"For their breakfast that it was not so well ordered, the flower not so fine as it might, nor so well boiled or stirred, at all times that it was so, it was my sin of neglect, and want of that care that ought to have been in one that the Lord had intrusted with such a work. Concerning their beef that was allowed them, as they affirm, which I confess, had been my

duty to have seen they should have had it, and continued to have had it, because it was my husband's command; but truly I must confess, to my shame, I cannot remember that ever they had it, nor that ever it was taken from them. And that they had not so good or so much provision in my husband's absence as presence, I conceive it was, because he would call sometimes for butter or cheese, when I conceived there was no need of it; yet, forasmuch as the scholars did otherways apprehend, I desire to see the evil that was in the carriage of that as well as in the other, and to take shame to myself for it. And that they sent down for more when they had not enough, and the maid should answer, if they had not, they should not; I must confess, that I have denied them cheese, they have sent for it, and it have been in the house, for which I shall humbly beg pardon of them, and own the shame, and confess my sin. And for such provoking words, which my servants have given, I cannot own them, but am sorry any such should be given in my house. And for bad fish, that they had it brought to table, I am sorry there was that cause of offence given them. I acknowledge my sin in it. And for their mackerel, brought to them with their guts in them, and goat's dung in their hasty pudding, it 's utterly unknown to me; but I am much ashamed it should be in the family, and not prevented by myself or servants, and I humbly acknowledge my negligence in it. And that they made their beds at any time, were my straits never so great, I am sorry they were ever put to it. For the Moor his lying in Sam. Hough's sheet and pillow-bier, it hath a truth in it: he did so one time, and it gave Sam. Hough just cause of offence, and that it was not prevented by my care and watchfulness, I desire [to] take the shame and the sorrow for it. And that they eat the Moor's crusts, and the swine and they had share and share alike, and the Moor to have beer, and they denied it, and if they had not enough, for my maid to answer, they should not, I am an utter stranger to these things, and know not the least footsteps for them so to charge me; and if my servants were guilty of such miscarriages, had the boarders complained of it unto myself, I should have thought it my sin, if I had not sharply reproved my servants, and endeavored reform. And for bread made of heated, sour meal, although I know of but once that it was so, since I kept house, yet John Wilson affirms it was twice; and I am truly sorry, that any of it was spent amongst them. For beer and bread, that it was denied them by me betwixt meals, truly I do not remember, that ever I did deny it unto them, and John Wilson will affirm, that, generally the bread and beer was free for the boarders to go unto. And that money was demanded of them for washing the linen, it 's true it was propounded to them, but never imposed upon them. And for their pudding being given the last day of the week without butter or suet, and that I said, it was miln of Manchester in Old England, it 's true that I did say so, and I am sorry they had any cause of offence given them by having it so. And for their wanting beer, betwixt brewings, a week or half a week together, I am sorry that it was so at any time, and should tremble to have it so, were it in my hands to do again. And whereas they say, that sometimes they have sent down for more meat, and it hath been denied, when it hath been in the house, I must confess, to my shame, that I have denied them oft, when they have sent for it, and it have been in the house."

The Editor adds, "John Wilson was the son of pastor Wilson of Boston, who graduated in 1642," which seems to identify Mr. Eaton's school with the college. The fact of there being two ushers implies a school of considerable character for that period, for most of the Grammar Schools of England, of that day, according to Hoole, had but one usher.

The establishment of dormitories—the facilities of a common life with the seclusion of a household, of a room for residence and study, and access to a table and society, was one of the necessities which grew out of the rise of Universities and led to the first establishment of Colleges. By degrees the College gathered the University into its constitution, and the dormitory came to be only an adjunct—convenient, and in most localities indispensable. Dr. Porter presents the argument for their continuance, as follows:

The advantages which it is thought would follow from the distribution of students in families cannot be realized. It is not easy to find, even in a very large community, a sufficient number of families which would at once be competent and willing to exert a wholesome influence over the students even of a small college. Families which are independent in respect to income are not willing to receive lodgers, least of all students, unless they assert some claim of acquaintance or friendship. If the families are dependent upon the students for a part or the whole of their living, the students will control so many, either by a direct or indirect influence, that they cannot be relied upon for restraint, except against the grossest excesses, and not always against them. The experiment has been tried sufficiently often to be hardened into an intractable fact, that students who reside in the most faithful and conscientious families often succeed in making them their allies rather than their guardians and guides, and that when a crisis or conflict arises between the students and the Faculty, the families in which any considerable portion of them reside, even the best and most reasonable families, more usually side with the students than with the Faculty. If the offense or custom of the students is not very serious in its immediate consequences, the interference of the Faculty is complained of as officious and unreasonable. Even if it is plainly mischievous to the community and dangerous to life and limb, if it has often been forbidden and punished and is yet pertinaciously persisted in, the necessary discipline of the college is often greatly weakened by an antagonistic, or at least an unsympathizing, feeling in the families in which many students reside. It has almost passed into a proverb, that when a college is situated in a village even of considerable size, the college controls the public sentiment of the community, and the Faculty are compelled to contend against the public opinion of both village and college united. It is often the case in a much larger community that the families in which a few students reside, or with whom they visit, are strongly moved by their representations and their prejudices to a not inconsiderable excitement in a direction which is anything but favorable to the order of the college or the welfare of the students themselves.

Residence in dormitories by a very considerable part of the students is absolutely essential to any vigorous and definite common life. This is foremost among the advantages of the dormitory system. If the maintenance of such a common life is desirable, then dormitories are essential. The students, in order to enter into a common fellowship, must have ready access to each other's society on an equal footing. They must occupy the same premises by day and night, so that they can see one another under every variety of circumstances. They must chat and talk with one another as they walk and as they lounge. They must be able to discuss the topics of graver and of lighter interest, the politics of the country and the politics of the college; the character of the leading statesmen of the time, and the character of the leading men of their class and college; the literature of ancient and modern times, and the prominent writers of their own circle; the last lesson, the last lecture, the last boat-race, and the last party; they must be able to report and circulate the latest joke, the latest news, and the latest *canard*. If college students are distributed in lodgings throughout the village or city they will form sets and *associate in cliques*, which, the more intimate and exclusive they are, are

likely to become more narrowing, but they cannot partake of a general public life with its manifold cross and counter currents, its checks and counter checks, the influence of which upon the plastic minds of active minded and sagacious youth is liberalizing in an eminent degree.

The dormitory system gratifies the student's desire of independence. It fosters that feeling of self-reliance which is suitable for his time of life, which cannot and ought not to be repressed. At the same time it tempers and tones it down by the manifold restraints of the community in which he dwells. At the age when a boy enters college it is usually time for him to be released from the petty and minute oversight of the domestic household and to be thrown somewhat upon himself. "The wise instructor," says Emerson, "will press this point of securing to the young soul, in the disposition of time and the arrangements of living, periods and habits of solitude. The high advantage of university life is often the mere mechanical one, we may call it, of a separate chamber and fire, which parents will allow the boy, without hesitation, at Cambridge, but do not think needful at home."

Residence in dormitories is also *morally safer* than the distribution of students in lodgings. Should it be conceded that it is attended by certain peculiar temptations, it is also attended with certain more than counterbalancing advantages, so far as it subjects the student to a more direct and ready supervision and brings him within the reach of healthful public sentiment. Residence in lodgings withdraws the student from supervision and opens abundant opportunities for secret mischief and gross vice. In those colleges in which the students are largely distributed in lodgings it is notorious that the grossest outrages against decency are plotted and executed in apartments which are remote from the inspection and interference of the college officers, and that the most deplorable examples of abandoned sensualism and sin are more frequent among those who hide themselves in remote and obscure habitations that they may indulge themselves in secret or undetected vice. Whatever may be said and said with truth of the energy of temptation and the facilities to sin which inevitably arise in a congregated mass of excitable and passionate youths, is offset by what may be said with equal truth of the restraining and elevating influences which such a community develops within itself when its sentiment is properly directed and reinforced. Residence in a dormitory is less expensive than residence in lodgings, and is, therefore, in a large institution, absolutely necessary, unless such an institution is content to be a college for the rich; which would involve a great calamity for both rich and poor. It is said that the college is not obliged to furnish lodging at a rate below that which the ordinary and natural demand would justify. We reply by two considerations. First, the college can furnish apartments in public dormitories at a cheaper rate than private parties will do it, even without loss to itself; and second, the college may as properly furnish room-rent as tuition to its pupils at less than remunerative rates to itself. But it is notorious that the instruction is furnished at less than half its cost, to both the rich and the poor. The American colleges in their theory and administration are all beneficiary institutions. As long as they remain such, it follows that public lodgings should be furnished either at comparatively high rates, because the colleges can do it more advantageously to the students, or at rates which are lower because they are beneficiary.

Public dormitories may and should be made more convenient and comfortable than private apartments. They may and should be provided with all the appliances of modern civilization, with water, gas, and heat, and every other comfort which conduces to health or morality, to neatness or self-respect. We have nothing to offer in excuse or defense for those dormitories which are not so constructed and provided, except the excuse or defense of poverty, and for this the guardians and officers are not responsible as long as they themselves suffer in common with the students. But perhaps we have delayed too long upon this topic, and therefore proceed to another. We were led to speak of the dormitory in connection with the common life of the college.

ELIJAH CORLETT.

ELIJAH CORLETT, "the memorable old schoolmaster of Cambridge," to whose pains, and those of Cheever, according to Cotton Mather

"We must own
That thou, New England, are not Scythia grown."

was born in London in 1611, and according to Drake was a graduate of Oxford. Of the date of his arrival in New England we have seen no mention, but in 1643 he had attained such reputation as master of "a fair 'Grammar Schule' for the training of yooung schollars, and fitting them for academicall learning," as to be mentioned by the author of New England First Fruits, "for his abilities in teaching and education of youth under him." This school, designated a grammar school, continued for forty years to be the school of that grade and name which the town of Cambridge was obliged by law (1647) to maintain, "with a master able to instruct youth so far as they may be fitted for the University," and who shall, by later enactment, 'be sound in the faith, and give satisfaction according to the rules of Christ.'

To Master Corlett is credited the proficiency of the Indian youth whose expenses were in part borne by the corporation in London (the Society for the Propagation of the Gospel). The President of the College, in a Report of the Commissioners of the United Colonies for 1665, writes: 'The Indians in Mr. Corlett's schule were examined by myself at the Publicke Commencement concerning their growth in the lattin tongue; and for their time they gave good satisfaction to myselfe, and also to the Honored and Reverent Overseers.'

The Grammar School of Cambridge, although a Town School, and after 1676 called a Free School, was not free in the sense in which the public schools of that town or city are now designated free. Mr. Corlett derived his support in part from the tuition of his scholars, and from payments made by Harvard College out of funds left by Edward Hopkins of Connecticut "for the breeding up of hopeful youths, both at the grammar school and college for the public service of the country in future times," as well as from grants from the town; and the grants from the town were made more or less in express reference to the numbers of his scholars. In 1648, "it was agreed at a meeting of the whole town that there should be land sold of the common for the gratifying Mr. Corlett for his pains in keeping a school in the town." In 1662,

"the town consented that twenty pounds should be levied upon the inhabitants and given to Mr. Corlett, for his maintenance of a grammar school in this town, especially considering his present necessity by reason of the fewness of his scholars."

To Mr. Corlett the income of the first allotment (£100) of the Hopkins bequest, in 1665 to Harvard College, seems to have been paid, and on the reception of the whole of the residuary estate (£500),* on the death of Mrs. Hopkins, (in defiance of the express assignment of such remaining estate to New Haven and Hadley by the original trustees, clothed with full power to make final distribution,) three-fourths of the income was appropriated to the maintenance of five resident Bachelors of Arts at Harvard College, and one-fourth only "to the master of Cambridge Grammar School, in consideration of his instructing five boys nominated by the President and Fellows of Harvard College."†

In 1680 we have the same old story of the poverty of the master worn out in the service of the school, appealing for aid to the General Court, and "Mr. Elijah Corlett is voted 500 acres of land where he can find it according to law, inasmuch as he is very poor." For this timely help the old servant of letters was duly grateful. Mr. Corlett died Feb. 25, 1687, aged 78.

Mr. Corlett's successors were all graduates of Harvard, fresh from College, and taught for only short periods each. Mr. Paige gives the following names:

John Hancock, 1690–1;
Samuel Danforth, 1719;
Stephen Coolidge, 1741;
James Lovell, 1756;
Ebenezer Stedman, 1765;
Jonathan Hastings, Jr., 1772;
Elisha Parmele, 1778;
Samuel Randall, 1780;
Lemuel Hedge, 1785–5.
John Sparhawk, 1692–3;
John Hovey, 1737;
William Fessenden, 1745;
Antipas Steward, 1760;
Thomas Colman, 1770;
Jonathan Eames, 1776;
Aaron Bancroft, 1778;
Asa Packard, 1783;

* For copy of the original will of Edward Hopkins, and of the official distribution by the Trustees of his estate in New England, and "of the rest of the estate" which by a clause of the will covers the £500 which, within six months after the decease of Mrs. Hopkins, his executors in England are directed to convey into the hands of "the Trustees before mentioned, in further prosecution of the aforesaid public ends," see Barnard's *American Journal of Education*, Vol. IV, p. 675–692. Also the same with additional information on the institutions which have grown out of this bequest in Barnard's *History of the Old Grammar School of Hartford*, 1879, with an account of the Hopkins Grammar School at Hadley, and the Hopkins Grammar School at New Haven, in Vol. xxviii of Journal, p. 177.

† We append a brief History of the Hopkins School from Walton's Report on the Academies of Massachusetts in Report of the Board of Education for 1875–6.

HOPKINS SCHOOL, CAMBRIDGE.

Compiled principally from documents of Trustees of the Fund.

The foundation of the Hopkins School at Cambridge was a bequest of £500 by Governor Edward Hopkins.

Three Grammar Schools were founded upon the benefactions of Governor Hopkins soon after his decease: one at New Haven, one at Hartford, and one at Hadley, and £100 was given for the benefit of Harvard College. Anne Hopkins, the widow of Governor Hopkins, died December 10, 1699, having outlived all the original trustees under the will; John Davenport, the last surviving trustee, died in 1670. Their successors were led to believe that, "after all the just allowances, there were not assets sufficient to pay the £500"; and failed to enforce their claim.

In 1708, an information was filed by the attorney-general in behalf of the Society for the Propagation of the Gospel in Foreign Parts, against the executor of the estate and others, this society having been induced to make an attempt to obtain Governor Hopkins' bequest of £500 for themselves.

In this state of things, in June, 1709, the corporation of Harvard College took measures to secure the legacy of Governor Hopkins. Complaint was made to the Court of Chancery (England) that the above legacy had not been received in New England. Henry Newman of London was employed as the agent of the corporation, and proceedings went on till 1713, when, on the petition of Jeremiah Dummer, agent for New England, and Henry Newman, agent for Harvard College, the court ordered the money and interest to be paid over to certain trustees, to be invested in land in New England, the income of which should be disposed of as follows: Three-fourths to Harvard College for theological students, each of whom shall, however, return to the treasurer of the college two shillings in the pound, of what each receives for buying books for rewards to meritorious undergraduates; one-fourth to the Grammar School in Cambridge, for instructing boys in "grammar learning."*

By legislative Act of March 10, 1827 the duties of the trustees of the Hopkins charity were defined, but the classical school seems to have been established by the Act of April 10, 1839, by which the trustees of the fund were authorized to establish, in Cambridge, a classical school, the main object of which was to prepare

* The trustees of this charity were appointed December 12, 1712, and were as follows:—His Excellency Joseph Dudley, Esq., Hon. William Tailer, Esq., Hon. Waitstill Winthrop, Esq., Samuel Sewall, Esq. Eleakim Hutchinson, Esq., Penn Townsend, Esq., Edward Bromfield, Esq., John Higginson, Esq., Simeon Stoddard, Esq., Rev. Dr. Increase Mather, Rev. Dr. Cotton Mather, Hon. John Leverett, Pres't, Jeremiah Dummer, Esq., John Burrill, Esq., Rev. William Brattle, minister at Cambridge; Rev. Nehemiah Walter, minister at Roxbury; Daniel Oliver, merchant; Thomas Fitch, merchant; Andrew Belcher, Esq., Addington Davenport, Esq., and Adam Winthrop, Esq.

boys for admission to Harvard College, and for this purpose the trustees were authorized to purchase and hold in their name a certain lot of land in Cambridge, and to erect thereon suitable buildings for the above purpose, the cost of which shall not exceed ten thousand dollars. They were required to apply one-fourth of the income of said fund to the support of said school, so long as it shall continue to be kept in Cambridge. It was stipulated that if such school was not established within two years after the passage of the Act, or if the school shall at any time thereafter cease to be supported in the town as thus provided, the trustees shall pay over said one-fourth part of the income of these funds to the treasurer of the town, on condition that the town of Cambridge shall provide and maintain said school.

From this time a classical department has been maintained in connection with the High School at Cambridge, in part supported by the income of the Hopkins Charity. The title of the master of this department is "The Hopkins Classical Master of the Cambridge High School."

The original fund, with accrued interest, after deducting expenses, amounted to £771 13*s.* 7*d.* sterling.

To this the General Assembly of the Province added the grant of several thousand acres of land, which with the purchased lands were erected into the township of Hopkinton. Twelve thousand acres were laid out and leased to upward of one hundred and twenty tenants for the term of ninety-nine years, under the yearly rent of threepence per acre; the remainder of the land not being fit for settlement, lay "in common for the use of the inhabitants."

Under the decree of the Chancery Court four theological students and five scholars in the Grammar School were to be assisted by the income of the trust; but as the Province of Massachusetts had added more lands to those bought with the Hopkins money, the number of theological students now assisted is six, and the Cambridge High School takes its fourth share of the income in consideration of its keeping open a free classical department.

The following is the present state and proportionate distribution of this charity:—

(1.) Five per cent. is set apart as a reserve.

(2.) The remaining ninety-five per cent. is divided thus:—

Twenty-five per cent. of (2.) to Cambridge High School, "For the improvement of classical education."

Seven and one-half per cent. of (2.) to Harvard University, for the purchase of books as rewards for meritorious undergraduates.

Sixty-seven and one-half per cent. of (2.) to Harvard University, for six divinity students, in equal shares.

MEMOIR OF MASTER TOMPSON, BY JOHN LANGDON SIBLEY, A.M.

BENJAMIN TOMPSON,* B. A., of Boston, Charlestown, Braintree, and Roxbury, youngest son of the Reverend William and Abigail Tompson, and probably brother of William Tompson (H. U. 1653), was born 14 July 1642, at Quincy, then a part of Braintree.

Thomas Blanchard, of Charlestown, in his will proved 24th of the (11) m°, 1654, says: "I doe dispose and betrust Beniamin Tompson vnto, and with my wife to provide for, and bringe vp in learninge (at her owne pleasure) so as to fitt him for the vniversitie, in case his parents please to leaue him with her". . . .

There are charges on the College Steward's Account-Books from 3-7-58 to 2-10-59 for tuition, gallery, and "sizinges,"† each quarter-bill containing "detrementes," but no credits. Page —.

Lunt says, "Tompson was the earliest schoolmaster I can find mention of in this town [Quincy]." From 1667 to the end of 1670 he taught in Boston, Cotton Mather (H. U. 1678), probably being one of his pupils. At a meeting of the Governor, Magistrates, and Selectmen, "with the addition of Mr. Hezekiah Usher," at the house of the Governor, 29 December, 1670, Ezekiel Cheever of Charlestown, was choosen head master of the "Free Schoole," known since 1690 as the Latin School, and Tompson "to be an assistant to Mr. Cheevers." ‡ Tompson declined 3 January, 1670–1, having received an invitation to Charlestown, and on the sixth of the next month "resigned up the possestion of the schoole and schoole house to the Govern^r & ca, who delivered the key and possestion of the schoole house to Mr Ezechiell Cheevers as the sole Mast^r thereof."

In Charlestown he was to "teach to read, write, and cypher," and "prepare such youth as are capable of it for the college, with learning answerable"; to be "paid thirty pounds per annum by the town, and to receive twenty shillings a year for each particular scholar that he shall teach, to be paid him by those who send children." ‡ There was to be "half a years warning . . . before any change or remove on either side." He "retained the charge of the school until November 7, 1674 when the Selectmen, 'with the advice and consent of Mr. Thomas Shepard [H. U. 1653] and Mr. Joseph Brown [H. U. 1666], gave Mr. Samuel Phipps [H. U. 1671] of this town a call to the work.'"

Adams says, "At a public Town Meeting it was voted," at Braintree, 3 March, 1678-9, that Tompson "shall have this year

* So written by himself, but on his tombstone *Thompson*.
† For the meaning of these terms in the old English Universities and Schools see Barnard's History of the University of Cambridge. ‡ Barnard's Life of Cheever.

for his salary, the rent of the Town's land made up thirty pounds; and that the Town give him a piece of land to put a house on upon the common, . . not exceeding an acre and a half or thereabout; and, in case he leave the Town, the land to return to the Town, they paying for his building and fencing as it is then worth; but if he die in the Town's service, as Schoolmaster, the land to be his heirs' forever. It was also agreed that every child should carry into the schoolmaster half a cord of wood beside the quarter money every year."

October 7, 1679, it was voted, "that the acre and a half of land formerly granted by the town conditionally . . for the time of his abode, shall be to him and heirs forever absolute."

November 25, 1683, he writes to Increase Mather: "It is not so much an ambition of Honour, as of a full imployment, and its comfortable attendants, which have moved mee to try what interest a branch of an auncient Lancashire Christian, and your most precious and renowned friend and fellow sufferer may find, with your Christian selfe, who influence so many others. I had by my brother a copie of New Laws, one wherof being for multiplying Schooles, in observance wherof I thought you would not bee backward, or in any other designe of publig good. My yeare being up in the place where I am, I am bold to present my service to you, as your parishioner & Schoolemaster. It being the first time of offering myselfe in like case. Whether the place bee open for mee or not, I begge that no forreigner or stranger may have it, if those of our owne Countrey and acquaintance may fitt the same. And though I sit unimployed

> My Loyalty is still the same,
> Whither I win or loose the game,
> True as a Dial to the Sun,
> Althô it bee not shin'd upon.

"If you have an *hora vacua* in the long winter nights, vouchsafe a minute in a line to and the rest in prayers for S^{r}, your hearty and humble friend & serv^{t}, BENJ. TOMPSON.

"25, 9, 83. S^{r}, the Cold apologizeth for the scrawles."

"9 Junis Calendas 1688, Benjamin Tompson Physician and Schoole Maister of the towne of Braintrey" petitions "S^{r} Edmund Andros . . for part of the lands to mee demised by the towne." He says, "I know not any other way to gaine a lasting acknowledgment of my fathers and his orphans service in the towne. I am also hereby willing to shroud my person, my children, and my estate under the umbrage of o^{r} gracious Sove-

reigne, and shall seasonably bring an in account of the small shreds of land I have that I may obtain a patent thereof. WHICH granted, I shall owne y^r^ EXCELLENCY THE GREATE MÆCENAS and rebuilder of my decaying family."

A later petition on the same subject was dated "Aprill 4th, 1689," in which he says, "I cannot unlesse I relinquish my imploy which is meane and Incouragements meaner, prosecute my petition as I ought to doe: But It would bee the highest incivility and ingratitude not to owne his Exc^le^ Indulgency therein. If my petition bee arrived y^r^ hands I begge of you, a writt to the Survey^r^, and I hope to obtaine the desireable hand usual to soulifie it and In all other things intend a full and Customary prosecution as far as purse and my small interests amounts unto: Meane time I most humbly kisse y^r^ hand.

"The petition I hereby intend is my last petition."

At Braintree, 3 March, 1690, it was voted that he should have "ten pounds of country pay allowed out of a Town rate for this next year ensuing, besides the Town land rent which is now in his hands, in case he keep the school lawfully for this present year (1690) at the country price, corn and all other pay accordingly, and do accept what is now promised upon his good attendance of the youth." A vote, 2 March, 1696, after mentioning his "having many years kept a grammar school," gives him, "besides the incomes of the Town land and rents thereof . . . ten pounds . . . for the year 1696, he acquitting and fully discharging the Town from all former debts and arrearages to this day on that account, excepting what he may or can obtain in any of the rates or Constables hands which is yet due."

In the same year he was also chosen Town-Clerk.

March 4, 1699, a committee was "appointed and impowered to treat and make up the account with Mr. Benjamin Tompson, and to defend the town, if in case he prosecutes us in course of law." The controversy was settled 29 July, when he wrote: "*Whereas*, —there had been an old reckoning upon y^e^ account of my services for many years, which I have served them, that all may issue in love, and all other matters of difference ended, and all former accounts balanced, upon their clearing debt to Jonathan Hayward and Mr. Willard, in all being five pounds, I do forever acquit and discharge the town of Braintree from all dues and demands, this being a mutual and everlasting discharge."

He probably continued to teach till 1699, when, to comply with the law, it was voted, 7 March, "that the Town shall have a

grammar school-master." August 18 Nathaniel Eells, a graduate in that year, "came to Braintree as their Town schoolmaster."

From 1700 to 1703 or 1704 inclusive, he appears to have taught the Roxbury grammar school.

May 16, 1704, Braintree voted that, "the present Selectmen treat and agree with Mr. Benjamin Tompson for an abiding schoolmaster, not exceeding thirty pounds per annum in or as money, during the time he performs the work until the present law [of 1701 enforcing law of 1692] referring to schools be repealed.

In 1710 he had disappeared from the records. The following copy of the inscription, taken from his gravestone, in the old Roxbury burial-ground, was made by William Blake Trask :—

"SUB SPE IMMORTALI, Y^E^
HERSE OF M^R^ BENJ THOMPSON
LEARNED SCHOOLMASTER
& PHYSICIAN & Y^E^
RENOUNED POET OF N: ENGL:
OBIIT APRILIS 13^o^ ANNO DOM
1714 & ÆTATIS SUÆ 72
MORTUUS SED IMMORTALIS
HE THAT WOULD TRY
WHAT IS TRUE HAPPINESS INDEED
MUST DIE"

According to the records of Braintree, he was "practitioner of physick for above thirty years," and "left behind him a weary world, eight children and twenty-eight grandchildren."

His wife Susanna, daughter probably of Philip and Alice Kirtland, of Lynn, born 8 March, 1652, was admitted to the church in Charlestown 10 June, 1677, and died 27 July, 1693. Their children were Abigail, born at Boston, 25 November, 1670; Susanna, 10 June, 1673; Ann, 2 December, 1677; both at Charlestown; Elinor, 29 November, 1679, at Braintree, as were the others; Benjamin, 8 November, 1682; Elizabeth, 14 January, 1685; Philip, 26 July, 1687, physician at Roxbury; Sarah, 23 September, 1689; and Mary, 29 October, 1692, who died 28 March, 1700.

Elinor married Eliezer Moody, of Dedham, and afterward became the third wife of the Reverend Thomas Symmes, of Boxford (H. U. 1698), whom she outlived. Elizabeth married the Reverend Joseph Parsons, of Bradford (H. U. 1697).

Kettell says he was the first native American poet, and, on the whole, "must be allowed considerable praise; he is exceeded by none of his contemporaries for correct and smooth versification."

WORKS OF BENJAMIN TOMPSON.

1. New-Englands Crisis. 12mo. pp. 31.

The Duyckincks call this Tompson's "chief production," and say, "The piece, after an eulogy on certain patriotic women who turned out to build a wall for the defence of the town, gives a comparison between old times and new in the colony, in which he assigns the palm, as usual in such discussions, at least in poetry, to the days gone by; and then passes to King Philip's war, with which the remainder is occupied."

Kettell says, "It is a Poem on Philip's War, written and published, according to undoubted internal evidence, during that desperate struggle with the natives"; and he makes "extracts of some length, no less to set in a fair light the merits of Tompson's poetry, than to gratify the curious with an exhibition of the strains in which our first native bard sung the wars which threatened the extinction of his nation.

"The author begins with a 'Prologue,' in which he complains seriously of the great increase of luxurious habits in the country!" Having dispatched his preliminaries he "plunges in *medias res* and gives us a representation of King Philip, who calls his warriors around him and makes to them a speech in choice Indian. We next have the incidents of the campaign, the marches of the troops, and the storming of an Indian fort. Then follow detached portions, celebrating battles, and the burning of towns, which items of intelligence appear to have come to hand while the author was writing his poem. In this manner we are presented with Marlburye's Fate; the Town called Providence, its Fate; Seaconk Plain Engagement; Seaconk or Rehoboth's Fate; Chelmsford's Fate, and lastly Lines On a Fortification at Boston begun by women."

2. A | Funeral Tribute | To the Honourable Dust of that most Charitable Christian, Unbiassed Politician, | And unimitable Pyrotechnist | John Winthrope esq: | A Member of the Royal Society, & Governour of Connecticut Colony in | New-England. | Who expired in his Countreys Service, April. 6th. 1676. | Broadside, heavy mourning border, eighty-eight lines, signed "B. Thompson." Among the Winthrop Papers.

3. Upon | The elaborate Survey of New Englands Passions from the | Natives. By the impartial Pen of that worthy Divine | Mr. William Hubbard. | Gratitudinis ergò apposuit B. T. Thirty-eight lines in W. Hubbard's Narrative of the Troubles with the Indians.

4. New Englands grand Eclips by y^e^ withdrawing of | y^t^ vast body, or Trium-virate of Politick, Ec | clesiastick, Military Light Jn^o^ Leverett | Governo^r^ of y^e^ Massathuset, and Moder- | ato^r^ of y^e^ Confederate Colonies In NE. | who disbanded y^e^ 16^th^ of y^e^ 1^st^: 1678–9 | Ætatis suæ: 63 | Manuscript Elegy of 134 lines, signed B. T. *M.*

5. Upon the very Reverend Samuel Whiting. Ninety-four lines in Mather's Magnalia, iii. 160; also in Lewis's History of Lynn, 162; Lewis and Newhall's History of Lynn, 271, and in Whiting's Memoir of Samuel Whiting, 111.

6. Celeberrimi Cottoni Matheri, Celebratio; Qui Heroum Vitas, in sui ipsius & illorum Memoriam sempiternam, revocavit. Prefixed to Mather's Magnalia.

7. The Illustrious Fitz-John Winthrop Esq^r^ | Govern^r^ of Quinecticott Colony in New-England | Memorized and Lamented by an aged Sylvan | of the Massathusets | Anno Dom: 1708. | Manuscript, sixty-two lines including the "Epilogi vice" in ten lines, signed B. T. Among the Winthrop Papers.

8. *The Common School.*

THE COMMON SCHOOL of Cambridge, like all the early schools of New England beside the Grammar School, which will be found on close investigation to be *the school* of which occasional mention is made in the literature of the period, was a small affair in its beginnings, at best. It was the Dame School of the mother country, made to do a little more work on this side of the Atlantic than was imposed upon it in old England, where other schools abounded, and in some precincts and localities making near approach to the school, in which the master was thought to be qualified to fit young men for the university.

In Cambridge the first teacher of an English school, on any public record, is "Good Wife Healy," who is returned, in 1680, to an inquiry as to schools, "as our school dame for English," with nine scholars. We shall look—I, at least, have looked, in vain, for any evidence of farsightedness or liberality on the part of Town authorities, in respect to the Common English Schools. But for the efforts of the clergy, to provide for a succession of learned candidates for the ministry, in Grammar Schools and the Universities, New England would have lapsed into the "barbarism of Scythia." The distressing cry of Shepard, Eliot, and Mather "for schools," "more schools," can only be understood by those who have read between the lines of the town records the amazing indifference of the great mass of the colonists in the second and third generations to the education of their children. In many instances, in the "dark age" of the third generation, the people in town meeting would vote "to have no school." I don't know a town which comes up to the moderate requirements of a system of free common schools for all the neighborhoods within the limits of the town. The central village might have a master for six months, but the "wings" or "precincts" and outlying districts are satisfied with school dames, or with a master who kept a moving school in several localities long enough together to satisfy the requirements of the law. The school did succeed, by methods the hardest and toughest, to teach children to read, and by endless repetition to commit to memory the doggerel verses, and the tough definitions of the Westminster Shorter Catechism. To these acquisitions should be added a reverent manner to the clergy, magistrates, and seniors, and the priceless habit of *doing something* in the school as well as at home. The necessity and habit of bringing up children to doing something, in all conditions of society, was the redeeming feature of early New England school and home training.

2. *The Colledge at Newetowne—Harvard.*

On the 28th Oct., 1636, the General Court of Massachusetts Bay 'agreed to give 400*l* toward a schoole or colledge'; and one year later, Nov. 15, 1637, 'the colledge is ordered to bee at Newetowne,' which name was changed by order of the Court in 1638 to Cambridge, and 'the colledge agreed upon formerly to be built, shall be called Harvard College,' in honor of the Rev. John Harvard of Charlestown, who bequeathed the half of his estate (about 1700*l*) and all his library towards the erecting of a colledge. With this and other timely help the schoole or colledge began in the society of scholars already gathered under the tuition of Mr. Nathaniel Eaton, who was its first master, and received its first president in Rev. Henry Dunster, a graduate of Emanuel College, Cambridge, who is the reputed author of the following Rules:

The Laws, Liberties, and Orders of Harvard College, confirmed by the Overseers and President of the College in the years 1642, 1643, 1644, 1645, ***and*** 1646, ***and published to the Scholars for the perpetual preservation of their welfare and government.***

1. When any scholar is able to read Tully, or such like classical Latin author *extempore*, and make and speak true Latin in verse and prose *suo* (*ut aiunt*) *Marte*, and decline perfectly the paradigms of nouns and verbs in the Greek tongue, then may he be admitted into the College, nor shall any claim admission before such qualifications.

2. Every one shall consider the main end of his life and studies, to know God and Jesus Christ, which is eternal life. John xvii. 3.

3. Seeing the Lord giveth wisdom, every one shall seriously, by prayer in secret, seek wisdom of Him. Proverbs ii. 2, 3, &c.

4. Every one shall so exercise himself in reading the Scriptures twice a day, that they be ready to give an account of their proficiency therein, both in theoretical observations of language and logic, and in practical and spiritual truths, as their Tutor shall require, according to their several abilities respectively, seeing the entrance of the word giveth light, &c. Psalm cxix. 130.

5. In the public church assembly, they shall carefully shun all gestures that show any contempt or neglect of God's ordinances, and be ready to give an account to their Tutors of their profiting, and to use the helps of storing themselves with knowledge, as their Tutors shall direct them. And all Sophisters and Bachelors (until themselves make common place) shall publicly repeat sermons in the Hall, whenever they are called forth.

6. They shall eschew all profanation of God's holy name, attributes, word, ordinances, and times of worship; and study, with reverence and love, carefully to retain God and his truth in their minds.

7. They shall honor as their parents, magistrates, elders, tutors, and aged persons, by being silent in their presence (except they be called on to answer), not gainsaying; showing all those laudable expressions of honor and reverence in their presence that are in use, as bowing before them, standing uncovered, or the like.

8. They shall be slow to speak, and eschew not only oaths, lies, and uncertain rumors, but likewise all idle, foolish, bitter scoffing, frothy, wanton words, and offensive gestures.

9. None shall pragmatically intrude or intermeddle in other men's affairs.

10. During their residence they shall studiously redeem their time, observe the generally hours appointed for all the scholars, and the special hour for their own lecture, and then diligently attend the lectures, without any disturbance by word or gesture; and, if of any thing they doubt, they shall inquire of their fellows, or in case of non-resolution, modestly of their Tutors.

11. None shall, under any pretence whatsoever, frequent the company and society of such men as lead an ungirt and dissolute life. Neither shall any, without license of the Overseers of the College, be of the artillery or train-band. Nor shall any, without the license of the Overseers of the College, his Tutor's leave, or, in his absence, the call of parents or guardians, go out to another town.

12. No scholar shall buy, sell, or exchange any thing, to the value of sixpence, without the allowance of his parents, guardians, or Tutor's; and whosoever is found to have sold or bought any such things without acquainting their tutors or parents, shall forfeit the value of the commodity, or the restoring of it, according to the discretion of the President.

13. The scholars shall never use their mother tongue, except that in public exercises of oratory, or such like, they be called to make them in English.

14. If any scholar, being in health, shall be absent from prayers or lectures, except in case of urgent necessity, or by the leave of his Tutor, he shall be liable to admonition (or such punishment as the President shall think meet), if he offend above once a week.

15. Every scholar shall be called by his surname only, till he be invested with his first degree, except he be a fellow commoner, or knight's eldest son, or of superior nobility.

16. No scholar shall, under any pretence of recreation or other cause whatever (unless foreshowed and allowed by the President or his Tutor), be absent from his studies or appointed exercises, above an hour at morning bever, half an hour at afternoon bever, an hour and a half at dinner, and so long at supper.

17. If any scholar shall transgress any of the laws of God, or the House, out of perverseness, or apparent negligence, after twice admonition, he shall be liable, if not *adultus*, to correction; if *adultus*, his name shall be given up to the Overseers of the College, that he may be publicly dealt with after the desert of his fault; but in greater offences such gradual proceeding shall not be exercised.

18. Every scholar, that on proof is found able to read the original of the Old and New Testament into the Latin tongue, and to resolve them logically, withal being of honest life and conversation, and at any public act hath the approbation of the Overseers and Master of the College, may be invested with his first degree.

19. Every scholar, that giveth up in writing a synopsis or summary of Logic, Natural and Moral Philosophy, Arithmetic, Geometry, and Astronomy, and is ready to defend his theses or positions, withal skilled in the originals as aforesaid, and still continues honest and studious, at any public act after trial he shall be capable of the second degree, of Master of Arts.

The Times and Order of their Studies—1641.

The second and third day of the weeke, read Lectures, as followeth.

To the first yeare at 8th. of the clock in the morning *Logick*, the first three quarters, *Physicks* the last quarter.

To the second yeare, at the 9th. houre, *Ethicks* and *Politicks*, at convenient distances of time.

To the third yeare at the 10th. *Arithmetick* and *Geometry*, the three first quarters, *Astronomy* the last.

Afternoone.

The first yeare disputes at the second houre.

The 2d. yeare at the 3d. houre.

The 3d. yeare at the 4th. every one in his Art.

The 4th day reads Greeke.

To the first yeare the *Etymologie* and *Syntax* at the eighth houre.

To the 2d. at the 9th. houre, *Prosodia* and *Dialects.*

Afternoone.

The first yeare at 2d. houre practice the precepts of *Grammar* in such authors as have variety of words.

The 2d. yeare at 3d. houre practice in *Poesy, Nonnus, Duport,* or the like.

The 3d. yeare perfect their *Theory* before noone, and exercise *Style, Composition, Imitation, Epitome,* both in Prose and verse, afternoone.

The fift day reads Hebrew, and the Easterne Tongues.

Grammar to the first yeare houre the 8th.

To the 2d. *Chaldee* at the 9th. houre.

To the 3d. *Syriack* at the 10th. houre.

Afternoone.

The first yeare practice in the Bible at the 2d houre.

The 2d. in *Ezra*, and *Danel* at the 3d. houre.

The 3d. at the 4th. houre in *Trostius* New Testament.

The 6th. day reads Rhetoric to all at the 8th. houre.

Declamations at the 9th. So ordered that every Scholler may declaime once a moneth. The rest of the day *vacat Rhetoricis studiis.*

The 7th. day reads Divinity Catechetticall at the 8th. houre, Common places at the 9th houre. *Afternoone.*

The first houre reads history in the Winter.

The nature of plants in the Summer.

The summe of every Lecture shall be examined, before the new Lecture.

The above continued the order of studies, with some modifications from time to time, until we find in 1726 the following.*

1. While the students are Freshmen, they commonly recite the Grammars, and with them a recitation in Tully, Virgil, and the Greek Testament, on Mondays, Tuesdays, Wednesdays, and Thursdays, in the morning and forenoon; on Friday morning Dugard's or Faraby's Rhetoric, and on Saturday morning the Greek Catechism; and towards the latter end of the year, they dispute on Ramus's Definitions, Mondays and Tuesdays in the forenoon.

2. The Sophomores recite Burgersdicius's Logic, and a manuscript called New Logic, in the mornings and forenoons; and towards the latter end of the year Heereboord's Meletemata, and dispute Mondays and Tuesdays in the forenoon, continuing also to recite the classic authors, with Logic and Natural Philosophy; on Saturday mornings they recite Wollebius's Divinity.

3. The Junior Sophisters recite Heereboord's Meletemata, Mr. Morton's Physics, More's Ethics, Geography, Metaphysics, in the mornings and forenoons; Wollebius, on Saturday morning; and dispute Mondays and Tuesdays in the forenoons.

* Quincy's History of Harvard College, I, p. 441.

4. The Senior Sophisters, besides Arithmetic, recite Allsted's Geometry, Gassendus's Astronomy, in the morning; go over the Arts towards the latter end of the year, Ames's Medulla on Saturdays, and dispute once a week.

By a vote of the Overseers, "all who had actually studied at College and resided there, were ordered to be in commons, except waiters, transient preachers, and such whose bodily infirmities the President and major part of the Tutors should think would not admit of it." The Tutors were also required to attend "in the Hall at meal times, to prevent disorders."

All the students, except the freshmen, were obliged to attend, four days in the week, the exercises of Judah Monis, a converted Jew, who was instructor in Hebrew, unless specially exempted. Every student was to have a Hebrew Bible or Psalter, and a Hebrew Lexicon, and the prescribed exercise were as follows: "One exercise in a week shall be the writing the Hebrew and Rabbinical, the rest shall be in this gradual method. 1. Copying the grammar and reading. 2. Reciting it and reading. 3. Construing. 4. Parsing. 5. Translating. 6. Composing. 7. Reading without points.

FIRST COMMENCEMENT AT HARVARD—1642.

At the end of four years, including the period of Mr. Eaton's mastership, the first Commencement was held, in 1642—'nine young men of good hope,' according to Winthrop, 'performed their acts, so as gave good proof of their proficiency in the tongues and arts. Most of the superintendency of the college, and the magistrates and elders of the six nearest churches were present, and dined at the college with the scholars' ordinary commons, which was done of purpose for the students' encouragement, and it gave good content to all.' The event was deemed of such importance as to be communicated to friends in England, where it was printed, as follows:

The manner of the Commencement, expressed in a letter sent over from the Governour and diverse of the Ministers, their own words these.

The students of the first classis that have beene these foure yeeres trained up in University-Learning (for their ripening in the knowledge of the Tongues, and Arts) and are apprved for their manners, as they have kept their publick Acts in former yeares, our selves being present, at them; so have they lately kept two solemne Acts for their Commencement, when the Governour, Magistrates, and the Ministers from all parts, with all sorts of Schollars, and others in great numbers were present, and did heare their Exercises; which were Latine and Greeke Orations, and Declamations, and Hebrew Analasis, Grammaticall, Logicall & Rhetoricall of the Psalms: And their Answers and Disputations in Logicall, Ethicall, Physicall and Metaphysicall Questions; and so were found worthy of the first degree, (commonly called Batchelour) pro more Academiarum in Anglia: Being first presented by the President to the Magistrates and Ministers, and by him, upon their Approbation, solemnly admitted unto the same degree, and a Booke of Arts delivered into each of their hands, and power given them to read Lectures in the Hall upon any of the Arts, when they shall be thereunto called, and a liberty of studying in the Library.

All things in the Colledge are at present, like to proceed even as we can wish, may it but please the Lord to goe on with his blessing in Christ, and stir up the hearts of his faithfull, and able Servants in our owne Native Country, and here, (as he hath graciously begun) to advance this Honourable and most hopefull worke. The beginnings whereof and progresse hitherto (generally) doe fill our hearts with comfort, and raise them up to much more expectation, of the Lords goodnesse for hereafter, for the good of posterity, and the Churches of Christ Iesus.

BOSTON in New-England,
September the 26.
1642.

Your very loving
friends &c.

A Copie of the Questions given and maintained by the *Commencers* in their publick Acts, printed in *Cambridge* in *New-England*, and reprinted here *verbatim*, as followeth.

Spectatissimis Pietate, et Illustrissimis Eximia Virtute Viris, D. *Iohanni Winthropo*, inclytæ Massachusetti Coloniæ Gubernatori, D. *Johanni Endicotto* Vice-Gubernatori, D. *Thom. Dudleo*, D. *Rich, Bellinghamo*, D. *Ioan Humphrydo*, D *Israel Stoughtono*.

Nec non Reverendis pientissimisque viris *Ioanni Cottono, Ioan Wilsono, Ioan Davenport, Tho. Weldo, Hugoni Petro, Tho. Shepardo*, Collegij *Harvardenſis* nov. *Cantabr.* inspectoribus fidelissimis, cæterisq; Magistratibus, & Ecclesiarum ejusdem Coloniæ Presbyteris vigilantissimis.

Has Theses Philologicas, & Philosophicas, quas Deo duce, Præside *Henrico Dunstero*, palam pro virili propugnare conabuntur, (honoris & observantiæ gratia) dicant consecrantque in artibus liberalibus initiati Adolescentes.

Benjamin Woodbrigius.	*Henricus Saltonstall.*	*Nathaniel Brusterus.*
Georgius Downingus.	*Iohannes Bulkleius.*	*Samuel Belinghamus.*
Gulielmus Hubbardus.	*Iohannes Wilsonus*	*Tobias Bernardus.*

Theses Philologicas.

GRAMMATICAS.

1. Linguarum Scientia est utilissima.
2. Literæ non exprimunt quantum vocis Organa esserunt.
3. Hæbræa est Linguarum Mater.
4. Consonantes & vocales Hæbreorum sunt coætaneæ.
5. Punctationes chatephatæ syllabam proprie non efficiunt.
6. Linguarum Græca est copiosissima.
7. Lingua Græca est ad accentus pronuntianda.
8. Lingua Latina est eloquentissima.

RHETORICAS.

1. Rhetorica specie dissert a Logica.
2. In Elocutione perspicuitati cedit ornatus, ornatui copia.
3. Actio primas tenet in pronuntiotione.
4. Oratoris est celare Artem.

LOGICAS.

1. Universalia non sunt extra intellectum.
2. Omnia Argumenta sunt relata.
3. Causa *sine qua non* non est peculiaris causa a quatuor reliquis generalibus.
4. Causa & Effectus sunt simul tempore.
5. Dissentanea sunt æque nota.
6. Contrarietas est tantum inter duo.
7. Sublato relato tollitur correlatum.
8. Genus perfectum æqualiter communicatur speciebus.
9. Testimonium valet quantum testis.
10. Elenchorum doctrina in Logica non est necessaria. [possit.
11. Axioma contingens est, quod ita verum est, ut aliquando falsum esse
12. Præcepta Artium debent esse Κατὰ πάντος, καθ' αὐτὸ, καθ' ὅλου πρῶτον.

Theses Philosophicas.

ETHICAS.

1. Philosophia practica est eruditionis meta.
2. Actio virtutis habitum antecellit.
3. Voluntas est virtutis moralis subjectum.
4. Voluntas est formaliter libera.
5. Prudentia virtutum difficillima.
6. Prudentia est virtus intellectuallis & moralis.
7. Justitia mater omnium virtutum.
8. Mors potius subeunda quam aliquid culpæ perpetrandum.
9. Non injuste agit nisi qui libens agit.

10. Mentiri potest qui verum dicit.
11. Juveni modestia summum Oranmentum.

PHYSICAS.

1. Corpus naturale mobile est subjectum Phisicæ.
2. Materia secunda non potest existere sine forma.
3. Forma est accidens.
4. Unius rei non est nisi unica forma constitutiva.
5. Forma est principium individuationis.
6. Privatio non est principium internum.
7. Ex meris accidentibus non fit substantia.
8. Quicquid movetur ab alio movetur.
9. In omni motu movens simul est cum mobili.
10. Cœlum non movetur ab intelligentijs.
11. Non dantur orbes in cœlo. [propriam.
12. Quodlibet Elementum habet unam ex primis qualitatibus sibi maximè
13. Putredo in humido fit a calore externo.
14. Anima non fit ex traduce.
15. Vehemens sensibile destruit sensum.

METAPHISICAS.

1. Omne ens est bonum.
2. Omne creatum est concretum.
3. Quicquid æternum idem & immensum.
4. Bonum Metaphysicum suscipit gradus.

This was evidently got up in the interest of learning and piety, pretty much as circulars and programmes are in our day. The author of '*New England's First Fruits*,' published in London in 1643, although evidently written in 1642, says:

"After God had carried us safe to *New-England*, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for Gods worship, and settled the Civill Government: One of the next things we longed for, and looked after, was to advance *Learning* and perpetuate it to posterity; dreading to leave an illiterate Ministery to the Churches, when our present Ministers shall lie in the Dust. And as we were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. *Harvard* (a godly Gentleman, and a lover of Learning, there living amongst us) to give the one halfe of his Estate (it being in all about 1700. l.) towards the erecting of a Colledge, and all his Library: after him another gave 300. l. others after them cast in more, and the publique hand of the State added the rest: the Colledge was, by common consent, appointed to be at *Cambridge* (a place very pleasant and accommodate), and is called (according to the name of the first founder) *Harvard Colledge*.

"The edifice is very faire and comely within and without, having in it a spacious Hall; (where they daily meet at Commons, Lectures) Exercises, and a large Library with some Bookes to it, the gifts of diverse of our friends, their Chambers and studies fitted for, and possessed by the Students, and all other roomes of Office necessary and convenient, with all needfull Offices thereto belonging: And by the side of the Colledge a faire *Grammar* Schoole, for the training up of young Schollars, and fitting of them for *Academicall Learning*, that still as they are judged ripe, they may be received into the Colledge: of this Schoole Master *Corlet* is the Mr., who hath very well approved himselfe for his abilities, dexterity and painfulnesse in teaching and education of the youth under him.

"Over the Colledge is master *Dunster* placed, as President, a learned conscionable and industrious man, who hath so trained up, his Pupils in the tongues and Arts, and so seasoned them with the principles of Divinity and Christianity, that we have to our great comfort, (and in truth) beyond our hopes, beheld their progresse in Learning and godlinesse also: the former of these hath appeared in their publique declamations in *Latine* and *Greeke*, and

Disputations Logicall and Philosophicall, which they have beene wonted (besides their ordinary Exercises in the Colledge-Hall) in the audience of the Magistrates, Ministers, and other Schollars, for the probation of their growth in Learning, upon set dayes, constantly once every moneth to make and uphold: The latter hath been manifestsd in sundry of them, by the savoury breathings of their Spirits in their godly conversation. Insomuch that we are confident, if these early blossomes may be cherished and warmed with the influence of the friends of Learning, and lovers of this pious worke, they will by the help of God, come to happy maturity in a short time."

Mr. Edward Johnson, in his *Wonder-Working Providence of Zion's Saviour in New England*, published in London in 1654, speaks in high commendation of President Dunster's fitness for his position and for the great work of building up a college 'among a people the greater part of whom are devoted to the plough,' and 'are out of conceit with learning.' But useful as Mr. Dunster proved to the cause of good learning, his services did not protect him from the inquisitorial spirit of the Court, which finally brought him under the condemnation of it, subjecting him to an admonition on Lecture day for preaching *anti pædo-baptism*, and finally to his resignation and retirement to Scituate, in the colony of Plymouth, where he died, in great destitution, with a desire to be buried near the college.

It was the want of appreciation of higher learning, even for the clergy, that President Chauncy, who in the failure of the younger Winthrop to secure the services of 'that brave old man, Johannes Amos Commenius,' succeeded to the presidency in 1654—combats in his sermon delivered the day after Commencement in 1655, which we shall hereafter reproduce as the earliest and ablest production of the kind which has rewarded our research into the history of the pedagogy and teaching of New England.*

To the timely beneficence of the scholarly minister of Charlestown and the persistent activity and personal influence of the Congregational clergy of the Bay and New England generally, in behalf of "a School of the Prophets," it is due that "the schoole at Newetowne" became "Harvard Colledge at Cambridge," and that "the little plant by the river side" took root and expanded into the mighty tree "whose leaves are for the healing of the nation."

* The title of this elaborate plea for the college in the only printed copy which we have seen, in the *Lennox Library*, is:

"*God's Mercy showed to his People in giving them a Faithful Ministry and Schooles of Learning for the continual supplyes thereof. Delivered in a Sermon preached at Cambridge the day after Commencement, by* CHARLES CHAUNCY, B.D., *President of Harvard Colledg in New England.* Published, with some additions thereunto, at the request of diverse Honoured and much Respected Friends, for Publick benefit as they judged.

1 *Thes.* 5, 12.—We beseech you, brethren, to know them that labour amongst you and are over you in the Lord, and esteem them very highly in Love, for their work's sake.

Printed by Samuel Green, at Cambridge in New England, 1655."

INCORPORATED ACADEMIES AND SEMINARIES.

MASSACHUSETTS POLICY.

ORIGIN AND EARLY USE OF TERM.

The earliest English or American use of academy, as applied to an institution of instruction for youth, we find in Milton's letter to Samuel Hartlib, in 1643, where the Academy, by which he designated his institute for a complete and generous culture, covers the whole field of the grammar school, the college within the university, and the university. The Non-conformists applied the term to their boarding schools, which in grade of instruction, resemble nearly the English Public School, or the endowed grammar school. In this sense Defoe's uses the term in his Essay on Projects first published in 1699, and at the same time employs it, in the general English usage, to designate an association of philologists to improve and prefect the English tongue like the French academy. In the essay cited,* Defoe gives the plan of an Academy for Music, with hints for cheap Sunday concerts; an Academy for Military Science and Practice; and an Academy for Women—the earliest project of a school of this grade for women in England or America by near a century.† From Defoe we can easily trace the earliest use of the term in this country to Franklin, who acknowledges, in his autobiography, his indebtedness to Defoe's Essay upon Projects as having influenced some of the principal events of his life, and designates his plan for public education of youth in Pennsylvania, *a project of an academy.*‡

After Franklin's pamphlet, which had a very wide circulation, and which will be found bound up with other pamphlets of the revolutionary period in most of the old libraries of the country, the term, and the institution itself became quite common. In many states before 1800 Academies were established with Boards of Trustees, and certain corporate powers after the plan of Franklin, and not a few of them bore his name.

* For the substance of this remarkable essay *see* Barnard's Journal, Vol. XXVI, p. 417-432.

† The first Academy for Young Ladies in this country was established in Philadelphia, 1784.

‡ Franklin's Project for an Academy in 1749 will be found in Barnard's Journal of Education, Vol. XXVII, p. 81, and his strictures on the efforts afterwards made in his absence in Europe to strike out of the organization the English School, and give undue prominence to the Latin and Greek languages, will be found in the same volume.

MASSACHUSETTS POLICY OF INCORPORATED ACADEMIES.

THE earliest schools in Massachusetts, technically known as Free, Grammar, or Town schools, imparted secondary as well as elementary instruction; but the needs of families not residing within towns on which such schools were made obligatory by law, led to the establishment of a class of institutions known as Academies, the public policy of which is set forth in the following document:—

At the General Court of the Commonwealth of Massachusetts, held on the 25th day of January, 1797,

ORDERED, That the secretary be, and he hereby is, directed to cause the report of a committee of both houses on the subject of grants of land to sundry academies within this Commonwealth, to be printed with the resolves which shall pass the general court at the present session.

And be it further ordered, That the grants of land specified in said report shall be made to the trustees of any association within the respective counties mentioned in said report, where there is no academy at present instituted, who shall first make application to the general court for that purpose: *provided*, they produce evidence that the sum required in said report is secured to the use of such institution: and *provided*, that the place contemplated for the situation of the academy be approved of by the legislature.

Report on the subject of Academies at Large. Feb. 27, 1797.

The committee of both Houses, to whom was referred the subject of academies at large, and also sundry petitions for grants of public lands to particular academies, having accordingly considered the subject on general principles, and likewise the several petitions referred to them, submit the following report:

On a general view of this subject, the committee are of opinion that the system hitherto pursued, of endowing academies with State lands ought to be continued—but with several material alterations; first, that no academy, (at least not already erected,) ought to be encouraged by government, unless it have a neighborhood to support it of at least thirty or forty thousand inhabitants, not accommodated in any manner by any other academies, by any college or school answering the purpose of an academy; secondly, that every such portion of the Commonwealth ought to be considered as equally entitled to grants of State lands to these institutions, in aid of private donations; and thirdly, that no State lands ought to be granted to any academy, but in aid of permanent funds; secured by towns and individual donors: and therefore, previous to any such grant of State lands, evidence ought to be produced that such funds are legally secured, at least adequate to erect and repair the necessary buildings, to support the corporation, to procure and preserve such apparatus and books as may be necessary, and to pay a part of the salaries of the preceptors.

In attending to the particular cases, the committee find that fifteen academies have already been incorporated in this Commonwealth; also Derby School, which serves all the general purposes of an academy, but that the academy at Marblehead probably will only serve the purposes of a town school. And the committee are of opinion that the three colleges established and endowed by the State and private donors, will serve many of the purposes of academies in their respective neighborhood, so that if four or five academies more shall be allowed in those parts of the Commonwealth where they may be most wanted, there will be one academy to every 25,000 inhabitants, and probably, therefore, they must struggle with many difficulties until the wealth and population of the State shall be very considerably increased; for however useful colleges and academies may be for many purposes, yet it is very obvious that the great body of the people will and must educate their children in town district schools, where they can be boarded or supported by their parents.

The committee find that of the fifteen academies already incorporated, seven

of them have had grants of State lands, that at Fryeburgh of 15,000 acres, and the other six, at Machias, Hallowell, Berwick, Marblehead, Taunton, and Leicester, one township each. To extend this plan of a township to each academy to those academies already allowed, and to those which from local circumstances may be justly claimed, would require the grants of twelve or thirteen townships more. The committee think this number too large, and therefore propose half a township of six miles square, of the unappropriated lands in the district of Maine, to be granted to each academy having secured to it the private funds of towns and individual donors before described, to be laid out or assigned (with the usual reservations) by the committee for the sale of eastern lands.

Of the eight academies already incorporated and not endowed by the Commonwealth, part appear to have been endowed by towns and individuals; and as to part, no satisfactory evidence is produced of such endowments.

It appears that Dummer's Academy, in Newbury, has legally secured to it a permanent fund for its support, by a private donor, to the amount of $6,000; and that Phillips Academy, in Andover, has a fund something larger, secured in like manner; that each of these academies was established in a proper situation.

It appears that the academies in Groton and Westford are about seven miles apart, both in the county of Middlesex, and with a neighborhood perhaps not so adequate as could be wished to the support of two; that each of them has received the donations of towns and individuals to the amount of about $2,500, and that each of them is now much embarrassed for want of funds, but both of these academies have been incorporated and countenanced by the legislature, and must be considered as fully adequate for the county of Middlesex.

On the whole the committee propose an immediate grant of half a township of the description aforesaid, to each of these four academies. As to the academies at Portland, Westfield and New Salem, and in the county of Plymouth, the committee propose that half a township, of the description aforesaid, be granted to each of them: *provided*, each of them shall, within three years, produce evidence that there is a permanent fund legally secured to each by town or individual donors, to the amount of $3,000, and that the Act establishing an Academy in the town of Plymouth be repealed, and an Act be passed establishing an Academy in the county of Plymouth, on the principles of the petition from that county; and that half a township of land be granted to each of the counties of Barnstable, Nantucket, Norfolk, and Dukes County, and Hancock, for the purpose of an Academy; *provided* they shall, within three years, severally furnish evidence that funds are secured by towns or individual donors to the amount of $3,000, for the support of each of the said academies.

The Joint Standing Committee on Education (Hon. Charles W. Upham, *Chairman*,) in a Report dated March 30, 1859—after reciting the above report, as proceeding from a Committee "composed of leading and experienced men, of whom Nathan Dane of Beverly was one,"—"and as published by the General Court, containing most decisive and emphatic annunciation of the policy of the State"—remark:

The following principles appear to have been established, as determining the relations of academies to the Commonwealth. They were to be regarded as in many respects and to a considerable extent, public schools; as a part of an organized system of public and universal education; as opening the way, for all the people, to a higher order of instruction than the common schools can supply, and as a complement to them, towns, as well as the Commonwealth, were to share, with individuals, the character of founders, or legal visitors of them. They were to be distributed, as nearly as might be, so as to accommodate the different districts or localities of the State, according to a measure of population, that is, 25,000 individuals. In this way they were to be placed within the reach of the whole people, and their advantages secured, as equally and effectively as possible, for the common benefit.

DUMMER ACADEMY, SOUTH BYFIELD.

Compiled from Centennial Address of NEHEMIAH CLEAVELAND, LL. D., 1863, and from items furnished by the present Principal, Rev. EBENEZER G. PARSONS.

HISTORY.

The founder of Dummer Academy, William Dummer, died on the 10th of October, 1761. By his will, he set apart his dwelling-house and farm of nearly three hundred acres in Newbury for the establishment of a Grammar School, to stand forever on the farm. The property was given in trust to Messrs. Foxcroft and Chauncy, of Boston, and Mr. Nathaniel Dummer of Newbury, and to their heirs and assigns forever, the rents and profits to be employed in erecting a school-house and in support of a master.

In pursuance of the policy of the State, embodied in the legislation of 1797, the Dummer Academy received from the State a grant of a half township of land in the province of Maine. From this grant, together with a bequest of $6,000 from a private donor, the present investment has been derived.

Buildings and Grounds.—In conformity with the will, the trustees put up, during the year 1762, a small school-building. It was in the humble style and on the moderate scale which characterized the country school-houses of that day,—a square, one-story structure, not much more, probably, than twenty feet on a side. It stood nearly on the site of the present academic edifice. The farm of three hundred acres, with the mansion-house, remain, and afford to the school a moderate rent. A large outlay has recently been made in improvement on the academy grounds and building, especially in the entire reorganization of the upper story, so that the institution now affords, in all respects, an attractive and beautiful place for study.

Course of Study.—The ability to read English well was the simple condition imposed by the founder for admission to the school. Yet under the first teacher, boys received the most thorough drill in Latin and Greek. "To fit his boys for College, and fit them well, was Master Moody's ambition and pride; and though a majority of them stopped short of the collegiate course, still he believed that even for them there was no other discipline of equal value." Though he lived long before the days of gymnastic apparatus and instruction, he looked carefully after the amusements, the health and the safety of the boys. In the matter of bathing, his regulations were strict and peculiar

The time and the place were fixed by him. The state of the tide was carefully observed; and if the favorable moment happened to come in the midst of school hours, he suspended work for a while and sent the boys out to bathe, so important in his view was the salubrious immersion. For greater safety, he divided the school into two bands. The smaller lads and mere novices in swimming went to the little river,—a comparatively shallow stream; while all who could be trusted in deeper water ran off in the opposite direction, and plunged into the broader estuary.

The school was designed to enlarge and extend the course of study in the Common Schools, and to be in a special manner preparatory to the College. Its establishment marked an era in popular education, in that it was the first established for the benefit of the whole people, not being dependent, like the "Grammar School," upon municipal and local support and patronage. The school has maintained its original character throughout the entire period of its existence, and has in a general and particular way been a model upon which kindred institutions have been established. Besides the classical course, heretofore pursued, an English course of study is arranged, and pupils of both sexes are now admitted who desire the more general and thorough education in English branches, either with or without the languages.

The classical course affords the opportunity for a thorough fit for the New England Colleges.

The instruction is thorough, and based upon the principle that a man's education is the *discipline* he receives. This is regarded as of more importance than the mere acquisition of knowledge.

A set of apparatus, adequate to illustrate all the important principles of natural philosophy and chemistry, is owned by the Sons of Dummer, and devoted to the use of the institution. Experimental lectures on these subjects are given during the fall term. The class in surveying practises field exercises with the aid of a superior set of instruments.

Society of the Sons of Dummer.—"The objects of this institution, besides the cultivation of friendly intercourse and social affections amongst its members, are to promote and extend the usefulness and reputation of the Academy, and to excite a laudable emulation among the pupils for the time being, by the distribution of honorary premiums among those who shall be distinguished by diligence in their studies, by conformity to the rules of the Academy, and the directions of the preceptor and other instructors, and by habitual decency and correctness in their deportment; and, as the funds shall be competent, to make additions to the library, and to secure such philosophical and

astronomical instruments as may be thought useful and proper for the improvement of the pupils."

The institution was formed under the promptings and exertions of Mr. Dudley Atkins Tyng, a former pupil and admirer of Moody. Its first meeting was held at Newburyport, June 22, 1822, and consisted of the following gentlemen: Dudley Atkins Tyng, Nathan Noyes, Jacob Gerrish, Jonathan G. Johnson, and Eleazer Johnson, Jr. At the second meeting, June 29, Jeremiah Nelson, Edward Sprague Rand, and Alfred Pike were present; and, with those first named, deserve to be held in honored remembrance as the founders of the society.

Of more than one hundred members elected, more than half had been pupils of Master Moody. Of these, eight individuals constituted themselves patrons of the society by the required payment of fifty dollars ($50) each; six became life members, each paying twenty dollars ($20).

The fund thus raised, with the annual payments from other members, enabled the society to offer prizes for meritorious conduct and scholarship. The society's fund continues unimpaired, and with the annual income of five hundred dollars ($500), bequeathed by the late Moody Kent, Esq., affords the means of making necessary additions to the library and philosophical apparatus; also of awarding prizes annually to such pupils as in the judgment of the trustees by their good behavior and attainments are entitled to such marks of distinction.

For the work accomplished by the school, the reader is referred to the very interesting centennial address of Nehemiah Cleaveland, LL. D. Amongst its early students were such distinguished personages as Theophilus Parsons, Rufus King, Professors Pearson, Webber, and Smith, William Prescott, Samuel Sewall, Samuel Tenney, and Nathaniel Gorham, with scores of others scarcely less eminent; all of whom—some in one department of civil, political, and social life, some in another—have exerted an incalculable influence in moulding and directing the life of the people and the nation.

The number of its graduates must be counted by thousands. The school has had varying success, and been quite distinguished for periods of rest—for vacations. Mr. Cleaveland's address takes rather of an unhopeful view of the future of the Academy; but it evidently has still its mission, and is doing good work for the community and the few scholars who attend it from abroad. At present the school is open to girls as well as boys.

Government.—The management of the school was placed by the founder in charge of Byfield parish; the choice of the parish as to a

teacher was to be expressed through the minister for the time, and a committee of five freeholders duly elected. The parish, however, had no control over the farm or other property; that was committed to the three feoffees. It had no control over the master, beyond the simple act of appointing him; for he could be removed only by the overseers of Harvard College on the ground of incompetency or immorality.

Evidently the parish were not satisfied with the relation which their committee sustained to the Academy, for, in 1764, the representative in the General Court was instructed to present the following questions to that body, with a request that it should answer and settle the same:—

"1. Who are the Persons that are to Rent sd. farm, to repair the Buildings, to Receive the Rents and pay the same to the Teacher of the School?"

"2. What number of these persons mentioned in the sd. Gov. Dummer's will (to direct and appoint in the affair of the Master And Said school) are to be agreed, so as to make a valid act?"

"3. Who is to be Judg or Say when Scholars are qualified for sd. School, According to the Will of the Doner, and What other Larning besides Grammar, that first Being Duly Regarded, is to be taught in sd. School."

"4thly. Who are the Persons that are to have the Care and Inspection of sd. Master and School?"

"This literal transcript of the records indicates," says Mr. Cleaveland, "that the school was not founded too soon." It does not appear that the Byfield people were enlightened upon these points. From this time until 1782, the five freeholders were elected duly as the year came round, but their labors were not onerous, for Mr. Moody literally conducted the school in every respect; the trustees under the will did nothing and had nothing to do.

By the Act of incorporation in 1782, all the functions of the five freeholders were transferred to a board of trustees, under which form the government of the institution has continued to be administered to the present time.

A complete list of the trustees will be found in the centennial address of Mr. Cleaveland, already referred to: it comprises a president of Harvard College, seventy to eighty of the men of Essex and the adjoining counties, most eminent in the offices of the State, of the church, and of professional life, whose wisdom in counsel and in the conduct of its pecuniary interests have enabled the institution to do its distinguished work for more than a century of its existence.

Mr. Cleaveland intimates that had the counsels of the most far-

seeing of these men oftener prevailed, the Academy might have greatly extended the sphere of its benign influence.

Teachers.—After Master Moody graduated at Cambridge, in 1746, he took charge of the York Grammar School, which he raised to a high degree of celebrity. Though this was only a public town school, its reputation was such that it attracted pupils from other places. Under his management, with his brother Joseph as steward, major-domo and outside manager-general, the school at Byfield soon had an attendance of from seventy to eighty boys, and the mansion-house from twenty to twenty-five boarders. This extraordinary prosperity was due in part to the monopoly which the school had; but if boys did sometimes come to Dummer because there was no other school to go to, they remained, because they found there all that they desired. For nineteen years Master Moody conducted the school.

"Our knowledge of this man," says Mr. Cleaveland, "is wholly traditional." He had "a large and somewhat coarse exterior, motions which had more of vigor than of grace,—that easy power of command which marks some men as if born to rule,—that liveliness of feeling, thought, manner, and speech, which, perhaps, more than any other quality, commends manhood to boyhood,—a professional zeal bordering on enthusiasm,—the zeal which gives to its possessor a facility and influence that minds more evenly balanced rarely attain,—a sturdy will, persevering energy, great earnestness, and evident sincerity,—such I conceive to have been the prominent characteristics of Master Moody, as he appeared in his best days." "It was in Latin and Greek, especially the former, that his strength as a scholar and teacher mainly lay." To mathematics and natural sciences, to common arithmetic, even, he made no pretension; and these branches when taught here, were never taught by him.

No document or record remains to show the terms and conditions under which the first master, Mr. Moody, took the charge. Still we know very nearly what they must have been. He had the "mansion-house" to live in, and might turn it to profitable account by boarding some of the boys. He had also all that he could get from a large and valuable farm. He was permitted, moreover, to collect from his pupils a moderate tuition fee; at least, such was his practice.

"Let it not be imagined," says Mr. Cleaveland, "that Mr. Moody was a mere classical drill-sergeant, or that his sole power as an educator lay in his knowledge and skill as a teacher of language. Imbued himself with the noblest views of life and duty, punctual, upright, conscientious and benevolent,—and more than all a Christian, humble and sincere,—his best endeavors, aims, and influence were of

the moral kind. And if," he says, "in the words of Lovell Edgeworth, you ask,—

'How did he rule them,—by what arts?

Edgeworth should give the answer,—

'He knew the way to touch their hearts.'"

The principals of the school, with the date of entering and leaving institution, have been as follows:—

Began.		Graduated.	Ended.
1762,	Samuel Moody,	Harvard,	1790
1791,	Rev. Isaac Smith,	Harvard,	1809
1809,	Dr. Benjamin Allen,	Union (?),	1811
1811,	Dr. Abiel Abbot,	Harvard,	1819
1820,	Samuel Adams,	Harvard,	1821
1821,	Nehemiah Cleaveland, LL. D.,		1840
1840,	Rev. Frederic A. Adams,	Dartmouth,	1847
1847,	Rev. Henry Durant,	Yale,	1849
1849,	Rev. Ariel P. Shute,	Bowdoin,	1851
1851,	Rev. Marshall Henshaw,	Amherst,	1861 (?)
1862 (?),	John S. Parsons,		1863 (?)
1863 (?),	Solon Albee,		1864
1864,	Edgar L. Foster,		1864
1864 (?),	Levi W. Stanton,		1872 (?)
1872,	Rev. E. G. Parsons,		–

Very interesting biographical notices of many of the above, also of a number of the assistants, may be found in Mr. Cleaveland's address.

Location.—The school is located in Byfield Parish, Newbury, four miles from Newburyport.

[WILLIAM DUMMER was born in Boston in 1677. Of his early life and education no particulars are on record. His name first appears in history as commissioner for his native colony, living in Plymouth, England, when (1716) and where he received his appointment as lieutenant-governor of Massachusetts. His father-in-law, Governor Joseph Dudley, had just retired from office, and was succeeded by Governor Samuel Shute. On the departure of Governor Shute to England, the lieutenant-governor was called to act for six years as chief magistrate, and in that capacity, in difficult and trying emergencies, administered the government with firmness and discretion. He died October 10, 1761.]

PHILLIPS ACADEMY, AT ANDOVER.

BY REV. C. HAMMOND, MONSON.

HISTORY.

Phillips Academy, at Andover, was founded April 21, 1778, by a gift deed of the original donors, including a constitution for the institution established by them. The board of trustees was organized April 28, 1778, and the name of Phillips School was given to the institution. It was ordered that the number of pupils to be admitted should be limited to thirty, preference to be given to those who were "to be instructed in the learned languages," and no others were to be received, unless the full number should be incomplete for a month. Mr. Eliphalet Pearson, one of the trustees, who was then teacher of the town Grammar School and had been freely consulted in the whole process of drafting the constitution, was elected preceptor. At the time of the organization, Rev. Jonathan French of Andover, one of the trustees, preached a sermon. On the morning of April 30, 1778, the school was opened in due form, with thirteen pupils, and in less than a month the full complement of thirty was made up.

The first arrangements were soon modified, in consequence of the number of applicants for admission. At the close of the first term, a charge was made upon each scholar by the trustees, at the suggestion of Judge Phillips, the projector of the school, to pay the salary of an assistant and incidental expenses.

On the 4th of October, 1780, the institution was incorporated under the title of Phillips Academy at Andover.

Founders and Benefactors.—The original founders were Hon. Samuel Phillips of North Andover, Mass., and his brother, Dr. John Phillips of Exeter, N. H. Subsequently, a third brother, Hon. William Phillips of Boston, and his son, Lieut. Governor William Phillips of Boston, contributed by their donations a sum nearly equal to the gifts of the original founders. The following summary gives a statement of the benefactions of each of the four donors of the Phillips family:—

Hon. Samuel Phillips, of North Andover, ...	$6,000 00
Hon. John Phillips, LL. D., of Exeter, N. H., ...	31,000 00
Hon. William Phillips, of Boston, ...	6,000 00
His Honor William Phillips, of Boston, ...	28,000 00
	$71,000 00

Dr. John Phillips, of Exeter, was the munificent founder and patron of Phillips Exeter Academy, to which he gave $100,000. Lieut. Governor William Phillips gave to the Theological Seminary of Andover, under the control of trustees of Phillips Academy, the sum of $12,000; and Madame Phillips and her son, Col. John Phillips, endowed the Theological Seminary with $20,000.

The "projector and chief patron" of Phillips Academy was Lieut. Governor Samuel Phillips, son of the senior founder, Hon. Samuel Phillips of North Andover, and grandson of Rev. Samuel Phillips of South Andover. He is commonly designated Judge Phillips, to distinguish him from others of the family having the same name. Though not a direct contributor to the funds of the Academy, he was chiefly instrumental in causing the munificent donations of his relatives. His agency in founding the Academy and his life-long interest in its welfare, are fully set forth in the memoir of Judge Phillips, written by Prof. John L. Taylor, D. D., of Andover, and long the treasurer of Phillips Academy.

Judge Phillips was born February 5, 1752. He had the best opportunities of a complete liberal education at that time possible. His father and grandfather were graduates of Harvard College. He was fitted for college at Dummer Academy, under the charge of the famous master, Samuel Moody, and graduated at Harvard in 1771, at the age of nineteen, with high rank in a large class distinguished for its talented men. At Dummer Academy and in College, he was contemporary with Eliphalet Pearson, first principal of Phillips Academy.

He was a most ardent patriot of the Revolution. During his college life the General Court held two sessions at Cambridge, and the students were greatly moved by their deliberations. All his relatives were zealous patriots,—Josiah Quincy, Jr., a great actor in the opening of the great drama, was his cousin by marriage.

Four years after his graduation he was elected, at the age of twenty-three, by his native town, a member of the Provincial Congress, which met at Watertown in 1775. The proscribed patriots, Samuel Adams and John Hancock, were members. In this body he took a very active part. When Washington, then in command at Cambridge, reported, in December, that the stock of powder was "fearfully small," Mr. Phillips proposed, January 3, 1776, to the Congress to erect a powder-mill at Andover with their consent, which was promptly given. He hastened home and purchased his mill site, for which a canal of some distance was necessary. He called his neighbors together and said, "I want your help and will pay you if the business pays; if it fails, you must lose your labor. The powder is needed for the com-

mon cause and we must work together." His appeal was responded to. The mill-race was dug as volunteer work in the dead of winter. The mill was ready on the 10th of May to furnish supplies for the army in great quantities, and proved to be an enterprise on which the success of the war in defence of liberty seemed to depend.

A single year only after his first movement in his powder-mill enterprise,—that is, in January, 1777,—Judge Phillips made the first purchase of lands for the founding of the Academy, and on the 29th of May following, he obtained a bond from Dr. John Phillips, of Exeter, for the payment of his share of the proposed endowment. At the same period, he was giving his most earnest attention to plans involving the character, purposes, and administration of the proposed seminary, which finally resulted in a constitution for a school designed for secondary education, differing from any previously existing, and serving as a model, in several important respects, for nearly all the New England Academies that have since been established, and of many institutions in the Western States.

Thus the foundations of the first proper New England Academy began to be laid by men of strong faith in God, who, at one and the same time, were the most zealous defenders of liberty in the gloomiest years of the Revolution, and the most munificent and wisest patrons of liberal learning.

Hon. Josiah Quincy, president of Harvard University, a student of Phillips Academy during its first term in 1778, at a celebration held eighty years after that date, paid the following tribute to the memory of the first founders:—

"They were my relatives. No man living can have the same knowledge of them which I possess. I have been an inmate in every one of their families, and have participated in their devotions before religion had passed from the domestic altar to the retirement of the mind.

"The three brothers were all exemplary in social, moral, and religious life; diligent in business; economical in the strictest sense of the word. All were prosperous. Each accumulated a fortune according to the standard of the period.

"Samuel Phillips, Jr., son of the eldest, concentrated in himself the affections of all the brothers. His zeal, talents, and consentaneous piety, enkindled and excited into activity the inherent charitable and public spirit of the whole family. I was well acquainted with him,—intimately, as far as difference in our age and pursuits permitted. I should rejoice, if the occasion allowed, to give utterance to my deep sense of his many virtues, of a life devoted to every lofty design; active in every generous purpose; foremost in fulfilling every duty in private life, the legislative hall, or on the bench; for twenty years the presiding officer of the state senate; and when

he died, Lieut. Governor of the Commonwealth,—in whose character, without ostentation or display, was beautifully illustrated the religious principle in stimulating, directing, and giving success to every useful and elevated purpose of private and public life." [*Speech at the Semi-Centennial Celebration of Andover Theological Seminary, August 5, 1858.*]

The Peabody Foundation.—In 1866, a fund of $25,000 was given to endow a professorship in mathematics and natural science, by George Peabody, Esq., of London, and a native of Danvers, Mass. This professor is called "Peabody Instructor of Natural Sciences."

Summary of Endowments.

Dr. John Phillips, including farm, $12,580,	$31,000 00
Hon. Samuel and John Phillips,	10,300 00
His Honor William Phillips,	15,345 00
Hon. William Phillips,	4,633 00
Foxcroft donation,	532 00
Students' educational fund,	4,750 00
Peabody fund,	25,000 00
Clark scholarship (1868),	1,000 00
Farrar fund (1873),	15,000 00
Sinking fund, given by Dr. Ebenezer Alden, 1874,	1,000 00
Greek prize fund, gift of Rev. Joseph Cook towards a $500,	100 00
Taylor Centennial fund, to accumulate 100 years, or till it reaches $100,000, gift of Rev. J. L. Taylor, 1876,	100 00
Legacy of Roswell C. Smith, an alumnus, 1876,	500 00
	$119,260 00

Many donations of the Phillipses and of Samuel Farrar, Esq., were given to discharge "the treasurer's balance." Squire Farrar gave the bulk of his salary as treasurer for various improvements which he desired. He spent a great deal of money for the teachers' seminary, which was a costly experiment. A full list of benefactors ought to include the donors of the new academy building, the sustentation fund for Mrs. S. H. Taylor, etc. The largest gift made at one time was that of George Peabody. It is supposed that Samuel Farrar gave more than any other benefactor, his gifts extending through a period of sixty years.

Trusteeship and Government and General Design.—The trustees are a close corporation, consisting of thirteen members, and have the powers and functions usually vested in college and university trustees. A major part must consist of laymen and respectable freeholders, and a major part must not consist of residents of the town in which the seminary is situated. The master of the Academy must, forever, be a member of the board.

PRINCIPALS.

Rev. Eliphalet Pearson, LL. D., was the first principal of Phillips Academy. He was appointed in 1778, and served eight years. He was born at Byfield, Newbury, Mass., in 1752, and fitted for College in his native town, under Samuel Moody, the famous master of the Dummer School, where he was a fellow-pupil of Samuel Phillips, Jr., of Andover. He graduated at Harvard with great distinction, in 1773. On leaving College he taught a Grammar School in Andover. He was a zealous Whig in the Revolution, and assisted his friend, Judge Phillips, in his projects to aid the patriotic cause. He was consulted in drafting the constitution of the Academy, of which he was an original trustee, and held the office forty-eight years, till his death, in 1826. In 1786, he was appointed professor of Hebrew and Oriental literature in Harvard College, and served twenty years. Besides teaching Hebrew, he was lecturer on English grammar, and a most accomplished teacher of rhetoric at Cambridge. Dr. Allen said that "the skill and taste and the severe criticism of Dr. Pearson had a most beneficial effect on the style of composition at the College." Prof. Park is authority for saying that Dr. Pearson "occasionally spent the entire night in correcting the compositions of the students, in order that he might spend the day in the multiplied extra official duties which were heaped upon him."

Returning to Andover, Dr. Pearson engaged most earnestly to effect the original design of the founders of Phillips Academy, to establish a theological seminary in connection with the school for secondary education. "His zeal and perseverance," said President Quincy, "were irresistible" in this great enterprise. "What no other man would have dared to attempt, with any hope of success, he effected."

It was the rare good fortune of Phillips Academy that Eliphalet Pearson was its first principal, and as such the originator of a most carefully designed policy of instruction and administration. This policy was cherished by him, as a trustee of commanding influence, for nearly half a century. His many varied natural gifts were rendered effective, for the great services of his long career, by a liberal culture unsurpassed by his contemporaries. He was a man of letters and a man of affairs. He was a wise and most successful teacher of a Grammar School before he was the principal of the Academy. He was preëminent as an instructor in the University, and was the first appointed professor of sacred literature in the Andover Theological Seminary. No man of his times better understood the routine of every grade of schools or had a broader view of the uses of learning in its relations to life in all callings and professions.



Ebenezer Pemberton, LL. D., was appointed principal in 1786. He was born in Boston in 1747; graduated at Princeton in 1765; was a tutor at Princeton in 1769, and very popular. When he resigned his tutorship he received a complimentary and valedictory address in Latin, by James Madison. He studied theology with Dr. Hopkins of Newport, R. I., but never *preached*. He studied law, and was admitted to the bar in Rhode Island in 1777, but never *practised*. Having served very successfully as rector of Plainfield Academy, Conn., he succeeded Dr. Pearson at Andover, where he remained until 1793. He afterwards taught ten years at Billerica, Mass., and many years at Boston, where he died, June 25, 1835, aged eighty-nine. Rev. Dr. Abiel Abbot (H. C. 1792), his assistant at Phillips Academy, said that the schools had a high reputation under his administration. He was an accurate, faithful and successful teacher. He was a gentleman of the old school in manners, and by his dignity, courtesy, and kindness, he won the affections of his pupils.

Mark Newman, A. M., was appointed principal in 1794, and served fourteen years. He was born at Ipswich, September 7, 1772; graduated at Dartmouth in 1793. He served one year in the Academy as an assistant. The institution was successful during his long administration. After his resignation, in 1810, he continued in the trusteeship till 1836. He died June 15, 1859.

John Adams, LL. D., was born at Canterbury, Conn., September 18, 1772. He graduated at Yale College in 1795, and taught the Academy in his native town three years. In 1800, he was appointed rector of Plainfield Academy, Conn., and in 1803, the preceptor of Bacon Academy in Colchester, Conn. In June, 1810, he was chosen principal of Phillips Academy in Andover, in which office he continued twenty-three years. In all the institutions under his charge, he was always regarded as a faithful teacher, and an excellent disciplinarian. His last years were spent in Jacksonville, Ill., during which he was preëminently useful in the cause of Sunday schools. He died April 24, 1863, in his ninety-first year.

Osgood Johnson, M. A., the fifth principal of Phillips Academy, was born at Andover, Mass., September 9, 1803; graduated at Dartmouth, 1828. He was an assistant teacher of the Academy from 1828 to 1832, and principal from 1832 till his death, which occurred June 9, 1837, in the thirty-fourth year of his age. He had won a high reputation as a teacher.

Samuel H. Taylor, LL. D., was appointed principal in 1838. He was born in Londonderry, N. H., October 3, 1807; graduated at Dartmouth in 1832; was tutor at Dartmouth in 1836. He died in

office, January 29, 1871. He was longer in service than any of his predecessors. At the time of his death, he ranked with the first classical teachers the country has produced. In zeal, energy and fidelity to all the duties of his trust, he was surpassed by no one of his contemporaries. Most honorable tributes to his memory have been published by Professors Park and Churchill of Andover, and many others.

Frederic W. Tilton, A. M., a graduate of Harvard University in 1862, was appointed principal in 1872, and, to the regret of the trustees and scholars, resigned in 1873, to take the charge of Rogers High School at Newport, R. I.

Rev. Cecil F. P. Bancroft, A. M., was born at New Ipswich, N. H., November 25, 1839; graduated at Dartmouth, 1860; principal of Appleton Academy from 1860 to 1864; graduated at Andover Theological Seminary in 1867; principal of Educational Institutions, Lookout Mountain, Tenn., 1867–1872; appointed principal of Phillips Academy, 1873.

Courses of Study and Departments of Instruction.—From the first opening of the school, in 1778, instruction has been given in classical and English studies. But the preparation of candidates for College has always been a prominent object, and hence this department of instruction has always been assigned to the special care of the principal.

The thorough training of young men for business pursuits, and especially for service as teachers in Public Schools, has always been considered as an important design of the institution. Hence a distinct department of English has always been maintained. In 1831, a special department for the training of Common School teachers was established, which was continued for many years under the special charge of eminent educators, such as Rev. S. R. Hall, LL. D., Rev. Lyman Coleman, D. D., William H. Wells, LL. D., Alonzo Gray, LL. D., James S. Eaton, A. M., and others.

In both the classical and English departments, a great many teachers have been employed under the general title of *assistants*. Their terms of service have been generally short, but some have been long retained. Many of them have been distinguished in all the learned professions as teachers in other Academies and in Colleges, and in the highest offices in the civil service.

The following scheme will give the course of study in the English and classical departments for the year 1876:—

CLASSICAL DEPARTMENT.

Preparatory Year.

FIRST TERM.—Latin grammar; Latin lessons; arithmetic; English analysis.
SECOND TERM.—Latin grammar, continued; Latin lessons; exercises in writing Latin; arithmetic; physical geography.

THIRD TERM.—Latin grammar; Cæsar, Gallic War—Book I.; arithmetic, completed; botany.

Junior Year.

FIRST TERM.—Cæsar, completed; Greek grammar; Greek lessons; algebra, through simple equations; Roman history and ancient geography (twice a week).

SECOND TERM.—Sallust's Catilina; Greek lessons, completed; algebra, to quadratics; Roman history and ancient geography (twice a week).

THIRD TERM.—Sallust, completed; Cicero's Orations, begun; Anabasis, begun; algebra, completed; Roman history, completed (twice a week).

Middle Year.

FIRST TERM.—Cicero, continued; Anabasis—Book I. completed; French (or German); Greek history (twice a week).

SECOND TERM.—Ovid; Anabasis—Book III.; French (or German); Greek history (twice a week).

THIRD TERM.—Ovid, completed; Anabasis—Book IV.; French (or German); Greek history (twice a week); Latin composition and Greek composition (once a week).

Senior Year.

FIRST TERM.—Virgil—Æneid (six books); Homer's Iliad (three books); geometry; Greek composition and Latin composition (once a week).

SECOND TERM.—Virgil—Eclogues; Cicero—De Senectute; Herodotus—Book VII.; algebra, review; Greek composition and Latin composition (once a week).

THIRD TERM.—Cicero, completed; Anabasis—Book II. (or equivalent); algebra, review completed; Latin and Greek, reviewed; arithmetic, reviewed; geometry, reviewed.

ELOCUTION AND ART OF COMPOSITION.—One recitation a week in each class is devoted either to elocution, or English composition, or written translations.

ENGLISH DEPARTMENT.

Junior Year.

FIRST TERM.—Arithmetic; grammar; geography; reading and spelling, through the year.

SECOND TERM.—Arithmetic; grammar; history of the United States; physical geography.

THIRD TERM.—Arithmetic; algebra, commenced; history; anatomy and physiology.

Middle Year.

FIRST TERM.—Algebra; book-keeping; study of the English language—Milton; physics.

SECOND TERM.—Algebra; geometry; manual of the Constitution; principles of composition; physics, continued.

THIRD TERM.—Geometry, continued; botany; study of the English language—Shakespeare; physics, completed.

Senior Year.

FIRST TERM.—Trigonometry and surveying; chemistry, with laboratory work; intellectual philosophy; history of English literature; conic sections.

SECOND TERM.—Astronomy; analytical chemistry; rhetoric; English history; moral philosophy; arithmetic and algebra, reviewed.

THIRD TERM.—Astronomy, completed; analytical chemistry; geology and mineralogy; English history; review of geometry and trigonometry.

English composition and elocution are taught through the course. The junior and middle classes have one exercise a week in drawing.

A year's instruction in the modern languages is open to those members of the middle and senior classes who elect them for the year.

LEICESTER ACADEMY, LEICESTER.

Sketch by E. A. HUBBARD, Agent of the Board of Education, with extracts from History of Academy, by EMORY WASHBURN, LL. D.

HISTORY.

Leicester Academy is located in the hill town of Leicester, Worcester County. It had its origin in the dark days of the Commonwealth which immediately succeeded the War of the Revolution. In those years of toil and privation, from 1776 to 1783, many youth of both sexes knew almost nothing of the advantages of school. Two Academies in the eastern part of the State had been chartered and endowed, but the central and the western portions were without any Public Schools of a high order. The idea of founding such a school in the "heart of the Commonwealth" originated with Col. Ebenezer Crafts of Sturbridge. He easily interested Col. Jacob Davis of Charlton in the object, and the opportunity to secure a building in Leicester, a building at that time regarded suitable for a school, presenting itself, determined its location. The 4th of July, 1783, Col. Crafts addressed a petition to the Legislature for an Act of incorporation. In February, 1784, the Legislature made the granting of the request depend upon the securing an endowment of £1,000 beside the real estate; and so promptly was the sum raised, that the very next month, March, 1784, a bill for incorporating the Academy was passed. As the two gentlemen named resided in other towns, and held no property in Leicester, it would seem that they were prompted by no feeling of local pride or of personal gain, but by a sincere desire to promote the cause of education. The Act named fifteen trustees, and declared the incorporation to be "for the purposes of promoting true piety and virtue, and for the education of youth in the English, Latin, Greek and French languages, together with writing, arithmetic and the art of speaking; also practical geometry, logic, philosophy and geography, and such other liberal arts and sciences as opportunity may hereafter permit, and the trustees hereinafter provided shall direct." Moses Gill, afterwards lieut. governor of the Commonwealth, was the first president of the board of trustees, and provision was made at once for two teachers, one for the classical and one for the English departments. The school opened in June of the same year with three pupils, but the number increased to seventy before the close of the year. It was a school for both sexes, and still continues to be.

Coming into existence just at the close of a protracted and exhausting war, the resources of the country undeveloped, a currency constantly depreciating, public credit destroyed, individual confidence weakened, and enterprise paralyzed, for several years it suffered from lack of funds, and struggled for a continuance of life. Its buildings were inconvenient and unsuitable. Its means for educating, such as apparatus, library, etc., were small, and the receipts from tuition fell off, and darkness rested upon it.

Governor Washburn, referring to this period in the history of the Academy, says:—

"In consequence of these embarrassments, and the reduced number of students, Mr. Stone, the principal, was allowed absence from duty, and the school went on under Mr. Crosby alone.

"As a last resort, a committee was raised to consider the expediency of removing the institution from Leicester.

"A proposal was at the same time made to the town of Leicester, that the trustees would employ a preceptor for the term of one year if the town would assume the responsibility of his salary, so far as the deficiency of the tuition of the scholars might be.

"This proposition was accepted by the town, £50 was voted for the purpose of making up the salary of the preceptor, if so much should be needed beyond the amount received for tuition. Sixty pounds a year—$200—was the utmost the trustees dared to offer as a salary to the preceptor, and even this sum was beyond their ability to pay.

"The trustees, in 1791, applied to the Legislature for permission to raise £600 by means of a lottery, to enable them to pay off their debts and relieve the institution from the embarrassment which had been occasioned by the depreciation of the funds.

"At that day the true character of lotteries never seems to have suggested itself to moralists or legislators. Bad in morals and unwise in economy, they were resorted to without hesitation or scruple, as a means of raising money for the most sacred and noble purposes, by appealing to that gambling spirit which is so universally prevalent, and preying upon the weakness and cupidity of a class of citizens who ought to be protected by the law against their own improvidence, instead of being tempted into courses which nothing but legislative sanction, and the purposes sought to be accomplished, would render respectable.

"The best men in the land were constituted managers of these schemes, and churches were built and colleges were endowed by moneys thus raised.

"The lottery was granted, and $1,419.22 found its way into the treasury of the Academy as the result of the scheme.

"An Act granting a lottery 'for the repairing of Leicester Academy and making additional buildings thereto,' was passed in June, 1785, limiting the sum to be raised to £600.

"In 1793 the Legislature made a grant of a township of land in Maine to the Academy, and $9,200 was thereby realized.

"From this time the pecuniary condition of the institution began to mend."

Returning prosperity to the country brought friends and benefactors to the Academy. The old and ill-adapted buildings gave place to new and commodious ones, and now a well-arranged brick edifice meets the wants of the institution.

The board of trustees has numbered some of the most prominent men in the State,—governors, senators, and distinguished divines. Among its teachers are found those who afterwards became presidents and professors in College, and among its students are found the names of members of the cabinet, of the United States Senate, of judges of the supreme court, and governors of States. One of the three pupils with which the school opened afterward became governor of the State of Vermont.

The Academy has a small library, principally of reference books, but the students have access to the town library. There is a small cabinet and a good gymnasium. The expenses to students are—for board, about $200 per year, and for tuition from $27 to $54.

There have been, probably, from six thousand to eight thousand pupils connected with the school, of whom, perhaps, four hundred have been fitted for College. The present number of teachers is five.

There have been twenty-four principals of the school, and their average term of service has been about three and one-half years. There is a flourishing literary society connected with the institution, and its two courses of study are intended to furnish the best preparation for College or for business life.

Col. Ebenezer Crafts, the founder of Leicester Academy, was born at Pomfret, Conn., September 3, 1740, and was graduated at Yale College, 1759.* Soon after this he engaged in mercantile business in his native town. At the age of twenty-two he married Mehitable Chandler, and, soon after, removed to Sturbridge, where he continued to pursue the same business in which he had been engaged, and, by attention and assiduity, acquired thereby a large estate.

At the commencement of hostilities, he held the command of a company of cavalry, which he had raised and organized, and joined the army with it at Cambridge in 1775. He remained with it till the British troops evacuated Boston, when he returned to Sturbridge, and soon after was elected colonel of a regiment of cavalry, which office he held till he removed from the county. At the time of the insurrection known as "Shay's Rebellion," he marched with a body of one

* Hon. Emory Washburn's sketch.

hundred men, under Gen. Lincoln, in the winter of 1786–7, into the western counties, where he rendered prompt and essential service in suppressing that alarming but ill-judged outbreak.

With the enlarged and patriotic views of Col. Crafts, the importance of educating the rising generation early attracted his attention. The people were about to assume the solemn trust of self-government, and to do this they should be able to understand the wants and duties of a free people.

The condition of the Common Schools was depressed; the number of public institutions for education was few; and the idea of establishing such an institution in this county occupied his thoughts for some time before any measures were taken to accomplish it.

He at first conceived the plan of founding an Academy in the pleasant town where he resided. But the opportunity that presented, as has already been stated, for procuring a suitable building in Leicester, and the coöperation of Col. Davis (of Charlton) in the scheme, induced him to direct his efforts to its establishment in that place, with the zeal and success which I have already had occasion to notice.

By his efforts in this and other benevolent enterprises, and that general revulsion of business which, after the close of the war, proved so disastrous to New England, he became so much embarrassed in his affairs, that he was induced to sell his estates here and remove to Vermont, where he, in company with Gen. Newhall, had purchased a township of land a few years previous. This took place in the winter of 1790–1, and the town, out of respect to its founder, took the name of Craftsbury. In 1792 he resigned his place as a trustee of the Academy, up to which time he cherished and promoted its interests, and shared in its early struggles against the same difficulties which were embarrassing his own affairs.

Here (at Craftsbury) he gathered around him a number of excellent families from Sturbridge and neighboring towns, and a little community was formed, of which he was the acknowledged head.

The Academy is in possession of an excellent likeness of this founder of the institution.

He was a man of great energy and firmness, and, though liberal in his views and sentiments, he was inflexible in the maintenance of principle.

As class after class of hopeful and educated young men have gone out from this Academy to perform their parts in the various departments of life, they have unconsciously been his agents in disseminating principles, upon the maintenance of which depend the permanence and prosperity of the republic itself.

WESTFORD ACADEMY.

Compiled from Sketch by JULIAN ABBOTT, Esq.

HISTORY.

In 1792, several gentlemen of Westford, in the county of Middlesex, Mass., met together and agreed "to form themselves into a society by the name and institution of the Westford Academy." Articles of "agreement and subscription" were then drawn up and signed by fifty-four individuals, at the head of which stand the names of Zaccheus Wright, John Abbot and Abel Boynton for £30 each, and at the close comes the subscription of the town of Westford by its committee (Joseph Keyes, F. Leighton, Joshua Read) for £120. In addition to the above, Zaccheus Wright gave the further sum of £360 in real estate, the conveyance thereof to be made to the trustees of the Academy as soon as an Act of incorporation should be obtained. These several subscriptions amounted to £978. It should be added that the money subscribed by individuals was raised by a subscription of shares, each share being valued at $20.

On the 30th of April, 1792, the subscribers met and organized. On the 3d of August following, 1792, the proprietors of Westford school, as they are termed in the records of the Academy, adopted a body of rules and laws for the regulation and governance of the school, in which, among other things, it was provided "that the English, Latin and Greek languages, together with writing, arithmetic and the art of speaking, should be taught, and, if desired, practical geometry, logic, geography and music; that the said school should be free to any nation, age or sex, provided that no one should be admitted a member of the school unless able 'to read in the Bible readily without spelling'; that there should be two vacations of two weeks each, and one of one week, the latter being the week next preceding the commencement of Harvard College"; also various regulations respecting the morals and deportment of the pupils.

In May, 1797, a committee of trustees was appointed to attend to and investigate the interest of the corporation in a late grant of land in the district of Maine. This grant of land consisted of half a township, which was sold not long after for $5,810, as appears by report of the committee. The tract consisted, as stated in their report, of 11,520 acres, and it was sold for fifty cents per acre.

The first meeting of the trustees under the Act of incorporation was held on the second day of April, 1794, at the house of Mr. Joel Abbot, and was continued by several adjournments to the 21st of July following. At this meeting, the arrangements appear to have been completed, or nearly so, for the orderly working of the institution. At this meeting, Mr. Levi Hedge was requested to have a public exhibition on the 4th of July. This is the first notice or intimation on record of his being in office as teacher or preceptor.

First among the early promoters of this literary enterprise stands the name of Zaccheus Wright. His interest in the Academy is evinced by the liberality of his gifts, and the estimation in which he was held is apparent from the fact that he was elected the first president of the board of trustees, and was annually reëlected to that office till 1808, when he declined further service. He died in 1811, highly respected by his fellow-citizens, whom he had long and often served in various capacities. Long after his decease, his name continued to be mentioned with respect, as one of the best and most public-spirited men that Westford had produced. He is said to have been a man of uncommon size, weighing perhaps two hundred and fifty pounds, or even more, yet active and agile, constantly superintending his farm, and capable when occasion called of chasing a flock of sheep as nimbly as the most lithe and youthful of his servants.

Next, perhaps, in prominence among the founders and friends of the Academy, comes James Prescott, Jr. At the time when the Academy was started, he was residing in Westford as a lawyer, but removed early in this century to Groton, where he lived till his death, in 1829. For many years he filled the office of secretary to the trustees, in which he was succeeded by the Rev. Caleb Blake. He was president of the Board from 1815 till 1827, when he declined a reëlection. He was possessed of a strong mind, was a graduate of Harvard College in 1788, was respectable as a scholar, and was a sound lawyer. He continued to take a deep interest in the affairs of the school which he had helped to originate.

Levi Hedge, the first preceptor of the Academy, graduated at Cambridge in 1792, and came to Westford with a high reputation as a scholar, and left the place two years after with an equally high reputation as a teacher. He returned to Cambridge to take the place of a tutor in Harvard College, and after several years was promoted to a professorship of logic and metaphysics. Though not eminent as a writer or thinker, he was somewhat famed as a teacher and disciplinarian. His interest in the Academy never abated. He was chosen a trustee in 1802, and resigned in 1844 in consequence of growing infirmities. It was well known in College that when the annual meeting

of the trustees came, he would give his class a day,—"a miss," as they delighted to call it,—whilst he enjoyed no less the pleasure of visiting a spot endeared to him by many agreeable associations. In later years he was commonly known as *Dr.* Hedge, having received the honorary degree of LL. D., which his long service in the cause of letters well merited.

John Abbot, eldest son of John Abbot, one of the original corporators of the Academy, graduated at Harvard University in the class of 1798, a class distinguished for talent, and in which he took a high collegiate rank. He immediately became preceptor of the Academy, and held that place for two years. He then studied law, and opened an office in Westford, and soon after was chosen a trustee; and on the decease of Mr. Carver was made treasurer, as before stated, which office he held for fifty years, less three or four months. To his careful management and prudent foresight the institution is chiefly indebted for its present funds. During his long administration, they increased nearly or quite threefold. The Academy had no wealthy patrons, like its neighbor and rival institution, the Academy at Groton, but depended for the increase of its means on small but carefully husbanded accumulations. It was the aim of the treasurer to save something from the annual interest of the funds, to be added to the principal, and almost every year's report showed some increase in their amount. The trustees had implicit confidence in his integrity, fidelity and skill, and rarely interfered, if ever, with his plans. During this long period his services were rendered gratuitously to the institution, whose welfare he had so much at heart; and he will always be remembered as one of its stanchest friends. He was also distinguished as a member of the Masonic Fraternity. He was twice Grand Master of the Royal Arch Chapter of Freemasons of Massachusetts, and in that capacity laid the corner-stone of the Bunker Hill Monument.

It is but proper, in passing, to take some notice of that preceptor whose term of service was the longest of the whole line of teachers. Nahum H. Groce was a native of Sterling, Mass., but his family removed to Salem, He graduated at Cambridge in 1808, and came immediately to Westford as principal of the Academy, and remained in that office till 1822, when he became a farmer in Westford, where he died in 1856. It was his misfortune, at the age of fourteen, to meet with an accident which made him a cripple for life. After years of intense suffering consequent upon this accident, he fitted for College, and, by his own exertions and the aid of friends, worked his way through. His lameness was such as to deprive him of the use of his right foot, and compelled him to use a crutch. It made him morbidly sensitive, perhaps at times irritable. But he was generally liked by

his pupils, to whose instruction he devoted himself with great indus try and fidelity. His judgment was clear and penetrating, and h was perfect master of all the branches he attempted to teach. Hi retiring habits, and critical judgments, and somewhat severe taste rendered him less popular than some who have preceded and followed him; but he had a higher and well-deserved reputation as a teacher. His school was almost always full. Sometimes he had in one term and at one time sixty or more pupils whom he taught without assistance, or only such aid as he occasionally sought from some of the older and more advanced members of the school. It was not till 1819 or 1820 that he had any regular assistant. About that time Miss Susan Prescott, daughter of the Hon. James Prescott so often mentioned heretofore, was the first female assistant employed in the Academy, and her instructions were confined solely to the female classes. She was justly regarded as an accomplished teacher; but she held that position only two successive summer seasons. She subsequently became the wife of John Wright, Esq., of Lowell, who was also the successor of the late Judge Charles P. Huntington of Boston, as principal of the Academy.

Began.	*Principals.*		Ended.
1792,	*Levi Hedge, LL. D.,	Harvard,	1794
1794,	*Samuel Thatcher,	Harvard,	1795
1795,	*Amos Crosby,	Harvard,	1798
1798,	*John Abbot,	Harvard,	1800
1800,	*William Warren,	Dartmouth,	1802
1802,	*Benjamin Stone,	Harvard,	1803
1803,	*Henry Putnam,	Harvard,	1804
1804,	*Benjamin Ames,	Harvard,	1805
1805,	*Joseph Hovey,	Harvard,	1806
1806,	*Benjamin Burge,	Harvard,	1807
1807,	*Joseph Tufts,	Harvard,	1808
1808,	*Nahum H. Groce,	Harvard,	1822
1822,	*Chas. P. Huntington,	Harvard,	1823
1823,	*John Wright,	Harvard,	1825
1825,	Allen Putnam,	Harvard,	1827
1827,	*Chas. R. Kennedy,	Harvard,	1828
1828,	*Ephraim Abbot,	Harvard,	1837
1837,	*Claudius Bradford,	–	1839
1839,	Edmund B. Wilson,	–	1839
1839,	John Kebler,	Harvard,	1841
1841,	Henry C. Kimball,	Harvard,	1842
1842,	Francis L. Capen,	Harvard,	1843
1843,	James Dinsmore,	Dartmouth,	1845
1845,	Henry C. Kimball,	Harvard,	1847
1847,	William Cushing,	Harvard,	1850
1850,	Chas. H. Wheeler,	Bowdoin,	1851
1851,	Samuel H. Folsom,	Dartmouth,	1853
1854,	Luther E. Shepard,	Dartmouth,	1857
1857,	John D. Long,	Harvard,	1859
1859,	*Jacob A. Cram,	Harvard,	1860

* Deceased.

Began.			Ended.
1860,	Addison G. Smith,	Harvard,	1861
1861,	Richard Stone,	Harvard,	1863
1863,	*Albert E. Davis,	Harvard,	1868
1868,	John F. Hillis,	Harvard,	1868
1868,	Charles O. Whitman,	Bowdoin,	1872
1872,	William E. Frost,	Bowdoin,	

The government and general management of the school is left very much to the principal for the time being, subject, of course, to the supervision and control of the trustees.

The average attendance per term may, perhaps, be stated at forty-five or fifty. It varies with the seasons, and still more with the popularity of the teachers, as well as with the popularity of neighboring schools and Academies. This latter circumstance has now and long has had a material influence on its prosperity. Whilst many such have been established or opened within the present century, some have flourished and some have not; but the bare multiplication of them has doubtless had some effect to retard the growth of this. It has, however, endeavored to hold on the even tenor of its way, aiming to meet the wishes of its friends and achieve the primal objects of its foundation, undisturbed by jealousies or petty rivalries.

Present Condition.—The Academy is located in Westford Centre, eight miles from Lowell, on a height of land commanding an extensive prospect of beautiful natural scenery. The town is remarkably free from everything which can tempt the young to evil habits and neglect of studies, and is easy of access from all directions by railroad.

Candidates for admission are required to pass a satisfactory examination in reading, spelling, the outlines of political geography, parsing plain English prose, and in written arithmetic through common fractions.

Candidates are admitted to advanced standing if found to be well versed in the past studies of the class they desire to enter. Special attention is given to those who wish to fit for College.

Apparatus.—Apparatus is provided for experiments in natural philosophy and chemistry. There are also outline maps for the use of classes in ancient and modern geography. The school library contains valuable works for reference.

Examinations, Etc.—A public examination of the various classes is held at the close of each term. The rank, deportment and attendance of each scholar, for the term, is then exhibited to parents and visitors. Three written examinations are held during each term.

Expenses.—Tuition for English branches, and ancient and modern languages, $6 per term. Extra charge is made for instruction in drawing and music. Board, including room and washing, varies from $4 to $5 per week.

* Deceased.

WESTFIELD ACADEMY, WESTFIELD.

Compiled from historical address of Hon. Wm. G. BATES, on laying of corner-stone of the ne building, July 31, 1857.

The Act of incorporation of Westfield Academy was passed Jun 17, 1793, with the following preamble:—

"*Whereas*, The encouragement of literature among the rising generatio has ever been considered by the wise and good as an object of the mos serious attention, and as the prosperity and happiness of a free peopl greatly depend upon the advantages arising from a pious and learne education," etc.

Means of Support.—The institution received an appropriation fro the town of Westfield of £600 ($2,000) in advance of the Act of incor poration, and $1,000 additional was subscribed by the citizens. Sub sequently the State set apart a half township of land in the Provinc of Maine as a grant to the Academy. The proceeds of this grant with accrued interest, constitutes a considerable part of the presen fund of the Academy, and is that which contributed for so long a tim to sustain its operations,—the amount raised by the town and contrib uted by private individuals having been expended in the erection o the original building, which even now gives evidence of great architect ural beauty.

In the year 1857 a new building was erected in front and adjoinin the edifice. In response to a resolution presented to the board o trustees by Hon. Wm. G. Bates, a circular was addressed to th citizens of Westfield and to former pupils of the institution, solicitin a subscription of $10,000 for the erection of the building and for th repairing of the old structure. The $10,000 was soon raised. A this time the old fund amounted to $5,000. Just previous to this, bequest of $5,000 had been made to the Academy by Mr. Stephe Harrison, an intelligent, practical farmer, with whom scientific agricul ure was a passion, and who desired to elevate the calling to the dig nity of a science. That fund was subsequently increased by the town in its corporate capacity, in the sum of $5,000, with a view to th establishment of an agricultural department to be connected with th Academy.

A few years since the Academy property was sold to the town, an a High School was established, which is still occupying the building and grounds, the Academy itself being in a state of suspension.

Aside from the agricultural fund, which is not vested in the trustees of the Academy, the present invested funds are $60,000. And this sum will be materially increased, as is confidently expected, as soon as a feasible plan can be devised for furthering the objects contemplated in the appropriation and accumulation of the original funds. A site for a new building, valued at $10,000, has been bequeathed to the Academy by the Hon. William G. Bates.

Work Accomplished.—"It would be an interesting inquiry," says Mr. Bates, "to consider the influence of academical instruction upon the cause of education in New England. At the time of their establishment, our Common Schools might well be termed, in comparison with the present, not only common, but unclean. The standard of education for a teacher was low. Wages were grossly inadequate, and inadequate wages always ensure poor workmen, either in mind or matter. Reading was an exercise of the lungs rather than of the intellect, spelling was taught from a book, grammar was learned by rote, and the principles of arithmetic were rarely unfolded to the minds of the pupils. And yet between such a school and the College there was, except the Academy, no middle ground. An Academy, therefore, at this place and at that time, was felt to be a great public want; and when its portals were thrown open, hither flocked the youth of both sexes, not only from our own, but from other and distant States. Over *eight thousand* persons, at different times, have been members of this institution, and they have gone out from here to the remote countries of the habitable globe. They have penetrated to China, to the Sandwich Islands, to Asia Minor, to Persia, to San Domingo, to Cuba, to Buenos Ayres, to Peru and Chili, to Mexico, to Central America, to Australia, to Washington and Oregon territories, and California. They pervade the Canadas, and to a greater or less extent, they are found in every State in our wide-spread Union. Wherever industry is to be developed, or commerce spreads her wings, or mind asserts its supremacy over matter, they are there. In all our large commercial cities,—in Boston, New York, Philadelphia, New Orleans, St. Louis, Chicago, Cincinnati, Cleveland, Buffalo, Albany and Troy,—in all the stations and departments of society, in the fields of mechanical industry, of commerce and agriculture, in the pulpit, at the bar and on the bench, there are to be found the graduates of Westfield Academy. And it is but the truth to declare of them, that the bright glow of successful enterprise has been attempered and shaded down by the softening dews of intellectual and moral refinement."

The government of the Academy was vested in a board of fif-

teen trustees, who, with their successors in office, make a list persons the most honored and intelligent citizens of the town vicinity.

The following table exhibits the names of the preceptors, w dates of their service:—

Began.	Preceptors.	Began.	Preceptors.
1800.	Peter Starr.	1825.	Emerson Davis.
1801.	Henry C. Martindale.	1826.	Emerson Davis.
1802.	Lyman Strong.	1827.	Emerson Davis.
1803.	Alfred Perry.	1828.	Emerson Davis.
1804.	Horatio Waldo.	1829.	Emerson Davis.
1805.	Horatio Waldo.	1830.	Emerson Davis.
1806.	Theodore North.	1831.	Emerson Davis.
1807.	Sylvester Selden.	1832.	Emerson Davis.
1808.	Francis L. Robbins.	1833.	Emerson Davis.
1809.	Francis L. Robbins.	1834.	Emerson Davis.
1810.	Samuel M. Emerson.	1835.	Emerson Davis.
1811.	Samuel M. Emerson.	1836.	Joseph Pettee.
1812.	Francis L. Robbins.		Amos S. Chessbrough.
1813.	Alfred Stearns.	1837.	Ariel Parish.
1814.	Charles Jenkins.	1838.	William W. Woodworth
1815.	Charles Jenkins.	1839.	Ariel Parish.
1816.	Charles Jenkins.	1840.	Ariel Parish.
1817.	Stephen Taylor.	1841.	Ariel Parish.
1818.	Flavel S. Gaylord.	1842.	Ariel Parish.
1819.	George W. Benedict.	1843.	Ariel Parish.
1820.	Elnathan Gridley.	1844.	Ariel Parish.
1821.	Alvan Wheeler.		Hubbard Beebe.
1822.	Emerson Davis.		William C. Goldthwait.
1823.	Parsons Cook.		Ephraim Flint.
1824.	Emerson Davis.		Moses Smith.

New Salem Academy, New Salem.

Compiled from Sketch by E. E. Stratton, M. A.

This Academy has been in active operation for about eighty years. Its early history is, in brief, as follows: On the 14th of January, 1793, an article was inserted in a warrant for a town meeting in New Salem, to see what disposition should be made of an old meeting-house. Upon this article a committee reported,—

First. That the town should move the old meeting-house to the north-east corner of the common, and repair it so as to be suitable for an Academy *and town house.*

Second. That the selectmen be directed to ask the General Court, in behalf of the town, for leave to set up an Academy, etc. A petition was accordingly sent to the Senate and House of Representatives on 1st of June, 1793. An Act establishing said Academy passed the House February 24, and the Senate February 25, 1795. The building was completed according to the vote of the town, and the trustees took possession of their apartments. On the 4th of October, 1837, the building was destroyed by fire. The following year another edifice was erected, to be used solely as an Academy. There are now two boarding-houses connected with the institution.

Among the donations which have been received lately should be mentioned that of Ira Stratton, Esq., of Cambridge, Massachusetts, who, in 1856, bequeathed $1,000; also that of the Commonwealth, which gave $10,000,—$5,000 unconditionally, and $5,000 on condition that $5,000 more should be raised by subscription.

Course of Study.—First Year: Latin grammar and reader, advanced arithmetic, physical geography, English grammar and analysis, book-keeping, algebra. *Second Year:* Higher English, Virgil, rhetoric, natural philosophy, physiology, geometry. *Third Year:* Mental science, moral science, chemistry, geology, astronomy, botany, English language, English literature.

Thoroughness is aimed at in every study. It is a constant endeavor to see *how well* the scholar understands what he has gone over; but little attention is paid to *how much.* The student is advanced as fast as his own best interests will allow.

No examination or previous course of study is required for admission to this Academy, but all students are received who pay the prescribed tuition and promise to comply with the rules of the institution.

There is a lyceum which has been long established, and is maintained by the students. The older ones fill the offices, and nearly all take part in the exercises. Officers are chosen every fourth week (during term time) throughout the year. This offers an opportunity *to those who wish for practical* knowledge of parliamentary rules, and

gives to all culture in public speaking. The old graduates and citizens of the town take a lively interest in these meetings.

Expenses to Pupils.—One hundred and fifty dollars per year will secure board and tuition for any of the studies laid down in the course. By self-boarding, a less sum than that, even, will suffice. Tuition is from $5 to $7.50 per term. Board at boarding-house, $3.25 per week. Rooms furnished for self-boarding, $4 per term.

Work Accomplished.—In former years this Academy fitted large numbers for College—as many as nine in a single year. Among the graduates are men of distinction in the various walks of life; as Hon. A. H. Bullock, ex-governor of Massachusetts, Hon. Nahum F. Bryant, Hon. N. L. Johnson, Rev. John L. Goldsbury, for some years professor of rhetoric in Harvard College, Rev. F. E. Tower, F. F. Fay, Esq., George W. Horr, Esq., Hon. Elisha Allen, attorney-general of the Sandwich Islands, Hon. Frederic Allen, a judge in Maine, etc. The following is the succession of preceptors:—

Names.	Residences.	Graduates.	Began.
1. Fowler Dickinson,	Amherst, Mass.,	Dartmouth,	1795.
2. Proctor Pierce,	New Salem, Mass.,	Dartmouth,	1796.
3. Joel Foster,	Stafford, Ct.,	Dartmouth,	1797.
4. Joseph Billings,	Hatfield, Mass.,	Yale,	1798.
5. Alvah Toby,	Not known,	Brown,	1799.
6. David Kendall,	Athol, Mass.,	Harvard,	1801.
7. Warren Pierce,	New Salem, Mass.,	Dartmouth,	1802.
8. William Rickey,	Not known,	Dartmouth,	1804.
9. Alpheus Harding,	Barre, Mass.,	Dartmouth,	1805.
10. —— Greene,	Not known,	Dartmouth,	1807.
11. John Wallace,	Newbury, Vt.,	Dartmouth,	1808.
12. Joel Wright,	Milford, N. H.,	Dartmouth,	1809.
13. Leonard Jewett,	Not known,	Dartmouth,	1810.
14. Phinehas Johnson,	East Sudbury, Mass.,	Brown,	1811.
15. Oliver Fletcher,	Templeton, Mass.,	Dartmouth,	1814.
16. Allen Gannett,	Not known,	Dartmouth,	1825.
17. Constant Field,	Charlemont, Mass.,	Williams,	1826.
18. Joseph Anderson,	Shelburne, Mass.,	Williams,	1827.
19. Charles Osgood,	New Salem, Mass.,	Dartmouth,	1830.
20. Alonzo Andrews,	New Salem, Mass.,	Dartmouth,	1834.
21. Luther Wilson,	New Braintree, Mass.,	Williams,	1836.
22. J. Mason Macomber,	New Salem, Mass.,	Williams,	1837.
23. Horace T. Blake,	Worcester, Mass.,	Amherst,	1838.
24. John Stacy,	Belchertown, Mass.,	Yale,	1840.
25. Gardner Rice,	East Sudbury, Mass.,	Middletown,	1849.
26. Virgil M. Howard,	Hardwick, Mass.,	Yale,	1852.
27. Charles Whittier,	Amesbury, Mass.,	Williams,	1856.
28. I. H. R. Marsh,	Not known,	Dartmouth,	1857.
29. Joseph A. Shaw,	Sudbury, Mass.,	Harvard,	1858.
30. Andrew J. Lathrop,	Watertown, Mass.,	Harvard,	1859.
31. Henry M. Harrington,	Royalston, Mass.,	Amherst,	1861.
32. J. A. Shaw,	Sudbury, Mass.,	Harvard,	1863.
33. D. G. Thompson,	Not known,	Tufts,	1868.
34. E. A. Perry,	Scituate, Mass.,	Tufts,	1868.
35. F. F. Foster,	Ware, N. H.,	Dartmouth,	1868.
36. Lorenzo White,	Southampton, Mass.,	Middletown,	1869.
37. F. E. Stratton,	Athol, Mass.,	Williams,	1873.

Peirce Academy, Middleborough.

The want of a suitable place of worship at central Middleborough first suggested to Deacon Levi Peirce the idea of erecting, at his own expense, an Academy building with a hall convenient for holding religious meetings. Under this prompting the Academy was raised in 1808. It was called the Middleborough Academy. The cost of the building and lot was $2,500; this was paid by its founder. The property was conveyed to the trustees of the Baptist Education Fund, with the reservation that the hall should be used for holding religious meetings, when it could be so used without interfering with the school, and with the condition that the property should revert to the original owner if the school should be discontinued for twelve months. The school was neglected by the trustees of the Baptist fund, and the property reverted to Mr. Peirce.

In 1828, the property, with a church, a parsonage, and several building lots, was deeded, without reserve, and without recompense, to the Central Baptist Society of Middleborough.

In 1835, an Act of incorporation was secured, $1,000 was added to the funds by subscriptions, and for seven years the Academy was continued with varying success. At this time, in 1842, by act of the trustees, it passed into the hands of J. W. P. Jenks as principal.

In 1850, it became absolutely necessary to erect a new building; to secure this the principal devoted himself, and at length achieved success, and saw the institution established in a new building costing $10,000, towards which the old had contributed $335, private subscriptions $5,000, and his own income the balance.

Meanwhile the apparatus and cabinets had increased to the value of about $5,000, the purchase of the principal from his quarterly earnings. Thus matters stood at the end of the summer quarter, 1855, when the principal proposed that if the trustees would reimburse him to the amount he had expended upon the new building, he would subscribe all the loss of interest, and then donate his apparatus and cabinets to the institution. After a year the amount was so nearly pledged upon paper that the principal acknowledged the conditions met, and fulfilled his promise by a transfer to the trustees of all right and title, legal and moral, to either the building or apparatus and cabinets.

The means of support at present are the income of productive funds and tuition.

The course of study embraces the ordinary curriculum of Academies.

The first effort of Mr. Jenks was to establish an English department of a high order; to this he devoted himself for nine years. In 1851, the patronage of the school encouraged the formation of a distinct

classical department; this was placed in the hands of a male instructor, who gave his entire time to it.

The ornamental department was sustained by the preceptress, instructor on the piano, and vocal music teacher.

The principal retained as his special department the natural sciences, with modern languages and English literature.

These four departments were sustained uninterruptedly from 1851.

Mr. Jenks was an enthusiastic teacher of natural science, especially natural history. His museum of birds, fishes, tortoises and reptiles was remarkable. He was assistant of Agassiz in preparing his work on embryology.

In 1857 the distinctive features of graduating a class in the female department was inaugurated, and twelve young ladies received the diploma of the institution after finishing the prescribed course of study.

The preceptors for the first fifty years of the school were as follows:

1. Hercules Cushman, Esq.
2. Rev. Charles Wheeler.
3. Mr. Hezekiah Battelle.
4. Rev. Isaac Kimball.
5. Rev. B. F. Farnsworth.
6. Abraham G. Randall, Esq.
7. Mr. Leonard Tobey.
8. Rev. Avery Briggs.
9. J. W. P. Jenks, A. M.

Mr. Jenks assumed the duties of his office with the summer quarter of 1842. To him more than to all others was the institution indebted for its thorough organization, its efficient conduct and grand achievement during about one-third of the period of its entire existence.

The entire list of the principals has not been communicated; the present incumbent is Geo. H. Coffin; his immediate predecessor was Willard T. Leonard, A. M.

The school has had an attendance of two hundred pupils during some periods of its history; it has capacity for more.

FRIENDS' ACADEMY, NEW BEDFORD.

Compiled from Historical Sketch, with Catalogue and Notes, by Mr. JOHN TETLOW, Principal.

HISTORY.

The Friends' Academy originated in 1810, with members of the Society of Friends, who largely represented the wealth and the enterprise of what was then the town of New Bedford, and "met for the purpose of considering" (we quote the language of the record) "the great difficulty attending the youth of the society of the people called Quakers, in obtaining an education in the higher branches of useful literature, in this part of the country, without endangering their moral and religious principles." The record thus continues:—

"Feeling an anxious desire that a remedy may be provided for that inconvenience to the rising generation, we, the subscribers have agreed to contribute the sums severally affixed to our names, for the purpose of establishing and endowing an institution for the instruction of Friends' children and such others as it may appear hereafter may usefully and safely be admitted therein, in the languages, mathematics, and philosophy, and such other branches of useful literature as may hereafter, upon experiment, be found within the compass and means of the institution usefully to teach."

Then follow the names of six persons who collectively contributed $11,500 for this purpose.

Friends' Academy is supported in part by the income of the invested funds, but mainly from tuition fees.

Buildings and Grounds.—The building which is now used for the Academy was erected in 1855–6, it being formally dedicated as a Girls' School, May 7, 1856. It is a handsome brick structure, admirably adapted to the purposes for which it is designed. Its original cost was $14,700. About the year 1850, the addition of a tower and belfry was made, and the old Academy building, which had been standing since 1813, was moved away. The Boys' School was now moved to the new building. The Academy occupies a capacious and eligible site in the most cultured and healthful part of the city.

Course of Study.—The Academy has a preparatory and an advanced department, with a course of study adapted to each. The preparatory receives pupils from ten to fourteen years of age; the advanced, from fourteen to eighteen.

In the preparatory department, the instruction is largely by the oral

method; and much attention is bestowed upon the pupils' manner of studying. The tension to which this system subjects the mental powers of the pupil is relieved by exercises in vocal or physical gymnastics at the close of each recitation.

In the advanced department there are three courses of studies, arranged to meet the demands of the studies or occupations to be taken up after graduation; these embrace, first, a classical course for those designing to enter College; secondly, a scientific course for those preparing for business; and, thirdly, a course for young ladies.

Library, Cabinets, Etc.—Early in its history, Samuel Elam enriched the institution by the bequest of his valuable library, containing many costly editions of classical and scientific works; these, with additions, form a library of two thousand volumes. The institution has a good cabinet of minerals, and an ample supply of apparatus for illustration in the department of physics. A room for gymnastics is provided, with a simple apparatus, as parallel bars, etc.

Expenses to Students.—The school is dependent wholly upon local patronage. Tuition is $150, $125, and $100 per annum, according to class.

Work Accomplished.—No definite estimate can be made of the work accomplished by the Academy. It has had a large number of pupils; the teachers have been persons of ability, and of devotion to the interests of the school; the supervision has been interested and intelligent; and the influence, direct and indirect, has been unmistakably great, especially upon the community where it is located. There were ten graduates in the class of 1875, of whom six entered Harvard College, and four, scientific schools.

The government of the school is in a board of trustees.

Teachers.—The institution has had twelve principals during the sixty-three years of its existence. [For special notice of these, see Circular of Friends' Academy, 1869.]

There are at present engaged as teachers in the school one principal, Mr. John Tetlow, and three assistants,—one gentleman and two ladies.

WESLEYAN ACADEMY, WILBRAHAM.

Prepared by Rev. BENJ. GILL, A. M., Greek Professor in Academy.

HISTORY.

Wesleyan Academy was first located at New Market, N. H., and was incorporated June 23, 1818, and opened in the fall of that year. Its want of success justified the trustees in suspending operations, but a new board of trustees was formed for it at Wilbraham, Mass. Its present location has proven the wisdom of the choice of its patrons and friends, for it has been abundantly successful.

Among its benefactions, etc., are the following:—

Donation by Isaac Rich, Esq., of Boston,	$40,000 00
by State of Massachusetts,	36,500 00*
by Col. Amos Binney of Boston,	10,000 00
by Lee Claflin, Esq., of Hopkinton,	10,500 00
by Friends in Lynn, Springfield, and Wilbraham,	36,600 00
Avails from sales of Zion's Herald,	3,400 00
Total,	$137,000 00

Buildings and Grounds.—The Academy owns four very commodious brick buildings. In one of these is a capacious chapel. The boarding-house has every accommodation that is furnished in first-class hotels. The farm buildings, farm stock, etc., show skilful management. Everything that pertains to the physical, as well as intellectual wants of those who gather here, is well supplied, and all work is done by the most approved methods.

Course of Study.—1. Common English Course: One year. Reading, orthography and definition, grammar, English composition, arithmetic, geography, declamation.

2.—Business Course: One year. Arithmetic, English grammar, composition, penmanship, geography, book-keeping, business manual, banking, telegraphy, and use of battery, lectures.

3.—Academy Course: Four years. First year—Arithmetic, book-keeping, penmanship, algebra, geography, English grammar, English analysis, English composition. Second year—Algebra, plane geometry, natural philosophy, English history, American history, Latin

* By special Act of the Legislature, in 1848, a half township of land in the Province of Maine, the first sold after September 1, and in 1859, six per cent. of the avails of the moiety of the sales of Back Bay lands, not to exceed $25,000, were granted to the Academy.

grammar, reader, Cæsar, elective French and German. Third year—Solid geometry, rhetoric, English literature; elective studies, trigonometry, surveying, Virgil, zoölogy, botany, French and German. Fourt year—Mental and moral philosophy, evidences of Christianity, astronomy, physics, geology, chemistry, logic, English review.

4.—College Preparatory Course: Four years. First year—Same as that of course 3. Second year—Latin grammar, reader, Cæsar American and Roman history, rhetoric, classical geography, one hou a week. Third year—Virgil, Cicero, Latin prose, Greek grammar an lessons, plane geometry, classical geography, anabasis, Grecian history one hour a week. Fourth year—Bucolics and georgics, Cicero anabasis, Iliad, Greek prose, review of Latin, Greek, and mathematics.

In courses 3 and 4, students are required to have exercises in elocution and declamation, and in the fourth year they are public.

The fine-art department teaches oil-painting, water-colors, pastel, India-ink, crayon, mechanical drawing, etc.

The department of elocution has been firmly established during the last five years. In its business department the Academy is as thorough as any commercial College. The music department is regularly and thoroughly organized, and fully equipped. Its full course extends through three years.

Libraries, Cabinets, Etc.—There are libraries connected with the Academy, and also with each of the four literary societies. The number of volumes is five thousand one hundred and sixty-six.

There are several collections in the department of natural history, containing about five hundred specimens of plants, eight hundred geological specimens, and numerous fossils; the collection of birds is especially good. The philosophical apparatus includes, among other things, a lever air-pump, a five-inch telescope, plate electrical machine, magneto-electric and galvanic batteries, spectroscope, compound microscope, etc. The mathematical apparatus includes a fine transit instrument, compass, level, quadrant, sextant, etc. The art-room has the finest location of any in the Academy, but is entirely without furnishings, save a few busts, chromos, and paintings, used as models. There is a fine hall in the music building devoted to gymnastic purposes, supplied with Indian-clubs, dumb-bells, etc., etc. A very excellent reading-room is connected with the school, abundantly supplied with dailies, weeklies, monthlies, and quarterlies, secular and religious. The music department is supplied with fourteen pianos, with pipe organs and cabinet organ.

Lyceums, Etc.—There are four literary societies connected with the

school. The oldest is the "Young Men's Debating Club and Lyceum," established in 1825. A scion of this is the "Union Philosophical Society," formed in 1832. The two ladies' societies were formed, as they now stand, in 1851. They are named "Athena" and "Pieria." Such a pleasant rivalry has always existed between them, that they have always been prosperous and thoroughly active. "Club" and "Philo" are old familiar names to all Wilbraham boys. Bishops, doctors of divinity, clergymen, lawyers, and doctors, by hundreds, are indebted to these societies, more than any other one thing in connection with the school. The training afforded by these societies has given the students a very prominent rank in the higher institutions in elocution and forensics.

The programme of work is essentially as follows, in both ladies' and and gentlemen's societies: Declamation or select reading, debate, paper, critic's report, and miscellaneous business. The exercises are introduced with prayer and enlivened with singing. Each society has a finely frescoed and furnished hall in the Fisk Hall building. Each has a cabinet organ or piano. Their rooms are furnished with paintings, and each has a fine library.

Expenses to Students.—The catalogue says, "Necessary school expenses need not exceed $200 per year." Some of the items are as follows: Board, per week, $3.25; less than a term, $3.75; steam, per week, fifty cents; room-rent, $2, front, $3; tuition, in common English, as a basis, $6; church sittings, etc., $2; library, fifty cents; washing, per dozen, sixty-two cents.

For natural science, languages, higher mathematics, elocution, music, business studies, and art, the tuition is extra, as is usual in such cases. Facilities for spending money outside are very few.

Work Accomplished.—The average number of students, per term, for the last twenty-five years, is at least two hundred and seventy-five. The largest number during any single term has been three hundred and fifty-eight. The whole number of different persons who have attended the Academy since its foundation is seventeen thousand. Up to 1863, about five hundred graduates had entered College, and by careful computation we may add to that number at least one hundred and fifty more. Allowing that of those who graduate here, from one-fourth to one-third do not enter College, the Academy has probably graduated from nine hundred to one thousand young men; and as the ladies average in number about one-half, there have graduated from the school about five hundred ladies. The number of ladies is about two-fifths of the whole number in attendance.

Government.—The guardianship and general management of the

school is in the hands of a board of trustees, consisting of about thirty members. This body elects its own members, and its office is for life. It meets yearly; but for cases of emergency, it chooses a prudential committee or local board to act with full powers, in the interim of the yearly sessions. This board is composed of men who reside either in Springfield or Wilbraham, or some place easy of access.

To watch over its present educational growth and advancement, a visiting board is appointed by the patronizing Conferences, the New England and New York East. The committees for term examinations are usually chosen by the teachers.

Teachers.—This school has had nine principals since its reopening in Willbraham,—

Rev. Wilbur Fisk, D. D.,	1825–31	Rev. Charles Adams, D. D.,	1841–45
Rev. W. McK. Bangs, A.M.,	1831–32	Rev. Robt. Allyn, A. M.,	1845–48
Rev. John Foster, A. M.,	1832–34	Rev. Miner Raymond, D. D.,	1848–64
Rev. David Patten, D. D.,	1834–41	Rev. Edward Cooke, D. D.,	1864–74
Rev. Nath'l Fellows, A. M.,			1874–76

History.—There are many interesting facts in the history of this Academy. It was located here through the direct labors of Rev. Calvin Brewer and Rev. Joseph A. Merrill, and the former, the last of the original trustees, died a few months since, having been a member of the board for fifty-two years. The school opened with eight scholars. Its smallest term was thirty-five; its largest, three hundred and fifty-eight. It is the oldest Methodist institution in America. At least one-third of its students have been of other denominations.

This Academy had control of the "Zion's Herald" for a few years after 1827. The school was meant to give special aid to students for the ministry. This accounts for the appearance of Hebrew, Chaldee, and Syriac among the early course of studies. A minister of the New England Conference may send one child to the school free of tuition.

The Academy has lost several times by severe fires. In 1856, a large boarding-house. In 1857, another, two hundred and thirty by thirty-eight feet, was destroyed a few weeks after its occupation. The Academy lost, in 1874, a very large barn, with all the live-stock. The present brick boarding-house was furnished in 1861. It is two hundred and forty-two by forty feet, with an L one hundred by forty feet.

The students of the Academy enter College mostly at Middletown, Yale, and Amherst, and take excellent rank. It is a fact worthy of note, that although seventeen thousand students have attended the Academy, only a very few have died here. No epidemic has ever prevailed, nor has the school ever been dismissed through sickness or panic.

WORCESTER ACADEMY, WORCESTER.

Compiled from circular for 1876-7.

HISTORY.

Worcester Academy was originally chartered as the Worcester Manual Labor High School. It was the original design of the founders to afford opportunity for manual labor, by which students should assist themselves in obtaining an education. No other opportunity, however, was ever afforded than what the institution farm, rented to the steward, and the farms and workshops of the town furnished.

Many of the students obtained work, and earned money, while at school, as in nearly all New England Academies. Beyond this, the manual labor department was only a name, and in 1848, by Act of the Legislature, the corporate name of the institution was changed to "The Trustees of Worcester Academy."

Buildings and Grounds.—The buildings, though not finished with the elegance of some of the more recent school buildings, are well adapted to the comfort and convenience of the student. They are of brick, and consist of a central or main edifice, flanked by two wings; the north wing forming a dormitory for the gentlemen, and the south wing, a dormitory for the ladies. These wings, which retreat sufficiently to leave a front projection of the main building, extend beyond its rear wall, and with it make the three sides of an incomplete quadrangle. The main building is surmounted with eight towers, and the wings with two each; and from whatever side it be viewed, externally, the pile is a model of symmetry and grace in its architectural design. The interior arrangements of the buildings are equally admirable for their convenience and attractiveness. All the public rooms, including chapel, recitation-rooms, parlor, library, reading-room, and dining-hall, are in the main building. Access to these is by means of passages and halls which traverse the entire length of the buildings on three floors, thus obviating the necessity of exposure to the weather for any purpose whatever, except by choice of the student, a consideration especially important for young ladies. The city water supplies the building throughout. Bath-rooms are on the lower floor. The teachers live in the Academy, the principal having apartments in the main building.

The *grounds owned* by the Academy originally comprized 60 acres,

situated in the southerly part of the town. In 1869, the propert formerly owned by the Ladies' Collegiate Institute, which, a few year before, had failed, and ceased to exist, was purchased by the Academ for $40,000. The new property consisted of four acres of land, on th summit of Union Hill, within the city limits, with extensive building for academic and dormitory purposes. Extensive improvements hav been made in the buildings. The Academy is now entirely free fron debt, with a property in real estate valued at at least $100,000.

Its funds have been derived almost exclusively from the benefaction of individual contributors, and from the judicious management of th treasurer of its board of trust. In the year 1845, a grant of a hal township of land, in the State of Maine, was received from the Legis lature of Massachusetts.

Means of Support.—The institution depends upon the income of its productive funds and tuition for support. An effort is at present making among its friends to increase the former by the contribution of a centennial memorial fund.

Libraries, Apparatus, Etc.—Each department of study has facilities of its own, in the way of maps, charts, and apparatus to aid the student in his course. All the advantages that the city affords, and they are many, in libraries, museums, workshops, etc., are within the reach of all who care to avail themselves of them.

The Reading-room Association furnishes to its members a large variety of the current literature, including daily and weekly secular papers, magazines, and religious periodicals.

The Legomathenian Society is a vigorous organization, whose history is identified with that of the school. Its members engage weekly in literary exercises, consisting of discussions, debates, declamations, readings, etc. The society occupies a room exclusively devoted to its use, and owns a library of several hundred volumes.

There is a library belonging to the school, to which students have free access.

The gentlemen have a fine ball-ground, and the ladies have croquet sets and ground for out-door recreation. The gymnasium is supplied with the best appliances for gymnastic exercise, including a bowling alley, horizontal and parallel bars, ladders, swings, etc. In this, during inclement weather, the gentlemen are required to practise daily, under a competent instructor.

Courses of Study.—These are a Classical Course, a Scientific Course, and an Academic Course, the latter being a modification of the other two. They are open to both sexes. The classical course embraces Latin, Greek, French, and German, with history, geography, and the

mathematics; the scientific course embraces English literature, reading, geography, analysis, grammar and rhetoric, anatomy and physiology, botany and zoölogy, the constitution of the United States, bookkeeping, and the mathematics, with physics and chemistry, and French and German as optional studies.

In addition to the regular studies of these courses, particular attention is given to exercises in elocution, English composition, and music.

The design of the school is to take the initiatory in the discipline of the classics and sciences,—to begin rather than to complete the student's course of study. The Academy adheres to one purpose, that of offering to students of both sexes the very best facilities for beginning and pursuing their classical and scientific studies to the limit of their time and means, or to the end of its curriculum. This it does in the expectation that the *animus* of the school will stimulate the young man or woman who has not already conceived the thought, to attempt a more liberal course of study than the Academy can furnish.

Expenses to Students.—The school year of forty weeks is divided into three terms, two of thirteen weeks each, and one of fourteen. The price of tuition for the year is $48; of board for the week $3; of furnished rooms from $7.50 to $30. Other expenses are moderate, and no extra charges are made for tuition or school expenses, so that with students of economical habits, the cost of a year's study, aside from clothing and travelling expenses, need not exceed $250. A number of foundations, called scholarships, yielding about $70 a year, furnish aid to worthy students who attain a prescribed rank in study, after six weeks' connection with the school.

Teachers.—The school opened with about thirty scholars, under the instruction of Silas Bailey, just graduated at Brown University. In 1836, the number of the pupils was one hundred and thirty-five, of whom only eighteen were from Worcester. Mr. Bailey was succeeded in 1838 by Samuel S. Greene, subsequently professor of mathematics in Brown University, and an active trustee of the Academy. Mr. Greene was followed in 1840 by Mr. Nelson Wheeler, who was principal for ten years. The school reached its highest usefulness under the scholarly instruction and self-sacrificing labors of Mr. Wheeler. Mr. C. C. Burnett, an able and efficient teacher, succeeded Mr. Wheeler in 1850. Mr. Eli Thayer of Worcester became principal of the school in 1852, and purchased the property in 1853. After his purchase, his connection with the school as a teacher ceased. With the change in the location of the school, which took place at this time, a frequent change in teachers commenced, and the public interest in the school declined. In 1866, Mr. Albert P. Marble became principal of the

school, which relation he sustained with distinguished success. I
1869, the academy was transferred to the new buildings, and, fro
its reopening, has had a good degree of success. Under its prese
principal, Mr. Nathan Leavenworth, it has an attendance of 65 pupil

Government.—The general management of the Academy is intruste
to a board of trustees, at present numbering twenty-five person
These invest with plenipotentiary powers an executive committee
five, chosen annually from their number, to come into more immed
ate relations with the school, and to represent the larger body in a
official capacity. The internal administration of the school rests wit
the principal, aided by his associate teachers.

The friends of the Academy can hardly overestimate the value
the service rendered to it by Hon. Isaac Davis. From the time
became a chartered institution until the year 1874, a period of fort
years, he was president of the trustees. Nearly all the time he wa
its treasurer and a member of the executive committee. He contrib
uted liberally for its foundation. He contributed money in large sum
and in small sums to carry it forward. Though sometimes misunder
stood and misrepresented, he remained faithful to his trust. During
the darkest period of its history, when financial ruin threatened it, he
by his wise and prudent administration of its affairs, not only saved
it, but prepared the way for its later prosperity. Less than $12,000
had been contributed by individuals to the school prior to 1870, and
yet, at that time, Mr. Davis could report $35,000 in the hands of the
treasurer. Through his management, there never was a day in the
history of the school when its property was less than the day before.
It is to this property, largely contributed by himself, that he has
added within a few years, nearly as much more.

In the year 1874, Mr. Davis insisted that he should be excused
from serving the Academy longer as president of its trustees, and in
view of his advanced age, his resignation was accepted. Mr. J. H.
Walker of Worcester had already by his liberality to the school
indicated that this position should be transferred to him. He was
accordingly, made president, and still holds the position. To him
also, the prosperity of the school has been a matter of generous inter
est. Besides his contributions to its permanent funds, he has added
to the annual income of the school, from his own purse, such sums
amounting in all to thousands of dollars, as the higher usefulness of
the school seemed to demand. He has also given a large amount of
time and attendance to its material and educational interests, bringing
to both large experience and far-reaching practical wisdom.

Williston Seminary, Easthampton.

"Williston Seminary had its beginnings in the consecration, in 1832, of a considerable sum of money by the Hon. Samuel Williston to the service of mankind. The specific object of his charities was not determined until after years of deliberation and counsel. It was a favorite plan of the first principal to have his pupils study in a school-room under his direction. When he was furnishing the first building, Mr. Williston said to Mr. Wright, 'If you think we shall ever have a hundred pupils here, I will place a hundred chairs in the school-room.' Mr. Wright thought he would risk it. Ninety pupils appeared during the first term, and the school-room soon proved too small. There was then one building (two stories) of wood, with dormitories for sixty, besides the boarding-house. In 1844 a second building, of brick (three stories), the present middle hall, was erected. The dormitories must then have accommodated one hundred and forty. The wooden building was burned in March, 1857. It was at once replaced by a brick building, the present south hall (three stories high), which, besides recitation-rooms, has dormitories for forty-eight. The gymnasium (two stories) was erected in 1864. North hall was built in 1866 (four stories high). This contains only one recitation-room, and increases the dormitory accommodations to two hundred and fifteen. The astronomical observatory was erected in 1872."

Samuel Williston, the founder, was born June 17, 1795, and died July 17, 1874. "He was the son of Rev. Payson Williston, who settled as the first pastor of the First Church in Easthampton, in 1789. He is said to have inherited his mother's disposition and traits, —patient perseverence, painstaking application to business, and thrifty husbandry. He was designed of his father for the ministry, and he began his preparation at the Phillips Academy, Andover. But his eyes failed, and the plan of his life was changed, he becoming in turn clerk, agriculturist, and manufacturer, especially of buttons, in which he eventually gave employment to one thousand families scattered through the Connecticut Valley.

"Mr. Williston became very rich, chiefly by careful savings of small profits. He bestowed his wealth with liberal hand, and has laid the present generation, and those that shall succeed, under lasting obligation to him. It is estimated that his benefactions during life-time amounted to $1,000,000, and in his will he has made provision for the distribution of three-fourths of a million more. He gave from principle and not from impulse. Consequently he always weighed well the merits of the object presented for his aid. When he approved, *he gave well. He gave* largely to Amherst College, and thus saved

the College to mankind, and by his example and personal solicitati stimulated others to give. He saw the population of his native to increase from five hundred to four thousand, with a valuation of t and a half millions, and a manufacturing capital aggregating $1,50 000; and all this chiefly due to enterprises originated by himself.

"Mr. Williston was married in the spring of 1822, to Emily Grav of Williamsburg, and it was through her enterprise that his attenti was first directed to the manufacture of buttons, which laid t foundation of his fortune."

Endowment and Tuition.—The present endowment of Willist Seminary is about $100,000, and the income from tuition and ren $12,000. The future endowment will be, from estate of the la Samuel Williston, on settlement, $200,000, which immediately rever to the school; at decease of Mrs. Williston, $150,000 more, whi must remain a permanent fund. In course of time, the school is receive $100,000 additional; and Mrs. Williston has given the famil homestead, which is valued at $50,000, making, with the prese endowment, a total of $600,000. The $200,000 which immediatel reverts to the school may be partly used for buildings and apparatu

Buildings and Grounds.—There are three dormitories, having i them the recitation-rooms; a gymnasium, and an astronomical observ tory; all these are of brick. The school also owns a boarding-hous the principal's and the janitor's houses, all of wood. The ground occupied by these buildings contain about four acres; the Willisto homestead about thirteen acres.

Course of Study.—There are two courses of study, a classical, fu nishing preparation for College, and a scientific, furnishing preparatio for technical schools, or graduating those who do not study farthe Diplomas are given in each of these courses. The courses are pa allel, and for three years.

It was the design of the founder of the school to make, not a Colleg nor a professional school, but a secondary institution of a far higher ord than any now existing. The courses of instruction are to be divided int distinct professorships. To the charge of these are to be appointed men eminent talent, scholarship and culture,—men who by experience are adep in teaching, and who will devote themselves exclusively to the interests the Seminary. The number of professors and instructors is to be sufficie to meet all the requirements of the instruction, and they are to receive suc compensation and to have such hours of labor that they can perfect them selves in their departments and pursue their researches beyond the mer necessities of the class-room.

The classical department will afford the most complete and thorough preparation for the best Colleges, and also furnish a good training for thos who contemplate going at once from the secondary school to professiona study. Students of the English class will lay a solid foundation of culture in a thorough mastery of the common English branches. In the scientifi

department young men are to be instructed in all the branches of science, literature and philosophy of a College course, and also in business forms and methods, in drawing and designing, and in architecture. Those who desire it will be taught in the most accomplished manner the French and German languages. This instruction will embrace not only the literature of those tongues, but the art and practice of conversation in them.

Libraries, Apparatus, Etc.—The seminary library contains fifteen hundred volumes; the society libraries, fifteen hundred volumes. The geological and mineralogical cabinets contain about five thousand specimens; the herbariums, about two thousand. The chemical laboratory furnishes abundant means for independent work, while the philosophical apparatus is very complete and new, costing $5,000. The instruments for surveying and engineering are also complete. The department of physiology and anatomy is furnished with manikin, skeleton, and with prepared specimens of human and comparative anatomy. The observatory has telescope and fixtures costing over $1,000. The gymnasium is fully equipped, and exercise is required; the building and fixtures cost $10,000. The art-room is furnished with models and drawings; instruction is given in freehand and mechanical drawing.

Lyceums, Etc.—There are two literary societies, one in each department, with furnished rooms, libraries, etc.; both are well sustained, and fruitful of good. An alumni association was formed in 1867; its officers are president, secretary and executive committee.

Expenses to Students.—Tuition is $63 per annum; tuition is free to indigent students. Room-rents vary from $15 to $60 per annum. In town, rents vary from $1 to $3 per week. Board varies from $3.50 to $7 per week.

Work Accomplished by the School.—"The Seminary opened with a male and female department. The latter was suspended in 1864. The largest number of ladies in attendance during any year was one hundred and eighty-seven, and the smallest, forty-four. There were fifty-four names of ladies in the catalogue of 1864. The first catalogue contains one hundred and ninety-one names, male and female,—two-thirds of these are in the English course. The total rose rapidly until, in 1846, it stood at five hundred and forty-two. After that it declined, and the yearly average stood between three hundred and four hundred until the discontinuance of the ladies' department. The average term attendance since the war has stood at 175.

"During the first five years of the Seminary's existence, ninety-five per cent. of the pupils were from New England, sixty per cent. from Hampshire County, and thirty per cent. from Easthampton. As High Schools were established in the neighboring towns, this local patronage

fell off, and the growth of South Hadley Seminary affected the numl of ladies. During the second five years the percentage from N England had dropped to ninety, and the percentage from Hampsh County to thirty-three. For the next ten years the percentage New England stood at eighty-five, and the Hampshire County p centage continued at thirty-three. With the increased cost of boa and the continued development of home schools, these percentag continued to decline until, at the present time, the attendance fr New England is fifty per cent., and that from Hampshire County ten per cent.—half of the latter from Easthampton. This indica that the Seminary began as a local school, and served the purpose a High School for many neighboring towns. It has ceased to be lo and has become national."

The whole number of students in attendance upon the school date is six thousand two hundred and forty-three,—males, four th sand nine hundred and sixty-six; females, ten hundred and seven seven. The whole number reckoned alumni is one thousand one hu dred and seventeen. The number who have graduated at Colleges five hundred and twelve; at professional and scientific schools, w are not college graduates, is eighty-eight; at present in College a scientific schools, eighty-eight. The average number of graduat per annum is about forty; of these twenty to thirty are in the clas cal department.

Of graduates and others there are in the ministry, or in prepar tion, one hundred and sixty-seven; in law, one hundred and seven four; in medicine, eighty; in teaching, eighty-nine; in conduct newspapers, twenty; in engineering, twenty-five. The total report in the professions and learned avocations is five hundred and thirt seven; of authors reported there are twenty-four; forty are report as eminent in political life; and in the army record three hundred a eighty-six, of whom two hundred and thirty are non-commissione officers and privates, nine are generals, sixteen colonels, etc.

Government.—The government of the institution consists of board of trust numbering fourteen,—half of them clergymen, the re lawyers, teachers or business men.

Teachers.—The Seminary has had four principals: Luther Wrigh M. A., from 1841 to 1849; Josiah Clark, M. A., from 1850 to 1863 Marshall Henshaw, D. D., LL. D., from 1864 to 1875; the presen principal is Rev. James Whiton, Ph. D. The total faculty at presen numbers nine.

HITCHCOCK FREE HIGH SCHOOL, BRIMFIELD.

HISTORY.

Compiled from Sketch by Rev. CHARLES M. HYDE, D. D., and items by E. W. NORWOOD, A. M., Principal.

Samuel Austin Hitchcock, the founder of this school, was born in Brimfield, January 9, 1794. He was a hard-working and industrious lad, and early in life supported himself by his own efforts. His necessities prevented his enjoying the privileges of any higher education than such as the Common Schools of the town afforded. It was a deprivation that he keenly felt, as he saw one and another of his youthful companions enrolling themselves among the students of Monson Academy, and it had much to do with the special sympathy which he afterwards cherished for young men debarred by poverty from the enjoyment of advantages which others could afford.

By industry and great frugality he was able to add something, year by year, to the $50 he deposited of the proceeds of his first year's labor away from home. In 1820 he went to Boston and formed a co-partnership with Matthias Armsby and Thatcher Tucker for the sale of manufactured goods. After various changes, the well-known house of Gardner Brewer & Co. grew out of this original dry-goods commission house.

Mr. Hitchcock succeeded in amassing a large property, which was widely distributed in furtherance of Christian charities. He gave, in small sums, a large amount, but in addition to this constant giving, his bequests to public institutions amounted in the aggregate to nearly $650,000.

The founder of Hitchcock Free High School proposed to the "citizens" of the town of Brimfield to appropriate the sum of $10,000 for the purpose of endowing a free Grammar School in the town of Brimfield, the income of which fund should be permanently devoted exclusively to defraying the expenses of instruction in said school, subject to conditions and restrictions specified, one of which was that the sum of $4,000 shall be raised by subscription, and placed in the hands of the trustees of said donation. The sum contributed by the citizens of Brimfield was $4,862.25, of which amount Mr. Hitchcock gave $500 in addition to the original endowment. From time to time Mr. Hitchcock made other additions to this fund until, in 1871, a gift of $40,000 increased the endowments to $80,000.

The school edifice is a tasteful and commodious wooden building, of two stories, with wings on each side, and in line with the front. It contains a room on each floor in the main, with two rooms leading from these in each of the wings. The grounds contain one acre, and are properly graded, tastefully ornamented and neatly inclosed.

Course of Study.—The courses of study are thorough in all departments of English and the classics, with the modern languages, music and drawing, of which both of the latter have received a considerable share of attention.

The library is excellent, containing twelve hundred volumes, accessible to the school for reference and for reading.

The institution has a good cabinet of minerals, with models for art-culture. It has a good chemical laboratory, with the necessary appliances, and some most excellent philosophical apparatus.

Lyceum.—The Hitchcock Lyceum holds weekly meetings during autumn and winter.

Expenses to Students.—Tuition is free except for instruction in instrumental music. Board is from $3.50 to $4 per week.

Work Accomplished.—The idea of the founder of this school was to establish and maintain for the benefit of his native town, a school of the highest grade such as is contemplated by the laws of Massachusetts regulating the Public School system of the State, but not required by law in communities having no larger population than Brimfield now has.

It was the declared intention of the founder to make the school of such a grade that young men may be fitted for College or for the business of life. The school was never to be converted into a Primary School, but the pupils must first have attained a suitable age and a certain degree of proficiency, such as the trustees may designate. The minimum age is thirteen years, with qualifications equal to those required for the highest grade of good Grammar Schools.

Since 1871 the completion of the regular course of study has entitled the scholars to a certificate of graduation.

Government.—The government of the institution is vested in a board of trustees, thirteen in number, four of whom are non-residents of Brimfield.

Teachers.—In the summer term there are four teachers; during the fall and winter five are employed. E. W. Norwood, A. M., is the present principal.

PASTORAL WORK FOR NEGLECTED CHILDREN.

Preliminary Report of Ohio Commissioners, 1856

THE GOTTHEIL AT REUTLINGEN, WURTEMBERG.

"The very interesting letter from the Rev. G. Werner, a Protestant clergyman of South Germany, to our associate, deserves our most grateful acknowledgment. It contains the sentiments, feelings, and experience of a gentleman who, from a deep and solemn conviction of his duties as a preacher of the Gospel, has devoted a life to the saving of the neglected children of society. Solitary and alone he has struck out into the path of being God's messenger of love to the humble and forsaken: unassisted by government he has for years labored incessantly in this great cause. The views he presents in this letter evince his sincere earnestness and practical good sense, and they cannot fail to be a welcome addition to the general stock of knowledge upon this subject."

Extract from Letter of Rev. Gustav Werner.

This letter was addressed to Hon. Charles Remlin, one of the Commissioners appointed by Governor Chase of Ohio, in 1856, to report on a Plan for treating Juvenile Delinquent and Neglected Children.

All my endeavors and performances rest upon a fixed religious principle; I cannot, however, say positively whether mere humanitarianism would not have achieved the same results as those furnished by my system; only so much is certain, that I owe everything yet accomplished to a consistent adherence to this principle; nor would I ever trust the education of children, or the supervision over the poor, to any person of whom I was not convinced that he had lived himself into this principle. The one-sided tendency of the Protestant church has almost set aside this principle, and rendered a truly sensible and beneficial care of the poor nearly impossible. We should regard the poor confided to our charge as our own children and brethren, and seek to secure their welfare equally with our own.

In my establishments (there are seven in number, in which 600 persons in part educate and provide for others, and in part are educated and provided for,) I strive to give life to this great principle—the fundamental principle of Christianity—"to love thy neighbor as thyself," and I can freely say that just so far as I succeed therein, just so far are the results really favorable.

They contain poor, abandoned children taken up by me, of all ages. The adults that have joined me belong to the middle classes, and many of them are farmers. They are generally unmarried, and belong to both sexes. Only a few families have attached themselves lately. All of them came for the purpose of practising true Christian philanthropy, and to labor for the extension of the kingdom of God. Most of them refuse all compensation, their incentive being love for their fellow men. They receive in the Institution all they need, and in case of sickness careful attention and medical treatment.

The Institution first founded, the mother establishment called "God-help," is here, and its object is to provide for and educate poor children, and to fit such as show the proper talent for it for being proper instruments in similar benevolent efforts for the poor. In the mother-house we practice agriculture, and labor of all kinds, especially paper-making and embroidery, weaving of cotton goods, fillet and crotchet work in wool, cotton, and silk. A traveling agent provides for the selling of these arti-

cles, and a gentleman of good mercantile education regulates and superintends our industrial productions.

A mechanical work-shop is being erected, so that the more able boys who are educated at the Institution may perfect themselves in mechanics; others are educated to be teachers. Especially do we desire to fit the more intelligent girls for teachers and supervisors in the branch establishments, so that they need not remain in the Institution beyond eighteen or twenty years of age, and may be employed at any time as missionaries among the poor. I find it particularly commendable and useful to employ females in the education and instruction of younger children.

The Catholic church draws women much more extensively than we do into her service: we must act upon her example in the matter. Many young women have joined my establishments, and they labor with great willingness and the evident blessing of God in the cause of the children. For primary instruction, and especially where instruction is to be imparted by intuition, women are always better than men. They awake and form the mind of the child, which is a matter of the greatest moment. If at all possible, I advise you to employ women for the primary branches of your schools; this, I fear, will be more difficult in America than it is here.

I would also recommend to you that, if you have to provide Institutions for poor children, to introduce among them some useful and proper branch of industry. Labor teaches them order, faithfulness, and energy, and guards them against many improprieties.

In religion I teach them the simplest principles of Christianity; the commandment of love—all—even children, easily comprehend. Subtile religious tenets and affected pietism I keep from them, nor will I try to indoctrinate them myself with religious feelings; I prefer to let these rise in their hearts of their own accord. In fact, I seek to afford to them in the formation of character the greatest possible liberty: for I wish to see them faithful and true. I try to keep them from wickedness and degradation, and get along with a few very simple punishments. Corporeal punishment is very seldom resorted to, and deprivation of pleasure and food are the usual inflictions. I inspect, frequently, the testimonials as to their habits of industry and general behavior, and, when deemed necessary, reprove them publicly.

I win many by gratifying them with promenades, and occasionally by short journeys. My chief aim is to plant in their hearts a love for virtue; and this is the tendency and spirit of the whole establishment, and it gratifies me deeply to be able to say that by far the most of our children are open to good and noble impressions, and by keeping them from low vices their hearts are ever ready to receive religion.

Instruction and *labor*, so that the first retains its pre-eminence, I use as the great means of reformation, and I have found, after an experience of twenty years, that their correct use and combination always insures results the most favorable.

We have three schools in which the common branches of the schools of Würtemberg for practical sciences are taught. I like to afford to all these children, especially those displaying good talents, an education as good as possible, just as I would for my own children. It is the best provision that I can send with them into life, as they are destitute of property. This principle having become flesh and blood with us, our children partake with us of as much love as they would in a family. This I regard as very important in such Institutions, because in them they are apt to fall gradually into mere legal routine, by which the mind is chilled and hypocrisy generated. Parental love is like the sun, without which plants cannot develop themselves; nor can any system, however good, supply this parental affection. Only where persons are actuated by a proper feeling of love, can children be made partakers of love, and this love may even excel a parent's love, in the formation of human character, if its wisdom be combined with holiness. To sow the seed of love in man, we must have religious instruction and training; and this I try to afford.

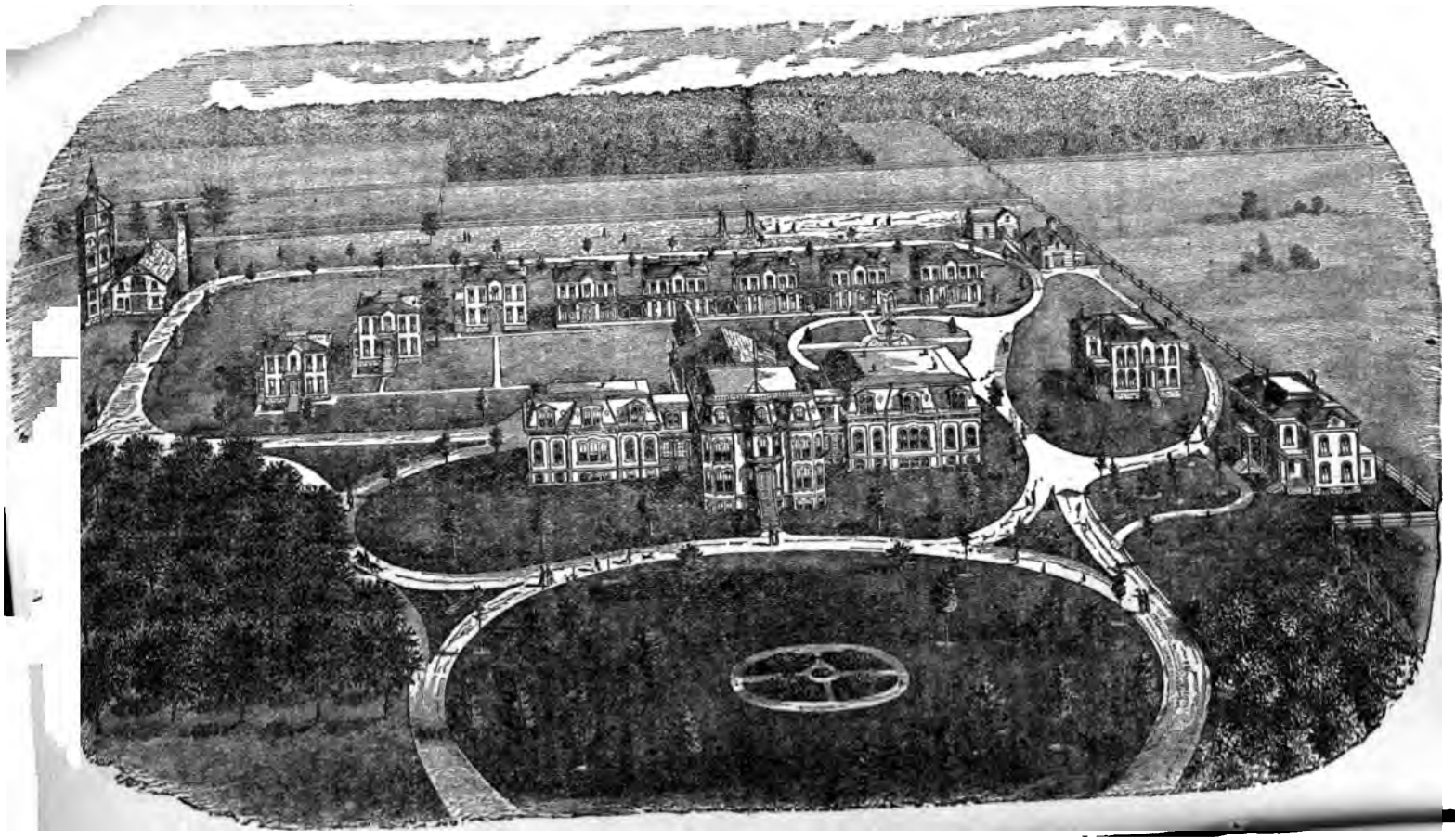
It is a great leading idea of my establishments, that they must maintain themselves by their own labor. I dislike to have them dependent on the charity of the world, which begets a lamentable laxity, both in officers and children. I want to develop all the better powers and faculties

of man, and this can be done through labor, dictated and actuated by love. We adults have to exercise all our strength and capacity to maintain our numerous flock of children, as a father of a large family has to exert himself to the utmost to bring up his children honestly. Labor is, after religion, the best educator; and hence we employ our children in many kinds of industry, such as fit their capacities; but this is never done at the expense of instruction and education, which ever occupies, with us, the first rank. As Christianity gives to my establishment its spiritual tone, and influences the minds of all, so does the rule of conduct, just stated, secure its material welfare, and it also perfects the intellectual development of its inmates and fits them for life.

I commenced with very small means, and yet I have succeeded, in twenty years, to found eight establishments, and all of them are furnished with means to maintain themselves. I admit I had to go in debt, but there is every prospect for its early payment,—my assistants have felt great anxiety in this matter, and it has been a great incentive to constant activity on their part. All of my establishments have three or four Superintendents, who received their training in the mother-house, and who are animated by an equally high religious spirit, and are full of zeal in all the labor required. One of the chief requirements of a good education for children is the development of their better moral feelings and impulses, and with it, a love to labor and to learn. This is one of the most difficult tasks for teachers to accomplish, and everything depends on the individuality of the teacher and instructor. If he sets a good example, much will be accomplished. I learn and labor with my children, and I never ask them to do anything that I would not do myself. I frequently tell them that in our age it requires a very good education, fine abilities, and a most intelligent activity, to secure a livelihood. I endeavor to instill into their minds love of country, a high sense of honor,—in short, everything to make them good and useful citizens; and most of my children I thus induce to take a high aim in life, and to preserve themselves from degrading actions.

These, respected friend, are the great pillars upon which rest my labors in education and reformation. My children spring generally from the very poorest of our people,—many of them are orphans or abandoned children. I will cheerfully afford you further details, if you think it will aid your State in its noble purpose.

P. S.—In looking again over the letter of your brother, I find that you also wish to hear my views about the proper treatment of juvenile delinquents and criminals. I, too, take up such persons, and with some who were not too depraved and corrupted, I obtained good results. The order, activity, and moral spirit which should prevail in such establishments, carries them along and leaves but little room for their evil dispositions. It is best for such institutions to be in the country, and their labor should be agriculture. For the more wicked, an institution is necessary, with a severer discipline than is usual in establishments for better disposed children, because that liberty which must be afforded to the better is generally abused by the corrupt. I have not yet succeeded in finding such an institution; its superintendence requires persons of a deep moral earnestness and true christian spirit, or else they will tire in the work or tyrannize over those entrusted to their keeping. I hope to be able, in due time, to form persons suitable for such institutions. To find the proper persons for such establishments is more important than all else. Money, dwellings, goods, and systems of labor can always be found; but seldom, indeed, the *spirit* which knows how to use and direct these rightly. This spirit springs only from Christianity. If we can only succeed in properly forming our youth, then we have found the best roads towards operating beneficially on the life of the whole people. The main lever in elevating mankind, is to give to simple, practical Christianity its due efficiency. It often seems to me as if the Christians had not yet found out the simple and wholesome *germ* of their creed; in it I have found a real secret treasure, and I think that out of it the whole life of nations will yet be wonderfully revived. Of this many encouraging fruits in my establishments and communities, bear witness. I must first, however, *obtain a perfect fruit;* then will be the time to call the world's attention.



MICHIGAN POLICY FOR DEPENDENT CHILDREN.

STATE PUBLIC SCHOOL AT COLDWATER.

HISTORICAL DEVELOPMENT.*

The importance of some provision for dependent and neglected children not gathered into the county almshouses, or orphan asylums, and not yet drifted away into criminal courses which terminate in the reform-school or houses of correction, had arrested the attention of here and there benevolent and public-spirited individuals. In 1869 a commission authorized by the legislature and appointed by Governor Baldwin, after visiting the penal and charitable institutions of the State (C. I. Walker of Detroit, S. S. Cutter of Coldwater, and F. H. Rankin of Flint), recommended some action by which better provisions should be made in the county almshouses, or in private orphan asylums, or in a State Primary School like that of Monson in Massachusetts. After much deliberation the Committee of the Legislature in 1870–71, of which C. D. Randall of Coldwater was Chairman, and the most active member, matured a plan for a State Public School for dependent and neglected children, excluding such as had come under the sentence of a court—a temporary home and school to prepare them for regular family life and ordinary school and industrial training, into which they should be introduced by proper indenture to responsible heads of families who should be under authorized supervision.

By an Act of the Legislature of 1871, and amended in 1873, a State Public School is established at Coldwater for the maintenance and education of dependent children until homes can be provided for them, or until they are sixteen years of age. It was specially designed "for those who are now maintained in the county poor-houses, those who have been abandoned by their parents, or are orphans, or whose parents have been convicted of crime." The sixteenth section of the original act declares the main object of the institution:

"It is declared to be the object of this Act to provide for such children only temporary homes until homes can be procured for them in families. It shall be the duty of such board of control to use all diligence to provide suitable places in good families for all such pupils as have received an elementary education; and any other pupils may be placed in good families on condition that their education shall be provided for in the public schools of the town or city where they may reside. The board of control are hereby made the legal guardians of all the children who may become inmates of the school, with authority to bind out any children to a pur-

*The account of this institution is taken, with slight modifications, from papers read before the National Prison Association, by Hon. C. D. Randall, Member and Secretary of the Board of Control of the State Public School of Michigan for Dependent Children, to whom the State is mainly indebted for the organization and development of this interesting institution.

suit or trade during minority, under a contract insuring the child kind and proper treatment and a fair elementary education."

BOARD OF CONTROL.

The government of the institution is in a board of control, consisting of three members appointed by the governor and senate jointly, each holding office six years, one going out every two years. It makes all rules and regulations, and employs all officers and subordinates, who hold their positions at the pleasure of the board. The immediate government is in the hands of a resident superintendent, with ample powers conferred upon him by the board, which employs and discharges under-officers on his recommendation.

The admissions, until the buildings have a capacity to receive all, are divided *pro rata* among the counties according to the number of dependent children in each. The superintendents of the poor, a board of three members in each county, have charge, in their several counties, of forwarding the children to the school. These officers, on finding a dependent child in the county poor house or out of it, make a written application to the judge of probate of the said county, certifying that, in their opinion, the child named is dependent on the public for support, and ask an examination and decision by the judge as to the alleged dependence. This examination and the decision is entered in the journal of the probate court, and a copy of the finding and order of the judge accompanies the child to the school. It contains all the material facts that can be ascertained concerning the child, and forms the basis of his history, which is kept up on the records of the institution.

While the child is in the school, it is taught the common branches of an English education, and his moral training has proper attention.

It is by law the special duty of the house to find good homes for the children in families, under a contract requiring good treatment as a member of the family, education in the common school at least three months each year during minority, and to be taught, as a general thing, the occupation of the head of the family, the board reserving the right to return the child to the school whenever, in its opinion, the good of the child requires it.

The visiting agency of Michigan combines both the local and traveling agency principles. The board has authority to appoint an agent of the school with power to indenture children and supervise them in their new homes. The governor of the State has power to appoint, in each of the principal counties, an agent who is charged with finding homes for and supervising children after indenture. No child can be indentured in any county where there is such an agent, unless he approves of the family. The agent appointed by the governor works at home in his county, and has the advantage of the traveling agent, as he is better acquainted with applicants and their treatment of the children.

Any person having taken a child by indenture may, by consent of the board, adopt the child as his own by a process of law provided in the probate court, by which the child acquires the same rights as though it was by birth the offspring of the person so adopting it.

In practice, these children are not hurriedly placed out on the first application, whether the home be a good one or not, just to make an economical showing for the institution. The whole career of the child, from the day the State becomes its guardian until its majority, is watched over as by a loving parent. The suitableness of the family for the child, and of the child for the family, is carefully examined into, and certified by reliable persons, or by the State agent of the proper county.

LOCATION AND BUILDINGS.

This school is located just outside the city of Coldwater, on a farm of forty-one acres. The principal buildings consist of the main structure, three stories high, with two wings and a projection in the rear, eight cottages, a hospital, and the necessary out-buildings. The central building contains the residence of the superintendent, the offices, the library, and dormitories for employees. The east wing, two stories high, contains the school-rooms. The west wing has the chapel, used as a school-room, on the first floor, and employees' dormitories on the second floor. The basement under the whole main building is occupied for store-rooms, laundry, engine and boiler-rooms, and under the east wing for industrial purposes. The projection on the rear in the first floor contains the kitchen and dining-rooms. That for the children is 50x80 feet, with ceilings 15 feet high. All the rooms are airy, commodious, and very pleasant. They are lighted by gas, warmed by steam, and well ventilated. The eight cottages have about 30 children in each, presided over by a lady cottage-manager, whose duties are very much those of a mother with a smaller family. The capacity of the school can be increased to 400 or 500 by the addition of more cottages. There are now five teachers.

ORGANIZATION AND MANAGEMENT.

The institution is conducted, as the buildings indicate, on the family-cottage plan, each cottage having a separate family; and the whole institution, including children and employees, constitutes one family, with the superintendent as its head. The school was opened in May, 1874, with five cottages, which number was, in 1875, increased to eight. The children are of a better grade than it was expected they would be, coming from county poor-houses, and many of them from vicious surroundings. But after they have been in the institution a short time they lose the depressed poor-house look, and very soon, in physical and mental capacity, compare favorably with those in our district schools. They are in the care of employees who have been selected for their special fitness for the departments in which they are severally engaged, and who acquire for these children a genuine affection. Many of the children have been placed in good homes, and all are improved and fitted for good homes as soon as they can be found. The facility for finding homes increases as our system is perfected and the people learn how good in character and capacity the children are, so many of them being of excellent promise. The experiment appears satisfactory, and we have, to-day, no public institution more popular with the people.

RESULTS FROM 1874 TO 1880.

Since the school was opened in May 1874, 776 indigent and neglecte children between the ages of three and twelve have been received into th institution, and distributed for a time to the several cottage homes, eac cottage being under the special charge of a benevolent and cultivate woman. As soon as in a suitable age and condition to be assigned to family, and a suitable family can be found by the agents charged with th duty of selection in each county, 379 of these children have been remove to families principally in the agricultural towns; and from the reports o the visiting agents are growing up under proper domestic care, attendin the public school for a portion of the year, and engaged in labor suitabl to their strength at other times. Nearly 300 remain in the institution an all who are of suitable age and strength find employment in the health and varied occupations of the garden and farm of 71 acres.

The annual cost per capita in 1879 was $120.00, on an average numbe of 306—a small advance only on the wretched system of the county alm house, and an immense saving to the state in rescuing more than 95 pe cent. of such neglected children from the waste and expense of vicious an criminal lives.

Mr. Randall, in a Paper presented to the department of Superintendenc of the National Education Association, Februrary, 1880, says:

1. After an experience of six years we find that the general physical moral, and mental condition, the behavior, advancement in schools, etc. of these children compare favorably with their more fortunate brother and sisters in the district schools. A few weeks in the school cleans then up, shows them what discipline is, that some one cares for them, and re moves the poorhouse look, and the child appears as a new creation Good examples, correcting and elevating influences from teachers, man agers, their companions, and others, soon effect a great change with th worst. Such children so improved find homes when they never woul from the county houses, except it be to graduate to the houses of correc tion or the prison. Here comes in a great economic advantage to th State, that by sooner being placed in families the sooner is the publi relieved of their support.

2. It is found in this State that there is little difference in the direc cost of maintaining and educating a child for a year in this school and i the county poorhouses. One hundred and twenty dollars per annum i what the State provides for 300 children in the school on the average, an it has not on the average cost that. Add to this the 100 that go out int families each year (last year the net gain was 115), who have to be clothed and the cost is $90 per annum for the 400 cared for during the year. Thi is at a less cost (as shown by the official reports from the counties to th secretary of state) than it is for each child supported in the county poo house.

3. Enough is known to satisfy us that there are very few of the childre who go through the school who will not prove as good in morals and lif as the average children in the community. I could not place the loss a low as 5 per cent.

The prominent features of the system are:

1. The radical separation of innocent from criminal children.

2. Education in a home by the State, under educational and moral in fluences; this home to be temporary.

3. Restoration to family homes as soon as children are fitted for them.

COMPULSORY SCHOOL ATTENDANCE.

BY DEXTER A. HAWKINS.

INTRODUCTORY NOTE.

We republish the following plea, by Dexter A. Hawkins, Esq., of whose educational activity we shall give a memoir in our next number, on Compulsory School attendance, because of its having suggested and shaped the legislation of several States, on the subject of which it treats, and which we intend hereafter to review. We append a paper by Rev. Charles L. Brace, of the New York Children's Aid Society, on the best treatment of dependent, destitute, and neglected children in our large cities and villages, where the evils of non-attendance at school abound. On this class the penalties of truant laws for non-attendance at school fall with merciless severity.—*Editor.*

In a Democratic Republic like ours, where all political power resides in and springs from the people; where, to use the language of Abraham Lincoln, "*the government is of the people, for the people, and by the people,*" no subject can be presented to the citizens for their consideration more important than the education of the youth.

UNIVERSAL EDUCATION ESSENTIAL TO FREE GOVERNMENT.

Intelligence in the rulers is essential to good government; with us the rulers are the voters, hence the necessity of fitting them by education to rule. With intelligent voters, our form of government is the best yet devised; but with ignorant voters, it is one of the worst. An intelligent people seek freedom, and an ignorant one despotism, just as naturally and certainly as the needle points to the magnetic pole.

The founders of our free institutions two hundred and fifty years ago saw this, and scarcely had they completed the log cabins for their families, when they began the log school-house for the school and school-master.

The school-house has spread, developed and improved from Maine to California equally with the dwelling-house. It is the nursery of American citizens.

THREE CARDINAL PRINCIPLES OF AMERICAN LIBERTY.

These three cardinal principles our forefathers never l sight of, viz., a free State, a free School, and a free Chur Self-preservation imposes upon our government the duty educating the people sufficiently to qualify them to exerci intelligently the right of suffrage. Conscious of this, every fr State established a system of free schools.

So great and beneficent has been their influence upon t people, that the material prosperity, intellectual and mor development, respect for law and obedience to it, in ea State, may be relatively measured and calculated by the co dition of the free public schools.

WHAT THE NATIONAL GOVERNMENT IS DOING FOR EDUCATION.

The National Government has already set aside for educ tional purposes one hundred and forty millions (140,000,000) acres of public land; and the question of devoting to educati the whole proceeds of the public lands still undisposed of, is di cussed. In the last Congress the Committee on Education a Labor in the House of Representatives, reported favorably bill for this purpose, and after a careful debate and consider tion, it passed that body and was sent to the Senate. It h established a Bureau of Education as a permanent part the Government, with a Commissioner of Education at its hea His annual report is one of the most interesting, instructiv valuable and important documents that issues from the Gover ment press. *Every legislator and every school officer* in t United States should *study its contents and heed its facts.*

MAGNITUDE OF THE SCHOOL INTEREST.

(1.)—*In the Nation.*

We have in the United States over fourteen and a half mi lions (14,500,000) of children of the school age; we expend a nually for schools over ninety-five millions (95,000,000) of dolla which is equal to one-third of one per cent. of the value of t property, real and personal, of the whole country, as returne by the last census; and we employ two hundred and twenty one thousand (221,000) teachers. This is our standing arm and those are our raw recruits. Their arms are the pen an

the slate pencil; their munitions of war the text-books; their forts and arsenals the school-houses; and the enemy they are enlisted to conquer, ignorance and bigotry. Through the munificence of the Government, the finest building that springs up in every village in our new States and Territories is the public school-house. Like the light of heaven and the water of the earth, it is open and free alike to rich and poor.

(2.)—*In the State of New York.*

In the State of New York we have one million and a half (1,500,000) school children, twenty-eight thousand (28,000) school teachers, twelve thousand (12,000) school-houses, and one million (1,000,000) volumes of books in the school district libraries. The school property of the State is worth twenty-seven millions of dollars ($27,000,000), and we are expending two million dollars ($2,000,000) a year to add to it and improve it. The law in the State of New York requires us to raise annually one and one-quarter of a mill tax upon each dollar of valuation of taxable property, for the support of the free schools. This amounts to two and a half millions of dollars. But so fully is the value of the schools appreciated that the people voluntarily tax themselves annually four times this amount, making the whole sum spent upon schools in this State ten millions of dollars ($10,000,000) a year.

This is called the "Empire State." So long as we continue this liberal policy of education for the whole people it will remain such.

The canal interest, the railroad interest, the manufacturing interest, important as they are to material progress, are yet small compared with the education of our million and a half of youth.

(3.)—*In the City of New York.*

The city of New York had, last year, over two hundred and thirty thousand (230,000) pupils in its schools. It employed three thousand (3,000) teachers and school officers, and expended upon public education three millions three hundred thousand dollars ($3,300,000.) The citizen, however humble, has only to send his child to the public school, and Government furnishes him, there free of cost, an educational palace, warmed

and lighted, the best text-books and apparatus, and the r skillful teachers.

Stewart and Astor, with their hundred millions of prop and no children in the public schools, like true-hearted Am can citizens, gladly pay the school taxes that educate the s and daughters of thousands of poor laborers who have property to be taxed. Aided by the free school, the grea wealth and the highest honors and offices in this broad l are within the reach of the sons of the humblest workman.

THE PROPERTY SHOULD EDUCATE THE CHILDREN.

The American doctrine is, that "*the property of the State s educate the children of the State.*" This benefits equally the r and the poor. It decreases crime, reduces taxes, improves lab increases the value of property, and elevates the whole co munity. One of the first and decisive questions asked in se ing a permanent location for one's family is: What are t means provided for education? A village, town or State, w good free schools, is the resort of families; without them it the home of criminals.

In this city it costs more to support police and police cou to restrain and punish a few thousand criminals, nearly all whom became such from want of education, than to educa our 230,000 children.

CRIME THE CONSEQUENCE OF IGNORANCE.

In France, from 1867 to 1869, one half the inhabitants cou neither read nor write; and this one-half furnished ninety-fi per cent. of the persons arrested for crime, and eighty-sev per cent. of those convicted. In other words, an ignorant pe son, on the average, committed seven times the number crimes that one not ignorant did.

In the six New England States of our own country only sev per cent. of the inhabitants, above the age of ten years, ca neither read nor write, yet eighty per cent. of the crime in tho States is committed by this small minority; in other words, person there without education commits fifty-three times s many crimes as one with education.

In New York and Pennsylvania an ignorant person commi on the average seven times the number of crimes that one wh can read and write commits, and in the whole United Stat

the illiterate person commits ten times the number of crimes that the educated one does.

The above facts are derived from official statistics.

THE SCHOOL THE PREVENTIVE OF CRIME.

We may have supposed that it is the churches rather than the schools that prevent people from becoming criminals, but the facts indicated by statistics collected by government show the contrary.

The kingdom of Bavaria examined this question in 1870. In Upper Bavaria there were 15 churches and 5½ school-houses to each one thousand buildings, and 667 crimes to each one hundred thousand inhabitants. In Upper Franconia the ratio was 5 churches, 7 school-houses and 444 crimes. In Lower Bavaria the ratio was 10 churches and 4½ school-houses and 870 crimes. In the Palatinate the ratio was 4 churches, 11 school-houses and only 425 crimes, or less than one-half. In the Lower Palatinate the ratio was 11 churches, 6 school-houses, and 690 crimes, while in Lower Franconia the ratio was 5 churches, 10 school-houses, and only 384 crimes.

Tabulated for clearness of comparison, it is as follows:

	Per 1,000 Buildings.		Per 100,000 Souls.
	Churches.	School Houses.	Crimes.
Upper Bavaria	15	5½	667
Upper Franconia	5	7	444
Lower Bavaria	10	4½	870
The Palatinate	4	11	425
Lower Palatinate	11	6	690
Lower Franconia	5	10	384

In short, it seems that crime decreases almost in the same ratio that schools increase, while more or less churches seem in Bavaria to produce very little effect upon it.

Those unerring guides of the statesman—statistics—demonstrate that the most economical, effective and powerful pre-

ventive of crime is the free common school. Universal educa tion tends to universal morality.

THE SCHOOL THE PREVENTIVE OF PAUPERISM.

An examination of the statistics of England, Scotland, Ire land, and of the different countries of Europe, indicate tha other things being equal, pauperism is in the inverse ratio c the education of the mass of the people; that is, as educatio increases, pauperism decreases, and as education decrease pauperism increases. The same rule holds good in our country

Taking the three States of Pennsylvania, Ohio and Illinoi for illustration, we find that of the illiterate persons *one in ten i a pauper;* while of the rest of the population only *one in thre hundred* is a pauper. In other words, a given number of per sons suffered to grow up in ignorance furnish on the averag *thirty times as many paupers* as the same persons would i required to get such an education as our free public school afford. Add to this that they furnish also *ten times the numbe of criminals*, and the right as well as the duty of Government as the protector of society, to enforce general education i clear, for it is the plain obligation of Government to protec society against pauperism and crime.

EDUCATION, THEN, SHOULD BE COMPULSORY.

Government should prevent both crime and pauperism by extirpating the cause of each, to wit, ignorance. An educated citizen is of more value to himself, to society, and to the coun try than an ignorant one.

An examination covering prominent points or centres of labor in twenty States, made three years ago, developed the fact that even such education as our free common schools afford, adds on the average fifty per cent. to the producing capacity of the citizen; while a higher training increases it two or three hundred per cent.

He can do more and better work, from the street scavenger up to the most skilled mechanic, with the same expenditure of time and force, from the mere fact of possessing knowledge.

A well-educated commonwealth, however narrow its borders or poor its soil, soon becomes rich and powerful; while an ignorant one, even under the happiest circumstances of land and sky, falls a prey to anarchy, poverty and despotism.

Government is making ample provision for the secular education of all. Has it not a right, then, *to require all to be educated*, either in the public schools at public expense, or in private schools at private expense? We think it has, and that secular education sufficient for the common affairs of every-day life, and to enable the citizen to vote with intelligence, should be compulsory.

Prussia and many other German States have tried it for years, with the happiest results. It is her vigorous system of compulsory education that in sixty years has raised her from a bankrupt and conquered petty kingdom to the ruling empire of Europe, and made her the seat and home of intelligence, industry and wealth. Boston has had such a law for twenty years, and in the last ten they have reduced truancy from school sixty per cent. New Hampshire, Connecticut, Rhode Island and Michigan have now adopted it. England has given her school boards power to adopt it, and in London they have. The effect is to increase the attendance at school, and decrease the number of juvenile delinquents. The time has arrived to try the experiment in the cities of our State at least, if not in the whole State. This will cause every child to enjoy the benefits of the public school, or of some private school.

Wherever compulsory attendance has been tried long enough to determine its effect, the result has been so satisfactory that it has become a fixed and settled policy. Prussia, Saxony and Democratic Switzerland testify to its excellence. It is in harmony with the true spirit of a Democratic Republic to *require* every citizen to qualify himself for the right of suffrage and for earning an independent living.

The taxpayers who furnish the money to educate *all* the people have a right *to require that all shall be educated*, in order that crime and pauperism, and the public burdens caused by the same may be reduced to a minimum, and the ballot wielded only by intelligent voters.

The ballot, in the hands of a corrupt and ignorant populace, is the torch of the political incendiary; but with an intelligent people is the bulwark of liberty.

"An ounce of preventive is worth a pound of cure." It costs far less to *prevent* crime, pauperism and civil commotions, by

educating the whole people, than it does to *punish* criminal *support* paupers and *maintain armies* to repress an ignora and vicious population.

The average daily attendance in this State upon the publ schools during the school year is only about one-third of t whole school population; and upon all schools, public and p vate, it is only about one-half.

The class most in need of school training seldom atte school at all, to wit, those whose parents, through ignoran poverty, avarice or crime, give them little or no home educati This class can be reached only by the aid of a compulsory a searching statute. Every other remedy has been tried witho curing the disease.

By a judicious law, firmly but kindly enforced, compelling tendance during school hours upon some school, either pub or private, the streets of our large cities could be cleared of t thousands of youthful vagrants from whose ranks now our ar of criminals is almost entirely recruited. Such a law in a s gle generation would work a moral and intellectual reformati and regeneration of our criminal and pauper classes, and sa millions of money in the departments of police, charities a corrections, and largely increase the wealth, influence and p ducing power of the State.

The wisdom of developing and perfecting our free schools admitted by the great majority of the community. A sm minority oppose them on the ground that their religion is n specially and authoritatively taught therein.

OUR GOVERNMENT CANNOT AND SHOULD NOT TEACH RELIGI

Our Government cannot give religious education; becau while protecting each citizen in the undisturbed enjoyment his own religion, as a sacred matter between him and his Mak and thus tolerating all religions, it has none of its own and ca not favor any sect or denomination or class.

The whole letter and spirit of the constitution of the Unit States as well as of the several States, prohibits the establis ment either directly or indirectly of a State Religion: or t showing any favor or giving any protection, privileges, or fina cial support to one religious sect more than to another. *Pr*

tection to all equally, but support to none, is on this point, the organic law of America.

If the Churches would not interfere with the Government's secular education, but would devote the whole of their strength to giving, in their own places and manner, religious education, they and the Government, though working in different spheres and in different buildings, would act in entire harmony, and would in the end produce the best possible general result. By simply protecting religion, but not teaching it, Government is, as matter of fact, giving the utmost genuine vitality and strength to the religious element:

BUT ONE SECT OPPOSED TO FREE SCHOOLS.

This American doctrine of free non-sectarian schools is substantially accepted and adopted by all religious sects save one. That one, however, is large, enthusiastic, well drilled and ably and powerfully led; and though its members are chiefly of foreign birth, yet, having become citizens, they are entitled to the same voice and rights and privileges as natives are in this matter. The leader of this sect, though a foreign ruler, has ordered the destruction of our free non-sectarian system of popular education, and the substitution of his own system of church or parochial schools, that is schools whose text-books and teachers are selected, appointed and controlled by the Church, though the State may be permitted to pay all the bills. In the city of New York, through State and municipal legislation, the following amounts of money were obtained in the last five years from the public treasury for sectarian institutions, such as churches, church schools, and church charities, viz.:

1869.....	$767,815	of which	this one sect	received	$651,191
1870.....	861,326	"	"	"	711,436
1871.....	634,088	"	"	"	552,718
1872.....	419,849	"	"	"	252,110
1873.....	324,284	"	"	"	306,193
Total 5 yrs.	$3,017,362	"	"	"	$2,473,648

If this is a better system than ours, we should adopt it, for we want the best; but if it is a worse, we should reject it.

THE PAROCHIAL SYSTEM PRODUCES MORE ILLITERATES, PAUPERS AND CRIMINALS THAN OURS.

It has been tried for centuries; and in some countries, as Italy and Spain, under the most favorable auspices, for there this sect has had despotic power, both civil and religious, and so could carry its system out to its highest perfection.

What, then, are its fruits? We may say, its necessary and inevitable fruits? By its fruits it should be judged. They are as follows:

(1.) A highly educated few; but among the masses genera ignorance, instead of general enlightenment.

(2.) A low grade of morality.

(3.) A large pauper and criminal class.

(4.) A tendency to despotism and to official selfishness an corruption.

(5.) A lack of national progress and development.

These statements are made, first from a personal knowledg of the facts gained by investigation in those countries—havin visited them before they rejected that system, for the purpos of studying this very question; and secondly, they are mad from a careful analysis of official statistics.

The fruits of the two systems also exist side by side in ou own country.

There are with us five and a half millions of foreign-bor inhabitants, the greater portion of whom came from countrie as Ireland and England for example, that have had the paro chial or church system of schools; hence they may justly b taken *intellectually* and *morally* as the fair average product o that method of education.

Of these the *illiterates* above the age of ten, are fourteen pe cent. (.14) of the whole number; the *paupers* are four and on tenth per cent. (041), and the *criminals* one and six-tenth per cent. (.016.)

While on the other hand, in the twenty-one of our State having the American system of non-sectarian free public school there is a native population of twenty millions. This nativ population has been educated in this system of schools, and i

like manner may be justly taken, *intellectually* and *morally*, as the fair average product of this method of education.

Of these, the *illiterates* above the age of ten are only three and one-half per cent. (.035) of the whole number; the paupers only one and seven-tenths per cent. (.017), and the criminals only three-fourths of one per cent. (.0075).

In other words, from every ten thousand (10,000) inhabitants the parochial or church system of education turns out fourteen hundred (1,400) illiterates, four hundred and ten (410) paupers, and one hundred and sixty (160) criminals; while the non-sectarian free public school system turns out only three hundred and fifty (350) illiterates, one hundred and seventy (170) paupers, and seventy-five (75) criminals. Or if we take Massachusetts by itself, which has the type or model of our free public school system, with its 1,104,032 native inhabitants, the number is still less, viz., seventy one (71) illiterates, forty-nine (49) paupers, and eleven (11) criminals.

	Illiterates.	Paupers.	Criminals.	Inhabitants.
Parochial school system.....	1,400	410	160 to the	10,000
Public school system in 21 States.....	350	170	75 "	10,000
Public school system in Massachusetts.	71	49	11 "	10,000

That is, we are asked by these friends who have come here and joined us, and whose zeal and energy, if rightly directed, will be of great service both to themselves and the country, to abolish our own well-tried system of education and adopt the one to which they, in their former homes, became accustomed, though that one, on the average, produces *four* times as many illiterates, *two and a half* times as many paupers, and more than *twice* as many criminals as ours. Or if we take Massachusetts as a fair sample of our system, we are asked to adopt one that will give society *twenty* times as many illiterates, *eight* times as many paupers, and *fourteen* times as many criminals.

We cannot do this, and when they come to understand thoroughly the facts they will not wish us to do it; for the welfare of their children is just as dear to them as that of ours is to us, and they, equally with us, desire to diminish ignorance, pauperism and crime, and to make the country of their adoption and the home of their descendants intelligent, prosperous, powerful and happy.

The whole future of our country and the very existence of our free government is wrapped up in the common school. Promote and develope that, and every department of industry and intelligence will flourish like a tree well-watered and nourished at its roots. Destroy the common school, and ignorance, poverty, despotism and bigotry will soon pervade the whole land.

Generalizations drawn like the above from the official statistics of twenty-five millions of people are unerring guides. They settle the question as to the comparative excellence of the two systems of education. They are intellectual, industrial and moral beacons, that direct with certainty and safety the statesman and the philanthropist. *They point out unmistakably to the legislator the duty of enacting a law requiring attendance upon schools, during the school age and the school terms, of all the children in the State*, unless legally and for good and sufficient reasons temporarily excused.

The preservation of free government requires this. Protection of society against pauperism and crime demand it. The material developement of our country calls for it. The success and happiness in life of the children of the poor, the ignorant and the vicious can be secured only by such a statute.

Your committee recommend the passage of the following resolution:

Resolved, That the Legislature should enact a law authorizing and empowering the school boards in each city, town and incorporated village to require the attendance at some school, public or private, during the school terms and the school hours of each day, of all children between the ages of eight and fifteen years, unless for good and sufficient reason temporarily excused.

New York, Dec. 30, 1873.

DEXTER A. HAWKINS,

Chairman of Committee on Education of the New York City Council of Political Reform.

CITY CHARITIES FOR NEGLECTED CHILDREN.

NEW YORK CHILDREN'S AID SOCIETY.

MR. C. L. BRACE, in the light of his long and varied experience as Secretary of the New York Children's Aid Society from 1853, urges in 1880 the following method of dealing with neglected and morally exposed children in our towns and cities:

(1.) In the quarter of the town or city where there is most of childish poverty and vice, begin with hiring a plain room, and placing it under the charge of a warm-hearted and judicious woman. It should be made warm and light for the winter evenings, and a cool and pleasant place of resort in summer. It should be furnished with picture-papers and instructive books and journals. The street-boys and vagrant girls should be made to understand that this is a sort of club-room for their benefit. The matron will soon discover the peculiar wants and troubles of the poor children who drift into the room; some she will find eager to learn in books; others wanting work and situations; others with sick parents or friends needing medicine and advice; others requiring a little loan to start them in ways of self-support; others requiring but slight assistance to enable them to breast the waves of poverty; others falling into difficulties and misfortunes with the officers of the law, where a kind word may save them from prison; others anxious to learn sewing or some trade which shall keep them above pauperism, and still others with souls brutalized and ignorant, but yet sensitive to words of religious truth and Christian teaching.

HALF-TIME SCHOOLS.—DAY INDUSTRIAL SCHOOLS.

(2.) The next step in the work of improvement in these destitute children will naturally be to open a night-school in the room for those who are busy during the day, and therefore cannot attend the ordinary public schools. Such a school should be what is called in England a "Half-Time" school. It should open at three or four o'clock in the afternoon, when the most important part of the street-child's work is over, should go on till six, open again at seven, and close at nine. There should be much music in these schools. The exercises should be spirited, and, as far as possible, oral, and a great deal of work must be done on the blackboard, as the children are, of course, tired by the labors of the day. Great tact should be shown by the teacher in not exposing too much the ignorance of the pupils, as many a boy of fifteen or twenty may come in to learn his letters. From the experience in New York, it is found that a woman in a night school can control the roughest of these lads. She will naturally set a great deal of value on writing and number lessons, as these are very important practically to the boys. It will not be necessary to provide food for these night-schools, as the members are generally earning their own bread; but little festivals should be celebrated, and occasional entertainments be given to the children. Much instruction and amusement may be conveyed by means of the magic lantern and solar microscope. Such schools in our cities will probably be open during the six winter and autumn months, as it is difficult, in many cases, to gather street-children into the night-schools during the summer.

(3.) The next important measure is the foundation of a "Day Industrial School." This school is designed to reach such children as are necessarily irregular in their attendance at the public schools, owing to their being employed a part of the day on the streets or at home. It includes, also, all such as are too filthy, ragged, verminous, or vagrant to attend school with the children of the decent laboring class. Many of

them will only be induced to enter a school by the personal efforts of a visitor, or by the hope of securing food and clothing. Some will, perhaps, be driven in by the operation of the "Compulsory Law," and all will belong to an irregular, destitute, and semi-vagrant class. They will be required to be managed with great tact and discretion by a skillful teacher; they will need various conveniences for bathing, cleaning, and the getting rid of vermin; they must be supplied with a simple meal at noon, and shoes and clothing will be given as a reward for industry and good conduct. The children are to be taught first of all hand-sewing, to make and mend their own clothes, to darn stockings, to work on the sewing machine, and to carry on various simple trades. Part of the day must be given to common-school branches, and a part to industrial work. Much use should be made of music and singing as a means of education. A little "Savings Bank" should be attached to every school, paying a high rate of interest in order to lead the children into habits of saving. A "Kindergarten" in the primary department is extremely useful for awakening the faculties of the youngest children, and remarkable progress may be made with these little ones in the science of numbers, both in addition, multiplication, and fractions as applied to concrete objects, such as cubical blocks and their divisions. A "Kitchen Garden" will often train the older children in household branches, which will be very useful afterwards to them as domestics. A "Crêche" or "Nursery" is an admirable adjunct, as enabling the older children to be schooled while the babies are cared for in a common room.

It is indispensable for the success of the Industrial School that volunteers should do a considerable portion of the work. They bring to the enterprise a freshness and enthusiasm which nothing else can give. The brunt and burden of the labor, however, will always fall upon the salaried teachers. The expense of such schools for salaries, rents, fuel, clothing, and food, will average from $15 to $20 per head annually for each scholar of the average number attending daily. These schools may contain both sexes, but they should not seek to retain the pupils after the ages of 13 or 14, but rather push them into places where they can support themselves.

LODGING HOUSES.—"PLACING OUT."—SUMMER HOMES.

(4.) The next great step in improving this class of children should be to make provision for the homeless. Nothing is better in this respect than the Boys' and Girls' "Lodging Houses." A plain room or loft is to be hired, furnished with iron bunks or double bedsteads, and plain, comfortable bedding, with little lockers for the children's clothes, and plenty of bathing room, foot-baths, and water appliances. Great care should be taken as to ventilation and cleanliness; and, in the boys' lodging house, no boys, except very young lads, should be allowed to stay about the building during the day. Each one will pay a small sum for his lodgings and meals, and will go forth in the morning to earn his own living. Every effort must be made to preserve the best characteristic of the class—their power of self-help. If they are absolutely destitute, money should be loaned them to start in street trades. A "Savings Bank" must be attached to the house, to cultivate habits of economy. A "Gymnasium" is useful as a competitor for places of low amusement; and a drying-room, to dry the wet clothes of the lads after a stormy day, should, if possible, be added. In the Girls' Lodging House, the inmates will naturally be more in the house, and the labor in the building will be largely carried on by them. With dress-making and laundry departments, a Girls' Lodging House can mainly pay its own way. The average net annual expense per head in these Lodging Houses will be only from $40 to $50, including rent, salaries, food, clothing, and all items.

(5.) All the various branches should be made the feeders of the highest work of a Children's Charity, which is the transference of homeless and abandoned children who are exposed to every temptation to good homes in families and on farms in the country. By care and judgment, with a thorough organization, great numbers of the unfortunate children

in our towns and cities, who have not yet begun criminal courses, can be placed at small expense where they will soon earn their own living, become industrious producers, and honest, perhaps Christian, men and women. There is an almost endless demand in the country for children's labor in families and on farms, and experience shows that a young child transplanted from the city to such homes as abound in our rural districts, will often drop his evil habits and do better than the average children of our communities. This "placing-out" movement must, however, be conducted with great caution. The poor are naturally very suspicious and sensitive in regard to such a disposal of their children, and reasons of bigotry or superstition often come in to obstruct the benevolent effort. On the other hand, the rural districts are naturally fearful lest the juvenile poverty and crime of the cities should be drained into their localities. One or two cases which may have turned out failures will often cause hundreds of successes to be forgotten, and thus make the whole movement unpopular. Still care and wisdom on one side, and patience and fair-mindedness on the other, will justify the "placing out" system as one of the best methods ever discovered of elevating the children of the poor classes.

(6.) To these various reformatory branches of children's charities should be added in large cities, sanitary movements and efforts for affording fresh air to the children of the crowded tenement houses. Excursions may be made to give the children a picnic or a day in the country; others may be placed out for a few weeks with farmers who are found willing to receive them for charity's sake. For others, "Summer Homes" should be opened near the sea-side or on the mountains, where the children of the poor could have a week of fresh air, with sea-bathing or good country fare. For the sick, "Sanitaria" should be opened during the summer months at the sea-side, and mothers with infants afflicted by summer diseases should be conveyed there for a week's stay. The same sanitarium warmed by open fires could be used as a "Children's Hospital" in the winter. It is found that in these large Summer Homes or Sanitaria, the average expense for each child, including railroad fares, rent, salaries, food, etc., need not be more than $2.00 or $2.25 per head for a week.

RESULTS OF 26 YEARS WORK.

The Children's Aid Society opened in 1853, with the Secretary and an office-boy for agents; in 1880 it employed 112 Teachers, Superintendents, and Matrons, Western and other Agents and Visitors: during the first year it expended $4,194.55; last year its expenditures were $205,583.25: it provided with homes during that year, 197 children; in 1880 it placed out 3,773 persons, of whom 3,360 were children. Two Industrial Schools were founded during the first year, the Fourth Ward and the German, with 230 children in attendance. The Society has now 21 Industrial Schools and 12 Night Schools, with an aggregate attendance of 9,098 children. No Lodging Houses were founded during the first year (the Newsboys' originating in 1854): in 1878, the Society carried on six Lodging Houses the buildings of five being its own property, valued at $300,000), sheltering and instructing some 13,652 different boys and girls, of whom 7,554 were orphans, with an average attendance of some 600 every night. In addition, it sustains a "Summer Home" where some 2,000 children enjoy each season the pleasures of the sea-side and country.

Since the first year, it has placed out, largely in Western homes, 55,717 homeless persons, of whom some 51,000 were children. During these twenty-five years over $3,000,000 have been contributed by the public to this charity, and it stands now without any debt.

This remarkable growth and extent of charitable labor during a quarter of a century have been due to the fact that this Society met a deeply-felt want of the city, that its plans were wisely laid and efficiently carried out, and its trustees and agents men of integrity and character. So far as is known, not a dollar of these three millions was ever wasted or stolen, but it was all intelligently and economically applied to the purposes of this charity, and has all been repaid many times to the public, in the scores of

thousands of vagrant, or outcast, or destitute children, who have been turned by means of it into honest and industrious and self-supporting men and women.

Some $300,000 of this sum are invested in buildings, which will be a permanent benefaction to the poor children of New York for generations.

EFFECTS ON CRIME.

In the LODGING HOUSES, during 26 years, some 200,000 different boys and girls have been sheltered and partly fed and instructed. In the INDUSTRIAL SCHOOLS probably over 50,000 poor little girls have been taught; and of these girls, it is not known that even a score have entered on criminal courses of life, or have become drunkards or beggars, though four-fifths were children of drunkards.

But a better test are the police statistics of crime. During a portion of the period through which these figures run, the population of the city increased from 814,224 in 1860 to 1,083,371 in 1878, while, as usual, great numbers of poor people remained here, left by the foreign immigration.

Commitments of Female Vagrants.

1857	3,449	1871	3,172
1859	5,778	1872	2,243
1860	5,380	1877	2,044
1878	2,106.		

Commitments of Young Girls for Petit Larceny.

1859	944	1865	977
1860	890	1869	989
1861	880	1870	746
1863	1,113	1874	572
1864	1,131	1877	452
1878	475.		

In regard to commitments of young girls, it should be remembered that our police statistics include now all those committed to Charitable and Reformatory Institutions, whereas, formerly, only those imprisoned were reported in these tables.

Commitments of Male Vagrants.

1859	2,829	1876	1,960
1860	2,708	1877	3,253
1878	2,672.		

Commitments of Males for Petit Larceny.

1857	2,450	1876	3,253
1859	2,626	1877	2,346
1865	2,347	1878	2,210

Commitments of Boys under 15 Years of Age.

1864	1,965	1876 (under 14)	2,076
1865	1,934	1877 "	1,930
1878 (under 14)	2,007.		

It will be seen, from these figures, that vagrancy and crime, among young girls, have been greatly diminished during the past fifteen or twenty years, while, among boys, criminal offenses have not grown with the population, but have been held decidedly in check.

There are poor, homeless, and vagrant children everywhere, and every motive of self-interest, of political security and Christian duty prompts to efforts to aid and reform them. We trust to hear throughout the land, wherever there is childish crime and misery, of the formation of Boys' Sunday Meetings, Children's Reading Rooms, Day Industrial Schools for the poor, Kindergartens, Kitchen Garden, and Crèches for destitute little ones, Children's Lodging Houses for the homeless, Summer Homes and Sanitaria for the sick and unfortunates, and a judicious "placing-out" for the houseless and neglected.

LANGE'S REMINISCENCES OF FROEBEL.

Abridged from Dr. Lange's "*For the Understanding of Frœbel*," by Mrs. MARY MANN.

FRŒBEL AT HAMBURG.

WICHARD LANGE says of Froebel, whom he saw for the first time in 1849, on the evening when he met the ladies of a Hamburg society who had invited him to visit them and speak of the Kindergarten,—"Out of the single thoughts of Froebel one soon sees, as I saw that evening, that the question 'How can one contribute to the happiness of mankind?' had attained in his mind what might be described as a fearful intensity. In every motion, in every word, in every gleam of his eye, the burning desire betrayed itself to further the happiness of his race. The essence of humanity is God-like; it consists in thinking, living, and willing. The aim of all life is to live. In the reaching of this aim lies happiness. Everything is happy that truly lives, that is, that exists according to its inner nature. This purpose impelled Froebel to all his efforts. What lives must develop itself; development is life; the cessation of development is death. In unintelligent creatures development is the necessity of nature, but where there is understanding this necessity becomes freedom, for man can hinder or further his own development at will. The fundamental idea of Froebel is to educate man to freedom. He who can develop himself unhindered is happy, is free. A people to whom this possibility is given may be called a happy and free people. To make the individual free he must be brought to a freedom of development in which he is in a condition to clear away all hindrances from his path. But this is only possible through education. 'My investigation has cost me much trouble, much expense, many plans,' said the old man to the ladies. 'I have had to wrestle, aye, to fight, and my associates in the work have put the greatest hindrances in my way. A correct estimate of the subject was possible only to a Diesterweg. The teachers of Meiningen thought Diesterweg could describe my cause in six lines; but who knows how many times six lines he has written upon it!'* 'Now,' he added with much emotion, 'I hope to be able to contribute to the welfare of mankind. If I had not faith that I can do it, I should have found it difficult to come to Hamburg. I should have preferred an easier life in my narrower home.' Stimulated by sympathetic expressions, such as that of Herr Traun, who regretted that he had not made his acquaintance ten years before, he grew more and more eloquent, and let his attentive audience look deeper and deeper into his thoughts. 'That man must of necessity be brought into the path of development, and that education is necessary for this, he spoke of as self-evident. As it is the problem of the world's spirit to conquer and

* Deisterweg's first notice of Froebel appeared in the *Jährbach* in 1851, which was followed up by frequent and full descriptions in the *Rhine Blätter*.

explain matter, so it is the problem of the individual spirit to make all phenomena, even all obstacles, serviceable to the aim of his own development in the arena of life. For this is necessary an exalted enthusiasm for the God-like and noble, a developed intelligence, pleasure in thinking, and a will full of the germs of life. The aspiration to the God-like and noble is the inner, more beautiful nature of man, and this must be fostered. To foster it negatively, injurious material influences must be removed from early youth; to be fostered positively, religious and moral feeling must be excited by the contemplation and observation of nature. Empty words and phrases must be avoided if we wish to develop the intelligence. The pupil must be led to observe what he is learning, not merely to look at it, but to look into it. The receptivity of the mind has hitherto been cultivated; Froebel would cultivate its inborn power of production. He would unfold, not mould; he would water, guide, and support the tree, not prop or force it. The fostering of the will is negative when it is guarded on the bad side; it is positive when the innate love of goodness is exalted to an unconquerable habit by continuous exercise, by marrying it to the enthusiasm for the beautiful and true, by which it becomes all-powerful. This view of education, as well as his insight that the earliest youth is the most important season of life, inevitably led Froebel to the idea of the Kindergarten, to that ideal intercourse of dumb innocence which must be guided and find its unity in an idealizing human breast. Here and nowhere else is guaranteed the possibility of holding off injurious influences. But the negative as well as the positive side of education utilizes the child's impulse to activity. Out of the true use and culture of this impulse all the rest follows of itself.

"Man must not be instructed, but developed. 'I separate instruction from development very sharply,' Froebel said that evening, and it is a discrimination of the greatest importance. The instructed mind may be compared to a river which flows round the cliffs and impediments, narrows and widens according to necessity, crooks and bends, and skillfully and smoothly creeps to the ocean. Such a stream, hedged in by cliffs and impeded by rocks, is not adapted to commerce; it loses its idea, its aim, for the aim of the living flood is to be the means of culture. The *developed* man is like a stream whose powerful rush demolishes the rocks, levels the hills, pulses like a great vein through the earth, drawing thousands of cities to its brink, and tracing out the highway of commerce and culture. What is destined to be must be through the use of an idea; that power of being is thought alone. If man is developed like the last-mentioned stream he knows but one goal to his life, and that is to develop himself by developing humanity. The aim of humanity is development, as well as the aim of the individual. It must pass on to the human ideal. . . Materialism makes the earthly the aim; I know no more decided enemy of materialism than Frederick Froebel. His measures will in their last consequences offer the means of destroying materialism and idealizing the world. Even selfishness is stupid, that it has not more decidedly and powerfully opposed it. 'There exists no other power than that of thought, as I said to one of the princes,' said the old man that evening. 'The oneness of the laws of the universe with the laws of the spirit must be

recognized,—everything must be seized as bearer of the idea; every man must be governed by ideas, and every man must acknowledge matter to be the form for the realizing of thought.' Froebel himself often doubts if he shall reach the realization of this idea, which is, so to speak, himself. He expressed this doubt in his short address to the ladies: 'Ladies, believe me, I gratify the demands of my heart in thanking you for your invitation. I have the pleasure of presenting to you an idea which is great and holy; an idea whose realization must lead to the happiness of man. If it is not salient in its truth and its might before your eyes it is because of my feeble presentation, and I beg you to throw the failure upon me. Fate decided upon me and chose me for its bearer without having consulted me beforehand. It showed me the importance of an education conformable to nature by giving me bitter experiences and privations, while the early loss of my mother threw me upon self-education. What one has been obliged to contend with bitterly he wishes to soften to his fellow-men. Thus the necessity of self-education led me to the education of my fellow men. To strive for this is the aim of my life, and will be my occupation to the grave. Make allowances for my personality, and cleave to the cause, for the cause is great and important.'

After his brief address, he conversed with Herr Traun upon collateral subjects, and I was astonished at his profound love of fatherland, his deep knowledge and insight into our language, which he designated as "the flower of all Western tongues." Frau Westenfeld said to us that Froebel's appearance had repelled many ladies. This was natural, but his enthusiasm will yet animate and excite them.

What is new in Froebel?

"What is new in Froebel? Froebel's fundamental idea is to educate man for freedom. Rousseau rescued individuality; since his time all education has rested upon the recognition of the individual and the consciousness that the development of self is necessary. The one-sidedness of Rousseau's efforts consisted in this, that he would cultivate men only as men, without reference to society; therefore, he did not know what to do with his Emil. Pestalozzi found the means with which to cultivate the intellectual individual. Whoever wishes to be an individual must work and produce, not receive only. This insight awakened in Pestalozzi the principle of object-teaching—intuition; 'for nothing is in the mind that has not first been in the senses.' Self-activity in man, from childhood up, is the ground and means of a natural unfolding. But if education is to lead to self-activity it must be by taking into consideration the nature of man, for only what is really in man can be unfolded. . Does not the worst unbelief come out of the doubt of the possibility of perfecting and ennobling man? The essence of man is not of necessity recognized in history, for history is not a definite whole; but the laws of the spirit are recognized in their totality in the affinities of nature. . . First in our time has the identity of the laws of the spirit with the laws of the universe been clearly seen. . . The mission of Froebel is to give to education not a one-sided but an all-sided foundation.

"With the use of the humanistic ideal appeared the following postulate:

Study the being of man in history! With the appearance of Pestalozzi came another: *Study the being of man in its manifestation of individuality;* with Froebel: *Ground the being of man upon the macrocosmos.** The *microcosmos* is understood to be in perpetual motion toward the *macrocosmos.* The path of this movement is history,—*what has already been done.* Out of the three—macrocosmos, microcosmos, and history, a system of natural developing education unfolds itself. The new thing which Froebel has done is that he has taken the study of this trinity as the foundation of the science of education, and has represented the necessity of starting from the laws of the macrocosmos.

"Upon this foundation alone can a Froebelian school be founded. Every system that has any meaning contains the past within itself. The Froebelian pedagogy differs from the Pestalozzian not in its demands but in its basis. The foundation of a developing education conformable to nature is first presented and shown in its full meaning by Froebel, and only through his school is it possible to raise pedagogy to a science in the true sense of that word. It is possible with him because he proceeds upon the principle upon which all science rests,—*the laws of the mind are identical with the laws of the universe.*

"Pestalozzi and Froebel differ no less in the direction of their efforts. When the call, *consider individuality,* rang up the Rhine, it was natural the new education created by Pestalozzi took with the poor whom the rich had utterly ignored. One class of men had stamped *physical necessity* into an atomized powder and thus destroyed individuality. Pestalozzi would suffer no smutty, ignorant, unskilled man to be deprived of his right to express his will, or be condemned to a merely animal existence. He would create for the proletariat the possibility of improvement and independent industrial activity, and rouse a lawful, protesting, hostile voice against human sway by brutality and vice. To this end he created the people's school. Pestalozzi was, if the appellation will not be misunderstood, *the pedagogic socialist.*

"When, in the year of the French domination, the death of all German nationality seemed irremediable; when the dastardly hirelings left their standards in a heap on the field of battle, Fichte saw that for the redemption of Germany a nation must be educated. 'Create a people by national education,' he cried to the princes. The princes appealed to the people, and outward freedom was inaugurated. It was not Blücher, or Scharnhorst, etc., it was Fichte who drove the French out of the land. It was Fichte's deepest conviction that the idea of the perfect State could be gained only by education. He said 'the State cannot be constructed intelligently by artificial measures and out of any material that may be at hand, but the nation must be educated and cultivated up to it. Only the nation which shall first have solved the problem of education to perfected manhood through actual practice, will solve that of the perfected State.' The philosopher was the creator of the idea of national education. Fichte was the *pedagogic statesman.*

But Frederich Froebel is the *pedagogic apostle of freedom.* He resembles

* In the medieval philosophy *macrocosm* expressed the great world, and man was conceived of as the *microcosm*, or epitome of the great world.—*Tr.*

Pestalozzi in so far as he has established the universal right to development, has recognized birth or wealth no longer as a criterion of the position of man in society, but makes the inner contents of the man the determining force. He resembles Fichte in that, like that truly German man, he wishes to awaken the conviction that the individual has importance and significance only in connection with society, the whole. The unity of man supposes the antecedent necessity of the limitation of the individual. The love of the individual will waken to unity, and this love will tear up selfishness by the roots. He resembles Fichte in that he sees that humanity *in concreto* exists only in the form of nations, and thence awakens the national consciousness, holding to and developing the peculiarities of our nation. Froebel is in this respect the union of Pestalozzi and Fichte. But he separates again from the other heroes of pedagogy by the means he has discovered for teaching the end he has in view. Pestalozzi reopened and utilized the school. He saw plainly that he had not done enough. He recognized the importance of the mother, and the necessity of elevating domestic education, but was sure no other means would help the latter object than the study of two books. Fichte hoped for nothing from the home, where, according to his opinion, rooted selfishness had barricaded door and gate against rational education, and therefore he wished to withdraw children from the influence of the mother and let them be cultivated in large educational establishments. Froebel stands between the two. He sees the 'too little' in the measures of Pestalozzi, the 'too much' in the propositions of Fichte. He has struck the medium by the idea of the Kindergarten. He would have the children taken from home for a time, but only with a view of coming to the aid of the mother. He would have education in common like Fichte, in order to limit the feeling of individuality, and then let it have its play, that selfishness may not spring up, or that it may be nipped in the bud. He would have the isolation of the family, and then uproot the inactivity and vicious propensities often engendered by it by a thoughtful, systematic, playing system of occupation for the child. He, like Pestalozzi, wishes for the improved culture of the mother, not by a little reading of books, but by initiation into an intelligent, because natural, system of early education. The new thing which he has here brought into view is the consecration and systematic utilization of play. He has exalted the idea of the mother, for the mother is in his view the one who feelingly comprehends and fosters the being of the child in all the manifestations of the different periods of its life. He also gives unmarried women an opportunity to be mothers, and has thus given back to many unhappy beings the conditions of happiness. He has laid the way for the true emancipation of women by giving them the possibility of grasping the wheel of universal development independently, and making their central point the direction of the education of the future race.

Pestalozzi brought the ideas of Rousseau to realization. Diesterweg explained and purified them. In the Roman states the idea of Rousseau took no root because education remained dependent upon the church. Pestalozzi could not annul that dependence, but Diesterweg gave it its death-blow, and first created the possibility of a people's school in the true sense of the word. Froebel received from him the purified idea of the

people's school and fused it with the idea of national education.* By the fostering of Diesterweg and Froebel the first people's school entered upon a new step of development. Both men will find their new Diesterweg, who will explain the idea and purify the practice.

Personal Relations of Froebel.

"Frederich Froebel's father was a man rich in insight, truly religious; and he turned his attention with the greatest solicitude to the early education of this youngest son of his beloved, departed wife. He understood how to unfold mind and heart in the promising boy by a judicious training. The child passed ten years in the parental house, which stood at the foot of the Kirchberger, one of the highest summits of the Thuringian forest; separated from the great world only by a flower and fruit-garden and a church-yard; one the region of growth and bloom and ripe life, the other the abode of death. These ten years were of the greatest importance to the development of our genius. To point out the details of this unfolding is not the aim of these lines. A fuller treatment can only properly do it.

"At the end of 1792 the father acceded to the wish of Froebel's maternal uncle, who had also long since lost his wife, and soon after his only son, to give him Frederich, the youngest son of his beloved sister, for further education. This maternal uncle was Superintendent Hoffman of Stadtilm, a little city in the principality of Schwarzburg-Rudolstadt. Hoffman was as humane as he was distinguished, and as gentle as he was earnest and decided. The boy who had been shut out from society was now in its full tide, among the numerous friends and relatives of his uncle. It was with him as with the seed, which, plunged into the earth by the hand of the sower, then transplanted to the manifold, continuous, and persistent influences of universal life, unfolds and grows into the powerful tree. He remained four years in his uncle's house, receiving instruction during that time partly from him and his father,—culture partly from private instruction, or in the public school. In 1796 he returned to his father's house. The time had now come when he must think of the choice of a calling for life. The boy already showed the disposition to comprehend clearly and thoroughly everything that came within his reach for his culture, but also a no less marked tendency to a practical calling. This tendency, as well as the circumstances of his father, which were not brilliant, determined him not to follow the example of his elder brother, who had devoted himself to purely scientific study, but to take up forest-lore. He assumed the calling with the intention of grounding himself in it as deeply and as allsidedly as possible. In 1797 he entered upon this pursuit under the direction of a practical forester. The young Froebel, in his unexampled efforts to learn the care of forest growths in the most thorough manner, and by his zealous, unassisted study of practical geometry, earned the greatest admiration of his teacher, and indeed excited his astonishment in a high degree. He had passed almost two years thus, when suddenly his passion for the study of natural science was aroused. The physician of the place

* Note by the translator: Froebel's Kindergarten was in full operation before Diesterweg knew him.

where he then resided gave him a scientific work upon botany, which the young forester scarcely laid out of his hands till he had made its contents completely his own. From this time nothing could hold him back from devoting himself to the study of higher mathematics and natural science. In the autumn of 1797 he entered the University of Jena with the purpose of studying agriculture in the most comprehensive sense, and also financial mathematics. A little property from his mother was now made over to him by his father. This insignificant sum enabled him to stay a year and a half at the university. After this he again studied by himself.

"In 1802, when he was twenty years of age, his father died. He was now left quite at his own disposal. A combination of various circumstances induced him in 1804 to take the place of private secretary to a man of considerable wealth in Mechlenburg. . . In this place his practical scientific studies flourished as never before. The thought now occurred to him that he would gratify an inward desire for the thorough study of architecture. For this purpose, in 1805, he yielded to the urgency of a friend to come to Frankfort-on-the-Main. With that meeting began a new era in his life. An offer of private pupils enabled him to fix his residence in Frankfort. His teaching made an impression upon the principal of a newly-created model school, Dr. Grüner. On the evening of his first interview with this gentleman, who greeted him in the most friendly manner, the twenty-three year old youth spoke upon the subject that moved his soul so deeply,—the whole aim of his life and his strivings. After the lively conversation had ended, Grüner said to his young friend, with the deepest conviction: 'Froebel, you must be a schoolmaster!' At the same time he offered him a vacant position in the model school. As Froebel afterwards expressed it, 'the scales fell from his eyes.' It was clear to him in a moment that the offered reality was what his mind and heart had so long unconsciously sought in this never-ending struggle for self-culture. Offer and response followed in the same moment, and Froebel became a teacher in the model school of Frankfort.

Experience in Teaching.

"We can readily imagine that the young teacher endeavored to satisfy the demands of his present position to the best of his ability. He perceived very soon that the method of instruction must be directed by the laws of development of the human mind as well as by that of the subject to be taught, and that the essence of the method is the art of adapting the momentary stage of development in the scholar to the corresponding one of the subject. This law of development he carefully sought; this art he endeavored to make his own. Grüner perceived the restless striving of his young friend, and gave him for his theoretic outline in pedagogy the writings of Pestalozzi. This awakened in Froebel the burning desire to know personally the man who was seeking to prepare the way to a new education conformable to nature. He went to Yverdun, was fourteen days in the Pestalozzi Institute, and returned to his former situation with the resolution to understand precisely, earlier or later, by practice, the efforts of the Swiss schoolman.

"He was soon able to carry out his resolution, for in 1807 a very esti-

mable family in Frankfort gave him the direction of their children's edu cation, which he undertook on the condition that after a time he shoul take his pupils to Yverdun, in order to put himself in connection with Pes talozzi's Institute. From 1808 to 1810 he went to Yverdun with his thre pupils, lived quite independently of the Institute, but put himself in livin relation with it. He was now at the same time pupil and teacher. Deepl penetrated by the importance of the Pestalozzian efforts, he was eager t spread his principles actively in his own country. Yet he could not avoi seeing that the principle of Pestalozzi as developed did not reach the inne connection of the child's soul with the mother and outward things. H conceived the purpose of improving and contributing his own culture t laying a deep and firm foundation. This purpose determined him in 181 to leave Pestalozzi and the family of his pupils in order to devote himsel in Gottingen to the deeper study of the natural sciences. In 1811 h entered the University of Berlin for the same purpose. In Berlin the pe suasion was strengthened to ripeness in him that all life, that is, develo ment into the whole, was founded upon one law, and that this unity mu be the basis of all principles of development, its beginning and end. Thi conviction was the fruit of a profound study of nature in its law of deve opment, and the most careful contemplation of the child. He gained a opportunity for this latter observation by teaching, while he was studyin in Berlin, in Plamann's famous Pestalozzian institution for boys.

"In the spring of 1813 the extreme need of the fatherland called hi into the ranks of the volunteer soldiers, and there quite early he made th acquaintance of his later companions and fellow-workers, Langenthal an Middendorff, who had been also studying in Berlin. During the war h never lost sight of his fundamental thought, and he utilized all its ph nomena to illustrate it. The rapid progress of events in the summer 1814 left him free to go back to his former relations. He soon became, b the influence of higher patrons, assistant and inspector in the Roy Museum of Mineralogy, under Professor Weiss.

"Froebel was now truly encompassed by the treasures of nature. Whe he had combined the results of his unwearied investigations in the unive sity, it became more and more clear to him that the recognition of the co formity to law and the harmony of nature was only so far of truth as can be applied to human life, and thus effects its transformation. Th more opportunity our investigator had to watch nature in its developmen the more he was impelled to compare the results of this search with th conformity to law in the development of humanity in the child. Ev clearer to him was the identity of the laws of development of the *macr cosm* with those of the *microcosm*; more and more important did th knowledge appear to him to be for the development of individual men, well as for the race; ever anew was his delight kindled in putting in pra tice an education conformable to nature. He resolved to give up h position in the museum, and devote himself wholly to the education men and children. His repeated application for discharge was grant him, after friendly and urgent remonstrance from Professor Weis The question now was where to find the natural and vital point of conne tion with his new undertaking. This soon appeared in his own famil

for the war had left the children of his eldest brother fatherless. To begin his educational activity with these children was his plan when he left Berlin. He took leave of his friends Langenthal and Middendorff, who had returned after the war to their theological studies, and with whom Froebel continued in the closest friendship. He did not tell them anything about his plan, but promised to inform them when he had reached something definite. In 1816, at the end of September, he left Berlin and found in Greisheim five of his sister's children assembled for education and care, and there and with them his great educational undertaking began. He had no outward means for carrying it on, nothing but this inward conviction and firm trust in its result. By the sale of a collection of minerals he realized a few crowns, which he used for the adornment of his Christmas festival and the partial re-building of his little house. One brother took care of the maintenance of his two sons, who received education and care in the budding institution, and also for the maintenance of their charge. The mother, who in the beginning lived in Greisheim, took care of the fatherless nephews. In the early part of the year 1817 Middendorff, the youngest friend of Froebel, decided to aid him as far as possible in the execution of his purpose. He hastened, accompanied by the youngest brother of Langenthal, who, at the wish of this friend, joined the other pupils to Griesheim in April of the next year. The expenses of the young Langenthal were defrayed by a responsible family in which the brother was house-tutor. Middendorff was in circumstances that enabled him to assist in the plan by practicing some little economy.

Griesheim was not long the place of the new institution. The widowed sister-in-law of Froebel was obliged to choose for her place of abode, the little village of Keilhau, which lies in what is called the Schalathal, an hour's ride from Rudolstadt. She purchased for her subsistence a little peasant's property. To be able to carry on the education of her children, Froebel and Middendorff followed her to Keilhau. Both men occupied a small tenement that had neither window, floor, or stove, and, with narrow means, these friends of youth had to contend with the greatest obstacles. A sketch of these privations, as heard from the lips of Middendorff, would be instructive and interesting.

School at Keilhau.

"In October, 1817, the elder Langenthal joined the two friends. In November of that year a school-building was put up in the widow's yard, but it could not be finished immediately. Towards the spring of 1818, the number of pupils had increased to twelve. Froebel was now thinking of marrying, that his pupils might have a loving mother and superintendent of the house-keeping. It was his wish to bring home a motherly woman, who could understand him and appreciate his efforts. Such a being was his now dead wife, Wilhelmine, Miss Hofmeister of Berlin. She was the daughter of a royal Prussian counsellor of war. She was full of enthusiasm for Froebel's educational idea. As inspector of the Mineralogical Museum of Berlin, he had often in confidential conversations imparted to his friend Counsellor Hofmeister, and his daughter, what was moving in his inmost soul. The daughter had so often listened to the outpourings of

his mind and heart with unspoken enthusiasm that she was now willing to follow him out of the throng and rush, the glittering halls and refined society of the great city, into the quiet village in which dwelt the man who asked her to give him her hand for the realizing of a great idea. If it had not been for her, the world would never have known Frederich Froebel as the originator of the Kindergarten.

"On the 20th of September, accompanied by one of her foster-daughters, Wilhelmine Hofmeister entered the Keilhau circle as wife, mother, and house-keeper. Shortly before his marriage, Froebel came into possession of the yard in which the newly-built school-house stood. In 1820 his eldest brother, father of his first two pupils, decided to give up domicile and manufactory in Asterode on the Nanz, and to devote the activity of his family and his outward means to the idea of his brother. He had so often carried his brother in his arms when a child, he wished now to live with him and associate himself with his thought, that bond which holds the world together most firmly. The development of the institution now made quiet, secure, and continuous progress.

By degrees appeared the following writings, which testified of this progress to the world:

PUBLICATIONS, 1819–1826.

1. Concerning the German Educational Institution at Rudolstadt, 1819.

2. Continued information of the German Educational Institution at Keilhau; Rudolstadt, 1823.

3. Christmas festival in the Educational Institution at Keilhau—a Christmas gift to the honored parents of the pupils, the friends and members of the Institution, 1824.

"Beautiful family festivals cast a beneficent light, from time to time, like brilliant sparks of illumination, over the whole lives of the united friends of education. Such irradiation shone out on the 16th of September, 1825. On that day were betrothed the two friends of Froebel, Heinrich Langenthal and the afore-mentioned foster-daughter of Frau Froebel, Ernestine Crispine, and William Middendorff and Albertine, daughter of Froebel's eldest brother. The pupils of the Institute had made a path on the celebration of this festival, for the ascent of the encircling mountain, that the happy couples, in the beginning of this most important era of their lives, might be able to look down from that height on the result of many years of effort. There was inward and many-sided joy on that day in the quiet, peaceful valley in the Thuringian forest. This happy day was followed by a second, an ascension-day in 1826,—the day of Langenthal's and Middendorff's marriage.

"In the following year, 1826, appeared two books by Froebel:

"1. *The Education of Man;* the art of education, instruction, and theory practiced at the German Educational Institution in Keilhau, by the author, founder, and superintendent, Frederich Froebel.

"2. *Educational Family weekly paper for Self-culture*, and the culture of others. Edited by Frederich Froebel; Leipsic and Keilhau.

"One work, entitled *Ground Principles of the Education of Man*, whose contents he imparted to his friends in Frankfort-on-the-Main, before their publication, gave the latter an opportunity for a longer scientific confer-

School for Girls at Willisau.

In the beginning of 1833 Froebel returned to Switzerland, accompanied by his wife, ever ready to sacrifice herself, but with health much shattered by the complication of circumstances and her ceaseless motherly cares. On the 1st of May the two entered Willisau, and on the 2d the institution was opened. In spite of storms and conflicts which were occasioned by Catholic opposition, the tender plant grew vigorously. During the conflict the neighboring government of the canton of Berne had been attentively observing the Froebelian Institute. This was proved in 1833, for the Berne government sent men of sense and experience to pass judgment on the results of the examination. Their report showed that out of five young schoolmen from Berne, who for the most part belonged to a certain sphere of active work, two went to Willisau for a year and a half of culture under Froebel's direction. The remote consequence of this was that Froebel was obliged to have a course of instruction at Burgdorf, in connection with several others for teachers, whose number increased to sixty. For the direction of this course, and to forward his institution at the same time, he summoned his friend Langenthal to Switzerland, and this so much the more readily, that Barop had returned to Keilhau in 1833 in order to assist Middendorff in the mother Institute. In the same year the institution at Willisau received another co-laborer in the person of Adolf Frankenberg. In 1834 Froebel returned from Burgdorf to Willisau, into his old place, and to hold his second autumnal examination; but he soon gave a hearing at Burgdorf to a call from the State authorities, who requested him to found an Educational Orphan Institute in the newly-erected orphan-house. In the summer of 1835 he entered upon his new field. When the afore-mentioned institution was again opened, Langenthal went with him as assistant, and his wife as Frau Froebel's assistant. The loss of Langenthal at Willisau was made good by Middendorff, who willingly left wife and children in Keilhau in order to help forward the prosperity of the daughter Institute. The tender plant at Burgdorf also took root by the unceasing care of the men and their wives, and grew apace. Frau Froebel, especially, and above all others, worked vigorously and unweariedly. But her health had been much shattered by the former journey to Switzerland, as mentioned above, and was still more so by the hard labors at Willisau, to say nothing of the trouble and care which the commencement of house-keeping at Burgdorf had required. Her body and mind needed rest and nursing, and she wished to go back to Keilhau; but, at the same time, she wished to see once more her beloved aged mother in Berlin. A journey to Keilhau and Berlin was therefore projected for the early part of 1836, for the unceasingly working couple. But in March of 1836 came the news of the sudden death of the mother. The already sick woman, Madame Froebel, was prostrated by this blow, so that the physician urged her to return to Germany. Froebel now assigned his work at Burgdorf to Langenthal, and left for Berlin with his wife, partly to adjust the matter of her inheritance.

Genesis of the Kindergarten.

During Froebel's residence in Berlin the fundamental thought of his educational efforts penetrated his soul more clearly than ever; here it was

that his hours of musing were occupied with the plan that was forming within him for the early instruction of little children. It was now clear to him that the elevation of all education, that of the earliest childhood as the most important time for human development was indispensable, and that in its behalf play, as the first activity of the child, must be spiritualized and systematically treated. *The idea of the Kindergarten* rose upon him;* he wrote to Berlin for his first materials for plays and occupations, and immediately formed the purpose of founding an institution for the care of the earliest childhood. He selected for this new institution the little town of Blankenburg, on the Schwarze, at the entrance of the so-called Thuringian-Switzerland—a place which, on account of its healthy, beautiful situation, was particularly suitable for his sweet wife. In 1837 the institution was founded. In 1838 Froebel issued from Blankenberg a paper entitled '*Seeds, Buds, Flowers, and Fruits out of Life, for the Education of United Families.*' A Sunday issue was under the call: 'Come, let us live with our children.'

"This year, the year 1838, in reference to the system of Froebel in general, and the Kindergarten in particular, is a classical year, and should be so called, and the paper must here be recommended to readers to whom it is destined to give a fundamental conception of this pedagogic innovation. It contains an exposition of the great principles of the system, and a development of the material for play in its natural necessity and its harmonic connection. The new idea of the Kindergarten drew all the friends of Froebel again around him. Langenthal left Ferdinand Froebel to conduct the orphan home in Burgdorf, and went to Blankenberg, Middendorf left Willisau and returned to Keilhau, into the lap of his family, which had long missed the loving father. Froebel, in 1839, in company with Frankenberg, responded to a call from Dresden to speak upon his educational principles, especially to present his idea of the Kindergarten. We know that the seed fell upon good ground in that city. During his residence in Dresden his wife died; one of those rare women who served an idea at the greatest possible sacrifice, that of her life. She lived to see the Kindergarten idea accepted through the representations of her husband, and parted from him satisfied. After this deep wound,—the bitterest experience to him—had done bleeding, the veteran worked on actively, and repeated at Hamburg what he had said in Dresden. A great purpose now took possession of his soul. He had not as yet an institution in which his system could be presented in its whole comprehensiveness, and which should at the same time secure the further development of his work for the young. Here and there were institutions in Froebel's sense, and also Kindergartens; but a central point was wanting, a heart from which life flows into all the limbs, in order to throw it back again to the source."

(*To be continued.*)

* Prof. Payne presents his conception of the genesis of the Kindergarten in Froebel's meditations and experience, very happily in his Lecture.—*Froebel and the Kindergarten.*

CHARITY KINDERGARTENS IN THE UNITED STATES.

DEVELOPMENT.

The term Charity Kindergartens requires some explanation. When Miss Blow began her work in St. Louis she began it and persevered for two or more years on her own means, casting her bread upon the waters. Her success the world knows, and she has reaped the reward of seeing the public mind in St. Louis so much impressed with the beneficial results that Kindergartens form at present a part of the public school system.

The Charity Kindergartens of Boston and Cambridge, and their vicinity, are a little different. They pick up the very most neglected children, and much parish visiting, as it may be called, is enjoined by Mrs. Shaw upon her teachers, and cordially done by them. It would please Mrs. Shaw better if they were called *free* Kindergartens, because her sympathy for the poor is so genuine that she does not wish to have their feelings hurt in any way, but her wish has not been strictly followed because it is not quite so descriptive of the thing as is "charity" Kindergartens. Her agents are instructed not only to bring neglected children in, but to furnish them with clothing, when necessary. Indeed there is no outside to her great heart.

The first charity Kindergarten in the United States was that of Miss Susan E. Blow, of St. Louis, Mo., who in the winter of 1872–3 went to New York city and studied the system thoroughly, and in 1873–4 kept a Kindergarten of thirty pupils in the Normal school-house, where Superintendent Harris gave her a room, rent free. The children were between three and six. In the fall of 1874 some twenty of her pupils, who were then seven years of age, went into the primary school and showed the value of the Kindergarten training by going through the three years' work in one year, thus saving two years for the grammar schools. Miss Blow also gratuitously trained twelve ladies for Kindergartners that year. The next year, with four of these for assistants, she taught one hundred children in her Kindergarten, and there were two Kindergartens taught by two of her ladies, each with three of their classmates for assistants. Miss Blow continued her training-school for teachers the next year with many in the class, and on Saturdays all of them met with the old class for a general lesson. The effect of these on the primary schools when the Kindergarten children went into them determined the school board to institute twelve Kindergartens, and pay as many teachers, and Miss Blow took the superintendence of them, all still gratuitously, and carried on her Kindergarten, whose pupils became volunteer assistants in the Kindergartens. Now, in 1880, there are fifty-two Kindergartens in St. Louis, whose head teachers are paid $500 out of the school appropriation and whose assistants are volunteers from Miss Blow's free training class.

The next great charity work in this cause was done by Mr. S. H. Hill of Florence. Miss Peabody having given a lecture in the Cosmean hall of that village, and some citizens expressing a desire for the Kindergarten, this gentleman offered his own house and paid Mrs Aldrich to open a nursery and had it free to all the children of the village. This was in 1874–5. The Kindergarten grew and he subsequently paid more Kindergartners, built two houses—one for the teachers to live in, and one acommodating two hundred children. At present there are nearly one hundred in actual attendance. With four Kindergartners paid by a fund that Mr. Hill has put in trust, some other citizens of Florence contributing, and children of all colors and social position are prepared in these Kindergartens for the public schools.

In 1876 Mrs. Quincy A. Shaw had two Kindergartners trained by Miss Garland, dividing between them $1,200 and providing rooms, furniture, and material for a charity Kindergarten in Jamaica Plain. Immediately afterwards she did the same thing for Brookline, that town providing a room, rent free, in the town hall. Soon after followed another in Roxbury in connection with a nursery. This Kindergarten of eighteen pupils was under the care of one teacher, paid $600. Then, hearing of Mrs. Mann's effort to get up a charity Kindergarten in Cambridge by means of a subscription headed by the poet Longfellow, she came to her aid with what was wanting. This Kindergarten still goes on, supported by the subscriptions of Cambridge citizens. The perfect success of all these Kindergartens in improving the children, together with the collateral gracious effects on the poor parents, soon stimulated Mrs. Shaw to establish more of them and a nursery in Cambridge, and the same in Cambridgeport, until now there are no less than thirty Kindergartens and ten nurseries under this munificent patronage, in Jamaica Plain, Brookline, Roxbury, Cambridge, Chelsea, Canton, and Boston. In Boston and some other places the municipality grants rooms, rent free. Some other ladies help about the Kindergarten in the North End missions, and Mrs. James Tolman supports a Kindergarten entirely herself at the south end of Boston. There are always twenty-five children in the Kindergartens kept by one teacher, with $600 salary, all expenses found besides, and where there are from twenty-five to fifty scholars, two teachers with $500 salary each. There is some voluntary assistance given sometimes by the pupils of the training schools for the sake of the practice they get thereby.

Mrs. Mann, Mrs. Shaw, Mrs. Tolman, and the other ladies interested in the Boston and Cambridge Kindergartens hope to make such an impression of their public value on the school authorities as Miss Blow made by her great work to which she has contributed *herself* entirely, as well as money, so that they may be made the first grade of the public education, for of course such munificent benefactors as the lady who spends from thirty to forty thousand dollars a year on this charity, are not to be readily found—nor can be a permanent resource.

In New York and Philadelphia charity Kindergartens have been started and carried on for two years by a subscription of the members of churches, who give a room for the children of their neighborhood, irrespective of denominational name. An eminent success has attended that

of the Anthon Memorial Church of New York. Mrs. Kraus and Miss Peabody at different times addressed the ladies of that church, and Mr. Newton, the rector, followed it up by distributing freely Kindergarten tracts, which any one can procure by sending five cents to E. Steiger, 25 Park Place, New York. At the end of the year—rather in the Spring of 1878, he asked his people assembled who would subscribe for a charity Kindergarten. Eight hundred dollars was at once subscribed, and half a dozen young ladies volunteered to assist a Kindergartner trained by Mrs. Kraus Bœlte, to whom $600 was paid. The next year $900 was subscribed and some other ladies sent in a substantial dinner for the children. We trust this Kindergarten will prove a model for church work, universally. Nothing done for the poor has such gracious effect or gives such promise.

In Philadelphia a parochial Kindergarten is attached to a nursery in St. Peter's church, and is taught by Miss Fairchild, a graduate of Miss Burritt's, and some attempts have been made beside, in which Miss Stevens, Miss Dickey, and Mrs. G. Gourlay have begun good work. It is to be regretted that the church of the Epiphany did not continue Miss Sterling in her excellent beginning in their church parlor. Her success in winning the children and their parents was so signal that they expressed great grief in having to give it up, and if Miss Sterling could have found another rent-free room she would have gone on at her own expense, as the poor parents proposed to pay enough cents by the week to keep up the supply of *material*. It is necessary in all cases that the patrons of a Kindergarten should be fully apprised of the nature of the Kindergarten. In this case that requisite preparation was omitted and the whole expense fell on the purse of the rector, which could not be perennial.

In Chicago, Mrs. E. W. Blatchford has established at her own expense a Kindergarten under a graduate of Mrs. A. H. Putnam, and which has her valuable superintendence.

In Cincinnati a Charity Kindergarten has been established under the auspices of an association of ladies, and the immediate direction of Miss Shank of St. Louis, one of Miss Blow's pupils. The plan embraces a kitchen in which the older pupils will be taught practical cooking and all lighter house-work.

The most remarkable development of Charity Kindergarten is going on in California, under several organizations of workers, all of which aim to bring the most neglected children within the elevating and refining influences of the best Froebel training.

THE MOTHER PLAY AND NURSERY SONGS.

BY MISS SUSAN E. BLOW, ST. LOUIS.

INTRODUCTION.

"THE child does not *become* man but he is *born* man." In the unity of human life lies the explanation of its different phases. All the essential elements of human nature exist in the newborn child; for "What is not *in* man can never be evolved *from* man," and infancy, childhood, youth, manhood, and old age are but the successive stages of one organic process of development.

Obviously, therefore, human life must be read backwards if we would grasp its significance. We do not understand the oak from the acorn, but the acorn from the oak. The noonday explains to us the sunrise, and the prophecies of the spring-time are interpreted by their fulfillment in the harvest. So maturity reveals to us the holy mystery of childhood, and it was He "who knew all that was in man," who set a little child in the midst of his disciples and bade them learn from him how to enter into the Kingdom of Heaven.

Equally clear is it that we learn the true meaning and value of our individual lives through society and history. They paint life for us on a wide canvas, and in a true perspective. *Through* them we separate what in ourselves is essential and permanent from what is accidental and transitory; *from* them we learn the direction in which we are tending and the ends we blindly seek; *in* them we find the solution of our contradictions, the answers to our enigmas and the vindication of our hopes.

The practical outcome of these thoughts is, that the child is potentially a man, and the individual man is potentially mankind.

As all force must exert itself, and as its activity is always expression of its essential nature, the physical, mental and spiritual forces in the child may be clearly traced in his manifestations. Our tendency to trace these manifestations to a purely physical source is a great error, because the child is never a purely physical being. If the man Columbus is to be driven by the spirit within him to venture on the pathless ocean in search of a new world, may not the first faint stirrings of this spirit cause the joy of baby Columbus in the great unknown "out-of-doors?" Must not Mozart as a baby have loved sweet sounds, and Titian have rejoiced in rich colors, and Phidias have felt a pleasure in harmonious forms? "Can you tell, oh mother," writes Fröbel, "when the spiritual development of your child begins? Can you trace the boundary-line which separates the conscious from the unconscious soul? In God's *world, just because it is* God's world, the law of all things is continuity,

—there are and can be no abrupt beginnings,—no rude transitions, no to-day which is not based upon yesterday. The distant stars were shining long before their rays reached our earth; the seed germinates in darkness, and is growing long before we can see its growth; so in the depths of the infant soul a process goes on which is hidden from our ken, yet upon which hangs more than we can dream of good or evil, happiness or misery."

We are told of the one ideal mother that she kept all her child's sayings in her heart, and we cannot but connect this with the fact that she alone of all the mothers of men knew the end of her son's life from the beginning. The more clearly we realize in our souls the ideal of manhood, the more reverently will we study the instructive utterances and actions of the child.

It is no argument against the significance of the child's manifestations that he himself does not know what he is doing, or why he is doing it. On the contrary we know him all the better because he does not know himself. Self-knowledge brings self-control, and consciousness hides what instinct reveals. The special value of the first period of life lies in the spontaneous expression of its uncomprehended powers, and, in the blind directness of the child's impulses, we clearly read their nature and their end.

In studying children we must, however, carefully distinguish between childhood and the individual child. The demands of the latter may be selfish exactions, and to yield to them is only to stimulate caprice,—the demands of the former must indicate universal and necessary conditions of development. The one may have their source in a perverted individuality,—the other can be rooted only in the essential nature of man. Only very shallow thought ever sets up as a standard the individual consciousness, while true insight into the universal is the kernel of all philosophy, and the practical application of this insight the kernel of all education.

It is Fröbel's distinctive merit to have turned the light of these truths full upon the first period of life. Realizing profoundly the continuity of individual life, he traced the conscious powers of the man back to their instinctive beginnings, and, deeply imbued with a sense of the organic unity of mankind, he found in the parallel between the life of the race and the individual not merely a scientific generalization, but a clew to the manifestations of the child and a guide for his development. He has shown that human culture in all its branches is reflected in the instinctive activity of the child, and dimly responded to by the instinctive sympathy of the mother,—has analyzed the games and songs which have delighted the children of all races and of all ages, and brought to light their hidden meaning; has reproduced them in his "Mother Play and Nursery Songs" in a form adequate to this attained insight; and through this very remarkable book has bridged the gulf between the conscious and the unconscious periods of life, taught to

mothers the hitherto unrecognized aim of their own acts, and enabled them to exert upon their children, from the very beginning of life, a continuous influence tending towards a clearly perceived end.

The highest form of the child's self-expression is play, and if we observe this play carefully we shall find that it has three very interesting aspects. It is, first, the reproduction of experiences; second, a manifestation of the distinctive characteristics of the particular child; third, a revelation on the instinctive plane of the essential nature of man, and a reflection of the course of human development. Let us consider these different aspects in detail.

1. It is a truth, which we must never forget, that no one ever has, ever will or ever can really know anything except that which he has lived through. We comprehend what is around us only as we reproduce it in ourselves, and detect the outward signs of that only which we have inwardly experienced. The proverbial wisdom of all nations "sets the thief to catch the thief." The sin hidden deep in our hearts starts with a guilty blush to our cheeks when confronted with its own image. To the eyes of love the world is full of lovers. The heart that has bled knows how to pity the bleeding heart. The soul that has been tempted grows strong to help. The great mystery of the Incarnation grows clear to our minds as we realize that only by becoming man could God lift men to himself.

Deepest truths have widest reach, and we need have no hesitation in applying this insight to the child's delight in reproducing in his plays the life around him. The fact is so general that it scarcely needs illustration. A mother of my acquaintance was invited, in due form, by her little daughter to be present at the marriage ceremony of two of her dolls, and looking into the doll-house was amused to see a complete mimic representation of a wedding party. But what was her horror on the next day to find the wedding succeeded by a funeral, and twenty jointed dolls dressed in deep mourning and holding tiny handkerchiefs to their eyes, sitting round a coffin in which lay the same doll who had played the part of bride. I have seen a child not four years old repeat with her paper-dolls all the experiences of her own little life. A basin of water represented the ocean, a paper boat the steamer in which she had crossed the Atlantic, blocks arranged in different ways stood for different cities, and the little one's memories gathered themselves into a connected whole in her dramatic reproductions. I recall a little boy whose favorite amusement was to fasten himself to the hitching-post in front of his house, and there prance and rear and struggle to break loose,—another who, to the serious detriment of his clothes, would pin all the feathers he could find to his back, and then dig with hands and nails, imitating chickens in their search for food,—and a little girl, who, with wild desire to fly, spread her arms and jumped from the roof of a back building twelve feet high into the yard below. "What the child *imitates*," *says Fröbel*, "he is trying to understand."

2. This phase of play is, however, the least important one. A deeper value lies in the fact that through it the child stamps *himself* upon his experiences, and shows the form of his re-action against the external world. Deep in the heart of every man is hidden a something which distinguishes him from all other men, a power of realizing universal truths in a particular form, a capacity for adding himself to all that he receives, and organizing varied and conflicting experiences in the unity of his personality. This individual element is the one unchangeable fact about each one of us. Feelings may modify, opinions alter, bad tendencies be overcome and virtues conquered, but through all the undefinable something which makes a man himself remains. It determines the effect of external influences, makes the meat of one man the poison of another, teaches one man to love what another man hates, shows to one man beauties to which another is blind, and thrills one man with melodies to which another is deaf. It rushes into expression in the play of the child, in the song of the poet, in the system of the philosopher, and in the prayer of the saint. It wraps each man in mystery as in a garment, yet gives each man validity among his fellow-men. In one word it is the divine spark we bring with us into the world; its burning is our being; its shining is our life. How reverently then should we watch its first feeble glimmerings! How jealously should we guard the child's play from any influences which might defeat its end.

3. The third aspect of play had, however, the greatest charm for Fröbel, and he loved chiefly to trace in the games of children a reflection of the progressive life of humanity. He draws a parallel between the child's love for running and wrestling, and for all games of physical prowess, and that first stage of human society when all men were hunters, warriors and athletes. He connects the child's love for digging in the ground with that agricultural instinct which transformed nomadic tribes into nations of husbandmen. He shows us the germ of "rights and property" in the boy's love of ownership, opens our eyes to see in mud pies a faint struggle of the plastic instinct, persuades us to hear in the rhythmic cooing of the baby a prophecy of music, and bids us reverence the dawn of science in the eager habit of investigation. But he lingers most lovingly of all over those manifestations which reveal essential human nature and essential human connections, and never tires of following the soul as it struggles from darkness into light and comes to know its relations to nature, to man and to God.

I have given this general outline of Fröbel's thought merely as a clew to his interpretations of infancy and childhood. He himself rarely stated his ruling ideas but always presupposed them. They were the air he breathed, the light he saw by. The real interest of his system is in its detail. The idea of organic connection was not new with him, neither can he be dismissed when we have traced his thought to this root. He has seen as no man ever saw into the heart of the child, and

he has traced, as no man before him had done, the subtle connections between what seems most trivial and what we all acknowledge to be most true. To give a few of these connections is the object of this chapter,—that some one may be led through what I write to read what Fröbel himself has written,—the hope that guides my pen.

It is a rather striking fact that while the most obvious characteristic of every healthy child is its love of movement, it took all the scornful eloquence of Rousseau to tear off the bandages which for generations mothers had wrapped tightly around the legs of their babies. It shows us that maternal instinct is not always to be trusted, and that in one case at least babyhood has profited by the generalizations of science. In all nature nothing develops without activity,—movement and life are almost synonymous terms. The visible world on which we gaze is only an expression of the activity of invisible forces, and "everything that is does not exist a single moment by itself, but only through a constant reciprocal action with all that surrounds it." Tirelessly the planets circle in their course around the sun,—tirelessly the moving sap builds up the plant, and the blood in its circulation renews the life of the animal. Man cannot escape the universal law. To be strong and grow he must be active, and so nature who makes of every necessity an instinct sends her children stretching and kicking into the world.

Parallel with the child's joy in movement is his delight in moving objects. Keenly alive himself, he rejoices in the external sign of life. The life within him recognizes the life without, and as he watches the galloping horse, sees the bird flying through the air, or tries to catch the little fish that darts under the water, he feels in each a something akin to himself. His pleasure is great in proportion as the activity he sees is strong and free; impeded movement wakes in him always some measure of discontent.

But life not only recognizes life, it tends also to project itself, and the child communicates his own vitality even to inanimate objects. He whips the naughty stool over which he stumbles, pats the stick which he bestrides, and chatters incessantly to his unresponsive playthings. Whatever he feels within him he imputes to the objects around him, and for him there exists nothing that is not alive.

It is interesting, as throwing light upon this vitalizing tendency of childhood, to remember that the earliest form of religion is always fetichism, and that the essence of fetichism is worship of the principle of life in the individual forms. It is interesting also to notice that science in its first crude form ascribes validity to isolated objects, and very slowly grows into the knowledge that things are only vanishing phases of forces. But most significant of all is the realization that the deepest truth is dimly shadowed in these imperfect forms, and that when Philosophy has read the "open secret of the Universe," she confirms the instinct of the child and the savage and declares again the Universal Life. Fröbel believed that the painful struggle which in history has

marked the transition from the cruder to the more perfect insight might be spared the individual if the child's presentiments of the real truth of things were rightly understood and fostered. Who can say that he may not be right?

If I have made my meaning thus far clear, it will be seen that these three manifestations of the child,—love of movement, delight in moving objects, and the imputing of life to inanimate things,—all have one source, viz.: the life of the child; and that the end, of which they are the beginning, is reached when life culminates in consciousness and creation, and when the world is recognized as a reflection of the life of God. The connection is real though remote, and gives significance to the simplest efforts to meet the indicated needs. Hence Fröbel's followers study with reverence the little games in which the child represents by the movement of his hands, arms or fingers, the swimming of fishes, the flying of birds, the trotting of horses, the circular motion of the mill wheel or the swift turning of the weathercock. In each game a particular movement is emphasized, and from this standpoint we see in these simple exercises the germ of gymnastics and the beginning of definite physical training, while, on the other hand, through the representation of the life around him, the child's sympathies are quickened and his observation roused. The baby who has played that he is a little bird will notice the next bird he sees with keener interest; he has made the life of the bird his own, transubstantiated it as it were into his own flesh and blood. Fröbel thinks too, that the representation of movement stirs a presentiment of its cause, and that thus the mind is prepared for transition from the seen to the unseen, from objects to forces and from form to life. It is scarcely necessary to add that all these games are accompanied by simple words, which, reacting on the child's thought, interpret to him his action, and that these words are set to simple tunes intended to stir a feeling corresponding to act and thought.

I translate Fröbel's comments on the game of the weathercock and the game of the fishes as an illustration of his manner of treating them all.

In the game of the weathercock the forearm of the child is held as nearly as possible in an upright position, and the hand extended so that the four fingers represent the tail of the weathercock, the palm his body and the thumb his neck and head. In this position the hand is slowly moved to and fro, while the mother sings:

> As the cock upon the tower
> Turns himself in wind and shower,
> So you can turn your little hand
> While like the tower you steady stand.

"This play," you say, "is so very simple." True, yet it always delights your child. See, not with what pleasure only, but with what

earnestness he moves his little hand when you bid him show how the weathercock turns. Why is he so pleased and yet so serious? Have you not noticed that when you hold a moving object before your child in such a way that the moving cause is not apparent, that to search for this moving cause gives the child more pleasure than the moving object itself? His pleasure in moving his hand has the same basis. He feels and controls the source of a movement, the cause of an effect; it is this which fills him with such serious joy. He is experiencing the fact that a *moving* object has its ground in a *moving* force, soon he will conclude that *living* objects have their ground in *living* forces.

So far Fröbel in explanation of the baby. The rest of the commentary traces in an older child the development of feeling into partial insight.

On a windy, almost stormy day, the children follow their busy mother as she goes out of doors and hangs up the clothes she has been washing that they may dry. Where will not children love to follow when the busy mother leads!

Hark how the weathercock creaks on the tower; the wind moves it now here, now there. Here comes a hen and cock; they are not turned around like the weathercock, but the wind blows the feathers in their tails from side to side. Hear how the clothes rustle on the line; they rustle loudly as though telling a story of the strong wind. The rustling delights the children. Quickly the boy fastens a cloth to his stick and high in the air it waves and chatters of the wind; so too waves the handkerchief in the little girl's outstretched hand. But higher and freer than cloth or handkerchief the kite sails through the air. See its proud owner as with face aglow he watches it rise towards the sky! Clap, clap, clap, how the wind drives the windmill round and round, and behold, hearing the sound out runs a little boy with his paper windmill which turns more and more swiftly as he runs fast and ever faster. The mother yonder can scarcely guard her baby daughter from the force of the storm, and the man has hard work to keep his balance and not stagger in the raging wind!

"Mother this is a very fierce wind; it makes everything bend and shake. See how little sister's hair is flying, and how the clothes dance on the line. Where does the wind come from, mother, and how does it make things rustle and flutter?" "If I were to try to tell you, my child, how the wind comes you would not understand me; but this much you can understand even now. A strong power like this wind can do many things great and small, and you see these though you cannot see the wind itself. There are many great powers which we know of though we cannot see them. See, your little hand moves but you cannot see the power that moves it. Begin by believing in power; later you will understand better whence it comes; but you will never, never see it."

In the fish game which is a great favorite, the child represents the

swimming of the fishes by a very rapid movement of the fingers. The words sung are:

See how within the shallow stream
The silvery little fishes gleam;
See how they dart along the ground
Chasing each other round and round.

Fröbel's explanation refers to the pleasure of children in watching the real fish dart through the water, with which experience the game is obviously connected.

"Birds and fishes, fishes and birds, these give the child a pleasure which is always fresh. Why?—Is it not because they seem so independent in their movement, and the water and air in which they move are so clear and pure? Purity, freedom and unimpeded activity,—these are the sources of the child's joy and the needs of his soul. And yet there is nothing the child likes better than to chase the bird and catch the fish. Is not that a contradiction? Nay, mother, to me it seems not so. In the bird your child is trying to catch the bird's free flight, in the fish his quick and joyous motion. But the fish and bird when caught give no gladness. *Within* must freedom be won, *within* must activity be developed, *within* must purity be felt as the atmosphere of life. Try, mother, to bring these truths in faintest forebodings near to your child, and they shall be in him a well-spring of peace and joy."

It was Fröbel's recognition of the child's love of movement and moving objects which led him to choose the ball as his first plaything. As the separate faculties of the child sleep in the unity of his unconscious life, and this life shows itself in a general and indefinite activity, so the qualities of all material things are embodied in the ball and express their harmonious union in its extreme moveableness. The ball is thus the external counterpart of the child, its unity corresponding to his being, its ready moveableness to his intense life, and its indefiniteness making it the fit medium for the expression of his indefinite thought. He rolls it, he tosses it, he bounces it; fastened to a string he moves it up and down, right and left, round and round. He makes it creep like the mouse, fly like the bird, swim like the fish, climb like the squirrel. Soon he begins to notice form; apples, peaches, cherries, marbles, are round like his ball, and gradually by instinctive comparison of balls of different colors he recognizes color and abstracts it from form. His ball is thus, as Fröbel says, a key to the outward world and an awakener of the mind. He both sees himself in it and expresses himself through it, and through this reflection and expression learns to know himself and the world around him. Herein lies its charm for the children of all races and ages, and we are not surprised to find balls even among the remains of such a primitive people as the lake dwellers of Switzerland. Instinctive choices show universal needs and adaptations.

I am almost ashamed to add that Fröbel did not mean that babies should have object lessons on form, color and movement given through the ball, yet it seems necessary to do so when he is gravely accused of

this intention, and when some who call themselves his followers have perverted the ball to this use. Frœbel meant the child to play with the ball just as freely and instinctively as the kitten does, but he wished the mother to know and point the meaning of this play, helping the young mind thus to accumulate experiences and develop energies.

Another peculiarity of childhood, upon which Frœbel lays great stress, is the feeling of nearness to distant objects. "Heaven," says Wordsworth, "lies around us in our infancy." "We know not of changes, we dream not of spaces," writes Mrs. Browning, describing babyhood, and she adds a few lines farther on, "We dream we can touch all the stars that we see." Frœbel tells with great sympathy the story of a little boy who tried to climb to the moon, and we can all recall illustrations of the childish insensibility to distance, the instinctive feeling of connection with what is most remote. This is the germ from which Frœbel would develop gradually a deep intuition of the oneness of life,—leading from the form in which the feeling is false to the form in which it embodies the highest truth. Science tells us that "if a single grain of sand were destroyed the universe would collapse," and the deepest utterance of spiritual insight is "I and my Father are one." If unity and connection are truths of nature and of man must not forebodings of them haunt the mind from birth? And, again referring to history for a parallel, is it not fraught with meaning that man's first monument should be a tower which he vainly hoped might connect the earth and sky?

The most obvious and significant parallel between the development of the race and the individual lies in the gradual expansion of human relations. History shows us families growing into tribes,—tribes expanding and combining into nations,—nations waking to the recognition of mutual dependence,—the idea of the organic unity of mankind dawning slowly in the consciousness of man,—the brotherhood of man finding its cause and explanation in the fatherhood of God. So the physical union with the mother, in which individual life begins, vanishes in a deeper union of sympathy and love, and love thus awakened extends itself to father, sister, brother, companions, friends, home, country, humanity and God. Each phase of this progressive development rests upon that which went before, and determines that which shall come after; and Frœbel had no hesitation in connecting the first smile with which the baby responds to his mother's tenderness with that devout assurance of union with God which fears neither height nor depth, neither life nor death, neither things present nor things to come. No wonder that He whose life was the revelation of life's deepest truth, and with whom the beginning and the end were one, should exclaim with terrible emphasis, "It were better for thee that a millstone were hanged about thy neck, and thou wert cast into the depths of the sea, than that thou shouldst offend one of these little ones."

No person can visit a foundling asylum without being struck with

the listless and indifferent expression of the baby faces. During a visit of more than an hour to the celebrated asylum in St. Petersburg, where a thousand babies are cared for, I neither saw a single smile nor heard a single cry. It seemed as though the babies were hopelessly bewildered by the number and variety of the faces around them. We have all noticed how a strange face will make a baby cry, and how restless and irritable even older children are in the midst of strange surroundings. Yet how many, especially among the rich, drag their little children from place to place, confusing the tender minds with rapidly succeeding impressions, and dissipating feeling in a thousand frivolous channels, instead of concentrating it within the narrow limits of a happy home.

According to Fröbel, when the child has learned to stand and walk alone he comes to the first crisis in his history. From a state of complete physical union with his mother he has passed into a state of relative independence. If his affections have been roused as his sense of personality has developed,—if he has learned to love his mother while learning to separate himself from her,—then the best foundation for moral and social relationships has been securely laid. Separation should tend always to a deeper union. The baby's first tottering steps should be always towards his mother's outstretched arms and loving heart.

Who that has ever tried to amuse a baby has not played the Hiding Game? How many of us have ever analyzed the secret of its fascination? You throw a handkerchief over your own face, or over the baby's, only to snatch it away the next minute, and the child seems never to tire of this simple alternation of hiding and finding. Whatever gives constant pleasure is in some way connected with development, and this simple game illustrates the universal law which lifts feelings into consciousness by contrasting them with their opposites. "Why is it," Fröbel asks the mother, "that your baby loves to hide? He might lie unhidden in your arms, on your knee, close to your heart, and, lying thus, see ever your eyes looking back into his own. Does he want to conceal himself from you—to be separated from you? God forbid! He hides himself for the happiness of being found, and seeks instinctively, through momentary alienation, to quicken and intensify his feeling of union with you." For the same reason, the older child loves the fairy-tales which lift him out of his own life. The youth needs travel in strange lands in order to understand his own. Education immerses the student in the past that he may truly read the secret of the present, and God teaches his children the deepest mysteries of love and life through sorrow and death. In all attempts to apply this law, the important thing is to remember that alienation is always means to an end. The child may dwell on wonders until his own life seems vapid to him; the youth, by too long absence from his country, may wreck his patriotism; the student may lose himself so completely in the past that he can never find himself in the present; and selfish-

ness too often perverts the lessons of grief. The truth lies not in contrasts, but in their mediation, and Fröbel is careful to point out to the mother the injury she may do her child if she fails to respond to the joy he feels in his renewed and intensified union with her. "You must keep on saying, 'Darling, I'm so glad, so glad to see you,'" said a dear little girl to me, one day, when, after playing hide-and-seek for a long time, my attention began to wander. Her disappointed face showed what the recognition meant to her, and I learned a lesson I can never forget.

To my mind, one of the most suggestive connections which Fröbel has traced is that between the cuckoo game and conscience. The game itself is very simple. The child hides, and, while hidden, calls "Cuckoo! cuckoo!" to the mother who hunts for him. When she has found him, she must hide, and her voice, calling "Cuckoo!" to him, gives him a hint in what direction to look for her. "Do you say," asks Fröbel, "that there is no difference between this and the simple hiding-game? In its essence it is very different from the hiding-game, though nearly related to it. It is its expansion and development, and, practically, appears later among the favorite plays of the child. What, then, is the difference between the two, and wherein lies the essence of progressive development in the latter? Observe the plays of your child carefully, wise mother, and you will see the difference clearly. In the first game, separation and union appear as opposites, that each may be more consciously felt; in the second, through the cuckoo call, these opposites are mediated. The characteristic of the cuckoo play is, union in separation, and separation in union—and in this peculiarity lies its abiding charm. *But the consciousness of union in separation, and of separation* (i. e., *personality*) *in union, is the essence and basis of conscience.* In other words, the voice of conscience is the eternal proclamation of man's relationship to God.

"Deep meaning oft lies hid in childish play." The microscope, revealing an unseen world, has led to some of the most important discoveries of science, and, if we rightly read the instinctive life of the child, we cannot fail to find in it prophecies of the conscious life of the man. In the case just cited, the course of development is clear. Through play the mother teaches her child to listen for and love her voice. By sharing his small pleasures she lifts him into sympathy with her. The sympathy thus awakened inclines him to obedience when the same voice which delighted him in calling "Cuckoo!" bids him do this or that. The mother thus becomes her child's external conscience, and loving obedience to her wise commands prepares him, as he grows older, to hearken reverently to the voice within. Finally, as he listens to his conscience, he learns to know his God; through doing the *right*, is led infallibly to recognize the *true*. For, as goodness is the active phase of truth, and truth the intellectual phase of goodness, right action must culminate in clear vision, and the pure in heart will always see God.

Having traced spiritual insight back into its unseen beginnings, let us honestly face the question whether a soul may not fail to find its God because a baby's heart has failed to find its mother. Frŏbel has no doubt about the answer. "The feeling of oneness with a loving mother," he says, "is the germ from which springs the feeling of union with God," and adds, "If the infant be not religious, hardly will the man become so." Obviously, the question is not one of religious teaching, which the young child cannot understand, but of a religious life, which, according to his powers, he can and ought to lead. "Do the works," said the Savior of men, "and thou shalt know the doctrine, whether it be of God." "If a man," wrote the beloved disciple, "love not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

These two verses state the double condition of religious insight—divine love symbolized in human relations, and practical personal action and experience as the basis of a living creed. The infant brings his religious nature with him into the world. The soul which came forth from God bears within it the yearning after God. If this were not so, religion, at any period of life, would be an impossibility; as it is so, religious training should begin with the beginning of life, and a connected sequence of religious experiences culminates gradually in religious insight. Small chance, therefore, of true and happy religion for the man whose childish hands were never folded in prayer, whose slumbers were never soothed by sweet hymns, and the echoes of whose soul were never wakened by the upward glance, the kneeling attitude, and the devout tones of faith. Smaller chance still for him who can remember no love and care which typified, however imperfectly, the love of the universal Father. One law applies to every phase of human development, and as we learn to stand by standing, to work by working, and to love by loving, so we learn religion by being religious.

Probably all who remember their childhood remember the game of The Three Knights. In it one child personates the mother, three children represent knights, and all the rest of the players are children whom the knights want to carry away and the mother is unwilling to give up. The charm of the game is in the struggle of the knights and the mother over each particular child. Who does not see at once the instinct in which this game has its root?

With the gradually-dawning sense of personality there dawns also in the child's mind the desire to be loved. Recognizing himself, he wants recognition; feeling his distinctness, he feels also his dependence. This is a most important moment in life. When a child begins to want love, he will value that in himself which attracts love. In large measure, therefore, his standard will be fixed by the praise and blame, the sympathies and aversions, of those around him.

The game of the knights expresses the child's felt need of love, but does not show how he may be lovable. Like all the blind gropings of

instinct it indicates an end it cannot attain. Fröbel lifts it into completeness, and makes it an efficient means of developing the good in the child by changes which deepen its fascination while revealing the connection between goodness and love,—between what the child *is* and the feeling others will have for him.

In his commentary on the game, Fröbel shows how much harm is done little children by the undue emphasis placed on externals. What a beautiful child! Let me kiss his rosy cheeks! What pretty, curly hair! What a lovely dress! What will people think of you with your torn dress and dirty face? Are not these fair samples of the praise and blame given little children? Then what should we expect of them but that they would value these things supremely?

Love of approbation is a root which may bear either a healthful or a poisonous fruit. It has its deep source in the relationships of human souls to each other and to God. Consequently, it is perverted with the perversion of these relationships, and in the hearts of sinful men in a wicked world, is more often a power of evil than of good. We call the man who rises above the moral ideal of his age, a saint, and the extreme rarity of his appearance shows how largely the universal conscience determines the particular, how the tainted life-blood of humanity infects the life of each individual man.

This, of course, just means that we can only help others by being what we ought, ourselves. Our partial insights are the result of our partial being. Our feeble lives are the projection of our own feebleness. Our failure to influence comes from our failure to be. The mother who plants vanity, instead of aspiration, in her child's heart, by praising his looks more than his moral effort, and noticing his clothes more than his character, does so because in her own heart that which is seen and temporal has greater control than that which is unseen and eternal. Ask her what she most desires for her child and she will tell you that he may be good. Question her life and you will find that goodness, to her, means conformity to the external standard set up by the society in which she moves. Watch her daily actions and you will see her putting appearance before reality, striving rather to seem than to be, valuing reputation rather than character, prizing in all things the effect instead of the essence. Our praise and blame, our love and hate, cannot rise higher than ourselves, and it is because we must speak as we are that our idle words tell against us in the judgment. To play the simplest of Fröbel's games, in the right spirit, demands a soul pure in its purpose and constant in its struggle, and a rooted conviction that the life is more than meat, and the body greater than raiment.

To the need of being loved, corresponds the need of loving. The loving heart shows itself in loving actions. If we want to strengthen love we must do the acts which love commands. The feeling which does not express itself in action, dies. Fröbel lays great stress upon these simple thoughts. The basket game is one of many, in which he

shows how even a baby may do something for others. "Make a basket for papa," says the mother, and while the baby twines his little fingers in and out in imitation of weaving, she sings:

We the slender twigs are taking,
And nice little baskets making.
From the lovely rosy bowers,
We will fill it with sweet flowers.
La, la, la, la. La, la, la, la. Give it to papa.

Even the very young child can share his food, can water flowers, can give milk to his cat, can throw crumbs to his chickens, can pick up his mamma's handkerchief, can meet his papa at the door when he comes home from work. Who does not feel that if we would train the little children to do these little things we should strengthen them for the heavier duties of later life?

The instinct of children is to share the life around them. Little girls are eager to help in the work of the house, to sweep, dust, cook, sew, or do anything that older people are doing. The boy will follow his father to the farm, to the forge, to the shop, and is proud and happy to be of the least use. How often do father and mother reject the weak but willing help of the little child! How often do they complain bitterly of the laziness, selfishness and indifference of the older son or daughter!

As the child's interests and sympathies expand, he comes to notice the different activities of men. With the presentiment that he, too, is born to be a worker in the world, he eagerly watches the world's work. And not content with watching, he tries to imitate. The baby will try to follow the motions of those he sees working. The older child digs and plants, makes houses in the sand, floats his tiny boat on the water, and dams the stream to turn his toy mill. Fröbel responds to the effort of the baby by a series of dramatic games, representing the movements peculiar to different kinds of work, and to the need of the older child, by the gifts and occupations of the kindergarten, through which he is enabled to imitate all kinds of technical and artistic processes.

The importance of industrial education is every day more widely admitted. That Fröbel has found the true beginning of technical training, is also quite generally recognized. It is one of the important features of his system that a definite training of the hand is begun in babyhood. There are games to strengthen and give freedom to the wrist, there are games to discipline the muscles of the arm, there are games to teach force and flexibility to the fingers. The hand is man's first and most important tool. It cannot be too early taught to obey his thought and execute his will. We shall have no large class of skilled workmen until we learn from Fröbel how to keep hands from growing clumsy, and fingers from getting stiff.

The most fascinating feature of Fröbel's games to a thoughtful person is, however, their reaction on thought. They are rooted, every one of them, in the relationship of feeling, action, and thought; they obey,

without exception, that deep law which connects instinct, expression and insight. How through their contrasts the activity of comparison is roused; how they quicken and intensify perception, what presentiments they create of the subtle relationships of sound and movement;—how they stir in the child the sense of proportion,—how they show the soul of harmony in the relation of numbers,—how they foreshadow even the mysterious correspondence of space and time;—all these things and many, many others can only be realized by those who, believing that in the night of unconsciousness slumber all the possibilities of the poet and the philosopher, will have patience to watch with Fröbel for the dawning of the soul's light.

The opponents of the Kindergarten have indulged in a great deal of scornful mirth over what they have been pleased to call its false and pernicious symbolism. Can that be seriously called an educational system, they ask, which allows balls to be called fishes, and frogs, cats and squirrels,—which sees in little match-like sticks trees and lamp-posts and soldiers,—which makes the same block stand for a house, a chair and a sheep, and even uses the child's fingers to represent his grandmother, his parents and his brothers and sisters?

Again Fröbel appeals from the scorn of his critics to the history of the race, and the instinctive manifestations of the child. He hears untutored men call the brave man, a lion,—the meek man, a lamb,—the cunning man, a fox. He hears the savage describe his face not as round but as moon, and say of his fruit that it is sugar-cane instead of saying that it is sweet. He finds among the monuments of ancient art three cubes standing side by side, inscribed with the names of the three Graces. He studies reverently Egypt's great unsolved problems as they are imaged in the pyramids and the sphinx. He reads the spirit's faint intuition of immortality in the mysterious phœnix. Finding everywhere that man has sought to express in symbols the truths he feels, but does not understand, he turns his eyes upon the child to seek in his instinctive life another parallel with the development of mankind.

At once he notices the tendency of childhood to detect and delight in the most remote resemblances. "Father and mother stars," calls out a two-year-old baby on seeing in the sky two large, bright stars in the midst of a number of small ones. "Dust on the water," exclaims a boy of four, as standing on the sea-shore he is blinded by the mist and spray. "Let me catch the bird," cries the little girl, as she watches with delight the flickering reflection of the sunlight on the wall. Illustrations might be multiplied, but we do not need them. We have all seen the boy ride his father's cane and call it a horse; we have watched many a little girl caress the towel she has rolled and wrapped for her baby; we know how to the imagination of the child "the rose leans over to kiss baby rose-bud," and "God sends the little star baby, 'cause the moon was so lonely in the sky."

The symbolic stage of thought is characterized by the perception of resemblances, without abstraction of the qualities in which the resemblance lies. When the child calls the quivering reflection of the sunlight a bird he shows us that he has been struck chiefly with the bird's swift motion, but at the same time has not learned to consider motion as an abstraction. He has seized the bird in the quality motion, but holds this motion in identity with the bird.

So, too, it is through the creeping, swimming and climbing motions that he identifies the cat, the fish and the squirrel with his ball. His sticks stand for trees, lamp-posts and soldiers through the quality of straightness, and his many fingers on one hand suggest the merging of father, mother and children in the unity of the family.

It is a fact full of deep meaning that the obscure thought or feeling recognizes itself in a symbol, and cannot recognize itself in a definite and exact reflection. We need a mirror, not of what we are, but of what we already dimly see ourselves to be. This is the reason that the child's life grows clearer to him through the life of birds and animals than through the human life around him. He is drawn closer to his mother by watching the cat with her kittens, or the mother-bird with her young, than he is by seeing other children with their mothers. It is no idle curiosity which bids him peer into the bird's nest and watch so intently while the mother-bird feeds her young or covers them with her sheltering wings. He is fascinated because thus his own life is made objective to him, his own relationships are shown to him in symbol. Let us be glad then that Fröbel shows the baby how to make nests with his little hands, how to represent the fluttering young birds with his fat thumbs, and how to love his own mother more as she sings to him of the mother-bird.

The child not only expresses himself symbolically, but is quick to interpret the symbolism of nature. If on the one hand we recognize that he must represent before he can understand, and know that the analogies which underlie his action will in due course develop comparison and abstraction, can we doubt on the other that the types of nature will reveal their archetypes, and the material symbol vanish in the spiritual reality. Looking into the past we find that all the phenomena of nature have been worshiped by men; that the human heart has bowed itself to sun and moon, to mountains and rivers, to beasts, and even to the most disgusting reptiles. We remember the thunders and lightning of Sinai; the mystery of the burning bush and the pillar of cloud and of fire. We know that to-day the oldest of Christian churches celebrates her mysteries in symbolic forms and services, and the universal heart of Christendom concentrates its deepest feelings and intuitions in the symbol of the cross. From all these things may we not infer deep analogies between the outer and the inner world; between the truths God writes in human hearts, and those he proclaims through the thousand voices of earth, and believe that by a process we cannot trace,

the mind may move from the perception of the symbol to the conscious realization of the truth symbolized? Such, at least, was Fröbel's firm conviction; and we find him consequently in many of his little plays directing attention to the natural symbols of great truths, leading the child to love the light, teaching him reverence for unseen forces, making him feel the unity that underlies variety, and stirring within him a prophetic certainty of complete self-recognition.

A single illustration must suffice to indicate this phase of Fröbel's thought. To many, I fear, it will prove a stumbling-block; to many others, foolishness. To those only will it commend itself, who, realizing that all things are connected, know that nothing is insignificant.

"It is my firm conviction," writes he, "that whatever gives the child pure and persistent pleasure is, however, remotely connected with some deep truth of his nature, and has in it a germ of highest possibilities." In the light of this faith look at the shadow pictures on the wall!

"Between the bright light which shines on the smooth, white wall, is thrust a dark object, and straightway appears the form which so delights the child. This is the outward fact; what is the truth which through this fact is dimly hinted to the prophetic mind? Is it not the creative and transforming power of light, that power which brings form and color out of dark chaos and makes the beauty which gladdens our hearts? Is it not more than this, a foreshadowing, perhaps, of the spiritual fact that our darkest experiences may project themselves in forms that will delight and bless, if back of them in our hearts shines the light of God. Stern bare rocks and forbidding clefts grow beautiful in the sunlight, and the fairest landscape loses life, beauty and expression in the darkness. Is it not thus also with our lives? Yesterday they seemed to us full of beauty and of hope; to-day we see nothing but struggle and pain; yesterday we felt within us great possibilities; to-day we stagger under doubts, and groan in the darkness of our souls. Only clear conviction that it is the darkness within us which makes the darkness without, and that all lives are beautiful when lived in the light of God's idea of them, can restore the lost peace of our souls. Be it therefore, oh mother, your sacred duty to make your child feel early the working both of the outer and the inner light. Let him see in one the symbol of the other, and tracing form and color to their source in the sun, may he learn to trace the beauty and meaning of his life to their source in God."

The analogy between light and truth has always been most deeply felt by the most spiritual minds. The Magi said of God that "He had light for his body and truth for his soul." The Psalmist exclaims, "Thou hast covered thyself with light as with a garment. Christ tells us that "God is light and in Him is no darknesss at all;" and St. John writing of that state where we shall have done with all symbols because

SONG.

Two hands! thereon eight fingers are;
Two thumbs the two grandmothers are.
They've come to make each other a call.
'Tis long since they have met at all.
They bid each other welcome.
Oh welcome! Oh, welcome!
Such bowings and such greetings!
Such glad and tender meetings!
They talk as if they would never rest;
They tell of the basket, the eggs in the nest;
They tell of the doves and the pigeon house,
How they fly in and out in gay carouse.
They tell of the little fishes gay,
In the sparkling water floating away.
The baker and little patty-cakes;
The target the good brother makes.
Now, when they've reviewed their plays all through,
They ask each other what next they shall do—
The fingers say "To the steeple we'll go!"
But the little grandmothers they say no!
In the church door the grandmothers go.

We build up the future on the past; we look back that we may move forward, we grow strong for what is to be by seeing clearly what has been. Hence the great value of history. Hence, too, the strength of those, who, from time to time, pause in life to collect the results of living!

To most of us, however, perhaps to all of us, the first few years of life are a blank in memory. We wake to consciousness with definite feelings, thoughts and tendencies. Whence sprang the feelings? how grew the thoughts? what fixed the tendencies? we ask in vain. Over the sources of life roll the silent waves of unconsciousness, and memory loses itself in a beginning when "all was without form and void, and darkness was upon the face of the deep."

How much it would add to the power and beauty of our lives if this lost connection could at least be partially restored? Would we not better understand what we are, by knowing how we came to be? Might not a wise and tender mother, by watching her child, trace the dawning of his conscious life? might she not, by sacredly guarding in her heart and mind his small experiences, reconstruct for him the past he cannot remember? Ought not the first history a child learns be his own?

The final purpose of the "Mother-Play and Nursery Songs" is to give the child this history of his life. The baby trained in obedience to its wise suggestions, now grown to a child six years old, sees himself and his past in its pictures, and understands himself through his mother's explanation of them. On one page he is making a basket for his papa, on another he is calling the chickens, on still another he is watching and stretching out his hands to the moon. Into the general experiences it treasures up, the mother weaves particular facts out of his own

little life. Fröbel has mirrored the life of childhood; the mother learns from him how to mirror the life of her child.

The human mind has two ruling passions: to know itself and to express its knowing; being and doing, seeing and telling, insight and creation, are inseparable necessities of the soul. Feeling acts on thought, thought reacts on feeling, both complete themselves in action, which again reacts on them. Obedience to the truth we know is a key to the truth yet hidden, embodiment of the beauty we inwardly see, a revelation of the beauty yet unseen, expression of our total being the one way of learning what we are. This mutual dependence of the inward and outward is constantly before the mind of Fröbel, and I find it significant that in the last two songs of the Mother-Play he indicates on the one hand the culmination of insight in the vision of God, and on the other the culmination of expression in artistic creation. The one calls the attention of the little child to the sound of the church bell, and bids him watch the people who go to thank Him who made the flowers and birds, who taught sun, moon and stars to shine, who gave the baby to his mamma, and his mamma to him, and who loves all the little children in the world more, even, than their mammas love them. The other, detecting the child's need to collect and embody what he has observed and felt, bids the mother guide his feeble fingers to draw, however roughly, in sand or on a slate, the objects with which he is familiar. The former connects with all the reverent foreshadowing of his young heart, with the awe which silently stole over him when first he saw his mother kneeling, with uplifted gaze, beside his bed, with the devotion, which, responding to its outward sign, sprang up within him as she clasped his hands in prayer; with the intuitions stirred by the singing of sweet hymns, with the spiritual presentiments wakened by the symbolic light, with the solemn terror which crept over him in the darkness and the storm. The latter completes and satisfies the activity which led him to imitate the life around him, helps him to seize objects in their totality instead of in a single quality, and makes his representations organic by giving them permanence. This step once taken, the child enters a new phase of development. He has advanced from the fact to the picture! Here the "Mother-Play and Nursery Songs" leave him. Here the kindergarten takes him up!

To recapitulate. The baby brought with him into the world all that the man will ever develop. All his powers were wrapped up in the unity of his life. His first consciousness was the consciousness of existence. He knew himself as living, and he recognized the life without him. Life was his starting point,—to what point has he now attained?

He has learned the use of his limbs and the use of his senses; has taught the former to obey his will, and the latter to minister to his thought. He distinguishes the objects around him; he has abstracted many of their qualities and holds them apart from the objects in which

they inhere. He searches for the hidden causes of visible effects; he separates and unites; he compares and concludes. He is conscious of his distinctness and feels his dependence; has the instinct of freedom and the sense of control. His conscience alert stands guard over feeling and will. He is responsive to the love and praise of those around him. He is interested in the varied activities of men. In his small way he is a sharer of the world's work. Foreshadowings of deep truths haunt his soul. Wide laws have been hinted to him in their small applications. Instinctive sympathies are struggling towards insight. The connections of life melt into the unity of life, and darkly and feebly, yet truly, the child yearns towards

"The life of all life,
The light of all light,
The love of all love,
The good of all good,
God!"

Many, no doubt, will smile at the importance Fröbel attaches to the plays of babyhood. But those who love to realize the unity of life, will be glad to sit at his feet and learn his secret. Does not every new insight throw a light backward? Is it not the vital thought of modern science that in the history of all things we must seek their explanation? Can thought reach towards the future without striking deeper roots in the past? When we know perfectly, will not future and past melt into an eternal present?

In a moment of excitement Fröbel once gave a striking expression of his inmost thought. "Were God Himself," he exclaimed, "to lift me to the stars and offer on the one hand to reveal to me in a single flash how all things in the universe are held together,—while on the other hand the tiniest sand grain should promise me the secret history of its development,—I should say, 'Bless me, oh Father! and bid me hear the grain of sand.'"

Happy the man who penetrated with this spirit, reveres the infinitely great in the infinitely small!

PLACE OF NATURE AND LIFE IN EARLY CULTURE.

SUGGESTIONS OF PESTALOZZI AND FROEBEL.

1. PESTALOZZI.

MISS LYSCHINSKA, in her recent volume on the "Educational Uses of the Kindergarten Principle," cites the following passages from Pestalozzi's *Leonard and Gertrude* to enforce the importance of developing the activity and moral sensibility of young children by communion with nature and home surroundings and occupations. The italics are Miss L.'s:

1. "Neither book nor any product of human skill, but *life* itself, yields the basis for all education and instruction."

"She [Gertrude] drew her children's attention to various natural phenomena as these occurred in the fulfilment of domestic duties, whether in the kitchen or parlor, in the field, the garden, or the woods. *Her aim in all this was not to impart knowledge, but to awaken sympathy with objects in as far as they were interwoven with the incidents, duties, joys, and wants of the children's existence.* Whilst helping her [their mother] in the preparation of the family meal, whilst engaged in carrying wood, in lighting the fire, and in fetching water, they were forced, by the very nature of their occupations, to observe many of the properties of water, the effects of the atmosphere, smoke, wind; they noticed the changes in water when motionless in a tub or when flowing from a pump; they observed the transformations of water into ice, snow, rain, hail, sleet; they registered its action upon salt and upon a flame; were aware that charcoal and ash were obtained from wood, and that the latter was subject to changes termed decay. All this they learned, not so much through the medium of words, but through having their attention fixed upon the objects and upon the changes which took place" [as they busied themselves with the things].

We append a few passages from *Christopher and Alice* in the same spirit and aim.—*Editor.*

2. "The great point in bringing up a child is, that he should be well brought up in his own house: he must learn to know, and handle and use those things on which his bread and his quiet will depend through life; and it seems to me plain that fathers and mothers can teach that much better at home than any schoolmaster can do it at school. [And so of moral culture:] The schoolmaster tells the children of many things which are right and good, but they are never worth as much in his mouth as in the example of an upright father, or a pious mother. The child sees his father give him milk and bread, and his mother denies herself a morsel that she may give it to him. He feels and understands that he must 'honor his father and mother' who are so kind to him. So if at home a child sees a neighbor in distress of mind or body enlivened by kind words or actions of father or mother, or assists in such act towards any fellow creature, he learns to be merciful and to love one's neighbor. He learns it, without the aid of words, by the real fact; he see mercy itself instead of learning words about mercy. The parents' teaching is the kernel of wisdom. The knowledge got from doing, under wise parental example, is what the world calls practical common sense."

To the citations from Froebel, we add several valuable suggestions from Miss Lyschinska to the same point.

2. FROEBEL.

Froebel enforces the same fundamental ideas in his work on the "*Education of Man*," as will be seen in the following paragraphs. The italics are by Miss L.:

"Is there a solitary blossom, or outcome, of human thought, feeling, or volition, that does not send its taproot deep down into the subsoil of early years?"—(P. 54, paragraph 39.)

"Every trade, whatsoever the parents' calling be, furnishes a starting point to the child from whence he must work his way outwards towards the acquisition of any department of human knowledge."—(P. 58, paragraph 40.)

"Numberless perceptions regarding the constitution of things around might thus be garnered in the mind; such experience can only be supplied by the whole time and apparatus of school at an enormous cost afterwards, and perhaps it never can be supplied. So much is lost by neglecting the educational opportunities of home life."—(As above.)

"A little child knows intuitively that the conditions of its mental well-being are bound up in the avocations of its parents; hence it follows wherever they go; where they remain, it remains; it hovers about and asks questions. Parents, do not send it away in a fit of impatience, ... neither answer its questions directly. It is, no doubt, easier to listen to the statement of another than to formulate one for one's self. But the quarter of a self-found answer is of infinitely greater value to your child than one half understood from you. *Only secure to your child the conditions under which the answer is to be found.*"—(As above.)

"How eagerly does the boy or girl take part in the labors of father and mother, not in the recreative or trifling activities of life, but in those demanding concentration and exertion! But it is just at such a time that it behooves parents to be careful; for by one look, one word, they may crush the instinct of activity, the constructive faculty, for a lengthened period of time. Parents, I beseech you not to refuse your children's proffered help because it is childish, useless, or even obstructive. Think of the surcharge of energy pent up in the being of a little child thus cast upon his own resources, knowing not in what direction this power is to expend itself! The child is a burden to itself; peevishness and listlessness are the result."—(P. 68, paragraph 49.)

"If you ever count upon receiving help at your children's hands, take early heed to cherish the desire for activity, even at the cost of some self-control and self-sacrifice."—(P. 69, paragraph 49.)

"It is of the utmost importance that children should acquire the habit of cultivating a plot of ground of their own, long before the period of school life begins, for this reason: *Nowhere, as in the vegetable world, can his action be so clearly traced by him, entering in as a link in the chain of cause and effect. The effects are no less due to the intervention of his will than to the sequence of Nature.*"—(P. 75, paragraph 49.)

"An instinctive yearning drives a child to busy himself with natural objects; but this longing is not only neglected, but deliberately frustrated from the beginning. This instinct does not rest satisfied with apprehension of the facts of Nature, nor of the secondary principles which govern these; its root lies far deeper. Stripped of all disguises, it is the eternal search made by man after the first, great, personal cause—the Godhead."—(P. 87, paragraph 55.)

"How simple, how infinitely simpler than we at all imagine, are the sources and means of human well-being! All the conditions of human happiness lie at the door of each one of us, and we are blind. We may see them, but we do not heed them; too simple by far, too easy of application to attract our notice, they are held in utter contempt. We send afar off in search of help, and we know not that the educational remedy can only come from ourselves. Hence it is that a whole fortune does not suffice to restore a lost inheritance to our children, nor to make good the deficiencies in after life, which never would have existed if we had possessed greater insight into the wants of early childhood."—(P. 86.)

3. MISS LYSCHINSKA.

1. Our ideas are rapidly undergoing great modification with regard to what is the meaning and probable scope which Nature has in human affairs. Underlying, as it does, all existences, drawing as we do from it all the highly wrought material products of civilized life, finding in the recognition of its higher uniformities an exercise worthy of the keenest intellects, the source of the artist's inspiration, many are even now ready to see in Nature's teachings the symbols of yet higher truth, most weighty in their ethical bearings. In the face of all these changes, is it strange to suppose that even in education Nature may wear a new aspect and may occupy a new position?

2. *The method* above described of introducing natural phenomena to the observation of young children requires a few words of exposition. The Frœbelian believes that the younger the child is, the more he is part and parcel with Nature—at one with her. The animal is so strong in him that he is born with a very great capacity for enjoyment of the sights and sounds and changes which Nature spreads out before him. This sympathy with beasts and birds and flowers ought to be fostered and to receive direction. The object lesson, with its stereotyped number of heads ranged in unvarying order, is too artificial a method to attain the end desired, namely, that of inspiring young children with the love of Nature, giving them a habit of looking into her every-day marvels, a familiarity with her ways. The first thing to do is not so much to talk about the things, as to be *busy with* them; as a part of their education, children must have opportunities given them of entering into a kind of compact with Nature to serve and be served by her. It is not the dry anatomy of Nature's facts but the personal relation in which the child finds himself to certain objects that first awakens his interest. For this reason the educational institution I have taken as a sample counted a plot of ground under cultivation, a few pet animals, a few kitchen utensils for the illustration of the simplest domestic processes as they occurred, amongst their indispensable educational apparatus. Of course it is not the fact of possessing them, but of weaving their use into the general scheme which constitutes the value of such means.

Home surroundings, too, gain in importance in our eyes in the education of the young as we proceed on this plan. There is so much to interest and to occupy, that we have only to select from our vast store. The practice has hitherto been rather to despise what is near, with a view to sending the infant mind abroad in search of marvels; the mind, it is said, must rise above its immediate surroundings to the unseen.

A few general considerations which serve as guides in the selection of subjects, according to Frœbelian principles, may be shortly stated, viz:

1. The season of the year.

2. Local conditions (such as the pursuits of the people in the neighborhood).

3. Social customs.

To make a proper selection of subjects, and carry out the above suggestions effectually, the head of the institution should have received, in her professional training, a practical acquaintance with the simplest gardening operations.

NOTES OF VISITS TO KINDERGARTENS.

INTRODUCTION.

THE following paper is by Mrs. A. Aldrich, the first Directress of the kindergarten in Florence, Mass., which was founded by Mr. Hill, who erected a beautiful building for the purpose in lovely grounds, and invited all the citizens of the place, rich and poor, to send their children, promising to pay all expenses which their voluntary contributions could not meet. The Institute now [1880] consists of four classes, with suitable teachers, all under the able and genial direction of Miss Carrie T. Haven. The Florence kindergarten has acquired a peculiar reputation from the fact that its founder made it a point that there should be no direct religious teaching, which grew out of his disgust at the narrow ecclesiasticism which cannot see that little children should not be indoctrinated in dogmas. The extreme to which he carries his sentiments upon this point would be disastrous in its effects if he could find no one who knew how to excite the religious sentiment in children without formulas that involve dogmatism. Under the charge of Mrs. Aldrich there was no lack of religious culture of a vital nature, and when these children are old enough to hear the common religious expressions, they will have a deep meaning to them. Her mantle has fallen upon one who is also doing a good work.

Mrs. Aldrich has passed a year in Germany and sends an interesting account of her observations. She enjoyed much intercourse with the noble Baroness Marenholtz, who has done so much for the diffusion of kindergartens in Europe.—*Editor.*

MRS. SCHRADER'S KINDERGARTEN IN BERLIN.

When visiting the Berlin kindergartens I found one which was doing an independent work, embodying the vital points of the kindergarten system in a little different way from the ordinary one, but with such remarkable results that I felt it deserved close study. It will be interesting to know that the directress of it is a relative of Friedrich Fröbel, known in the history of the institution at Keilhau as Henrietta Breymann. In her own account of how she came to take up the work, she says:

"Friedrich Fröbel's mother," Mrs. Schrader writes, "was my grandfather's sister. My grandfather, on the mother's side, was Consistorial Rath and Superintendent at Nette, near Hildesheim. His name was Hoffman. My mother married the clergyman of the place, Breymann. Fröbel often visited my grandfather, and after his death he used to come

to see us from time to time. He saw me first when I was quite a child, but I made his acquaintance at Keilhau, at the age of seventeen or eighteen, having been invited to spend the summer there. I had not then the least intention of becoming his pupil; it was only a family visit to my relatives. But his conversations made such a deep impression upon me, that I asked permission of my parents to study under him. I was allowed to attend a course of lectures given by him at Dresden, and afterwards to follow him to Liebenstein, where he founded an educational establishment to prepare young women for his mission. I was deeply impressed by all he said and by his general principles, but from the first the way in which the kindergarten idea was put in practice did not satisfy my ideal. I could not say why, but I felt quite unwilling to take the direction of one, and returned home. The views of Fröbel were a revelation to me—a light shining in darkness. They appeared to me far in advance of the manners and doings of the kindergartners who were at work. I required many years and much experience of life and home to understand why I did not like the kindergartens." In conversation, Mrs. Schrader told me that from childhood her chief amusement when left to play freely was *school keeping*. Her father, the clergyman Breymann, who thought it was a far nobler life to have some definite object in it, and was quite above the common German prejudice, that if a woman did anything for money she immediately degraded herself, proposed to her and to an older sister and brother to open a school in their native place. They found suitable accommodations and opened a school, which continued for many years, was enlarged, and became a prominent institution. They were happy in it for many years, working out their own ideas of education, when Henrietta married to a government official who had profound sympathy for everything that interested his wife, and promoted any plans she might form. Her sister died, the school was discontinued, and the change from her former pursuits to that of a woman of society, which was inevitable, as she was obliged, of course, to preside at her husband's dinners and receptions, and to pay visits in return, was very irksome to her, until she thought to herself, why not use the opportunity to spread her interest and her views in regard to kindergartens, in this society which she was constantly meeting. She found a cordial response to what she no doubt did in a genial manner, for she did not make direct appeals for assistance. It was her taste and way to interest minds intelligently in the principles and leave the results to follow in due time.

In 1872 Mrs. Schrader went to Berlin to live. This was two years after the Baroness Marenholtz had left it for Dresden. While in Berlin, Mad. M. had founded the Fröbel society, but soon retired from it, because of a difference among the members as to the policy to be pursued. Mad. Meyer was also a member at that time, and left subsequently, for similar reasons. Mrs. Schrader accepted an invitation to join, but finding very soon that the leaders were more schoolmasters

than kindergartners, she, too, retired. "After this," Mrs. Schrader writes, "I was one day asked to take interest in a kindergarten for the poor, founded by Madame Marenholtz and some of her friends, which was quite independent of the Fröbel society, and at that time was without a head, and had its support from a few people who did not like to abandon it. With these my husband and I formed a new association, in which Mrs. Bertha Meyer and others became interested, because it was a work for the poor. Of the executive committee of this association I became the president, and Mad. Meyer a member.

"In the winter of 1874 I was asked to give to a small audience some lectures on the ideas of Fröbel, which met with warm sympathy from many ladies, who became my best friends and supporters in my work. With Mad. Meyer I soon after became quite intimate, and her husband helped me a great deal in all matters of business connected with the kindergarten. Its support came in part from the subscriptions of the members of our association, in part from gifts and the help of people who had not any particular interest for the thing itself, but wished to please me and my husband.

"The kindergartners whom I found at work could not execute my ideas, so I asked my friend and pupil, Fraulein Annette Scheffel, to take the direction of it in April, 1874. At the same time, we both began to give private lessons, in order to train our own assistants. My work in this small circle of ladies of which I have spoken gives me great satisfaction, but I must say that outside of it I have encountered many difficulties. The older Fröbel society is widely spread, has money, an exterior organization, with a school director for president, which has converted kindergartening into school-work, and trained kindergartners to become inferior and cheaper teachers. In our time, people are so fond of positive knowledge and of such methods as will employ the hands of children in making pretty little things for show. Besides, mothers like to have kindergartners take a great deal of work off their hands. Of course, those who like these ways did not like mine, as I can show very little in comparison, my opinion being that at the kindergarten age the work ought to be interior and preparatory. The kindergartners ought not to be trained to take the mothers' places, but only to help them. I have all those against me, also, who, disliking the kindergartens such as they usually are, and not knowing my ideas, think mine is founded on the same principle—condemning thus, without inquiry, every work that bears the name of kindergarten. My work, therefore, proceeds slowly, but I believe, nevertheless, firmly and surely.

"The Fröbel society wanted the state to take more interest in the kindergarten, and addressed the Minister of Public Instruction on the subject. He replied that he could not give any effectual help until he knew it was really useful, but that he would take steps to ascertain this. Accordingly, he requested all masters of public schools to record

and forward their observations on the children that had come to them from kindergartens. These children, in general, were badly judged. The information thus acquired was often second-hand, being given by the head-master, while the under teachers alone had to do with these children, and because there was no mention made whether the children came from real, genuine kindergartens, or only from insignificant infant schools, of which we have a great number. Among the schools there were two into which I thought our children had gone, that gave very different reports about them from any of the others. I knew the head-master of one of these schools. A year before, he had spoken to me of the children that had come to him from my kindergarten. He said some of them were the best children in the school, quite model pupils, and that others were remarkable for their moral conduct. Later, I saw his written report, which corroborated his personal statement to me. The report of the other school was bad. What does this prove?

"In my opinion, however, schools cannot be taken as the test by which to judge of the kindergarten. Some of these schools are very bad. Children going out of good kindergartens cannot endure them. Besides, it is not the only aim of the kindergarten to prepare children for public schools. To have a just idea of the results obtained, mothers and families should be asked to add their information."

The Kindergarten.

I will now endeavor to describe Mrs. Schrader's kindergarten. For a few years it increased very little, for Mrs. Schrader, having very decided ideas of her own as to what a kindergarten should be, was unwilling to increase the number of children until she had trained assistants who could do what she believed to be child-culture. Three or four years ago, after having hitherto been in uncomfortable quarters, the kindergarten was moved into an excellent room in Steinmitz street, with Mrs. Schrader's friend, Annette Scheffel, installed over it as directress. Eight rooms are occupied by the different departments. Added to these are bath-room, dispensary and store-room. A close intimacy is kept up with the mothers, whose needs and wants are fully and judiciously supplied. The most important supply furnished is pure milk, for the infants of the poorer class are ordinarily fed on beer, and the death rate is large. So great a change has been produced by this alteration of their diet, that the families whose children attend the kindergarten seemed quite renewed physically as well as morally. At these rooms, bath-tubs of all sizes are kept, to be loaned to the mothers whenever wanted. This kindergarten may be said to be a combination of what are called, with us, Mrs. Shaw's day nurseries, and the kindergartens which these nurseries often contain under the same roof, with separate matrons. In Mrs. Schrader's kindergarten, an efficient and motherly matron is always in attendance, night and day, as she lives in furnished apartments, ready to give out supplies whenever needed. Cod-liver oil, wine and extract of beef are prominent articles. I also

saw rolls of flannel, and linen bandages, and second-hand garments of every description. These are brought to the rooms, and mothers and the elder girls in the families are taught to repair and make them over to the best advantage. This is a very interesting part of the work. Children, and even grown people, feel a greater interest in preparing articles they want than in learning to mend and make with only the learning as an object.

In the first room I entered were ten or twelve babies, under three years old, drawing their dolls in little baby carriages, and one dressing his doll for the day. Balls, ninepins, reins and implements for work abounded. A quiet young girl, who seemed to be in full sympathy with them, was in charge. Twice during the morning these little things were allowed a pleasure they enjoyed greatly—going into the next room where children a little older than themselves were playing their games. On that day the game was washing, ironing and mangling their dolls' clothes, and putting into wardrobes or bureaus, which they constructed with sticks, blocks and whatever other material they needed and asked for. The older children had cut out many paper garments for these children's dolls. One little dot of a girl was folding pocket handkerchiefs and towels, and when she had done this she picked up some three-inch sticks and then, as if talking to herself, and wholly unconscious of anything else, said, "Now little sticks, you must be my wardrobe;" at the same time her busy fingers made the wardrobe, and the handkerchiefs were placed in it with great care. Another tiny little thing had done her washing very nicely, giving special attention to the rinsing; she was now ready to hang them up, and called for sticks, which she laid on the table to make her drying frame; when fully dry, according to her baby judgment, she told the sticks they must now be a bureau, and into a bureau they were soon transformed, which received the clothes when they were properly ironed and folded. Before the children are given their work they are told to give their attention, for not more than a minute, to something the kindergartner has to show, and this one moment is the base of their study for the day. If asked to give their attention too long there would be a failure, for a very young child cannot keep its attention on one thing long at a time without a strain.

The third gift was on the table in the next room (the divided cube). As it was the Emperor's birthday, some one child had built an arch through which he was to pass. All the rest of the children caught the idea and made arches for the procession—various arches and monuments in his honor. Finally a flag was thought of, and all wanted flags. These flags had been manufactured by the older children on some state occasion and were now lent, so that the jubilee was complete, and it would, perhaps, have suited the emperor far better than the celebration gotten up a few days later in his honor, for this was perfectly spontaneous, and given with a heartiness that went to my

heart. In another room, children were weaving, but the difference between this and other kindergartens consisted in some of the mats being real mats, woven from listing, which were to be carried home for use, and each one felt conscious that he was one of a little community that had something to do of which each could perform a part. The quiet simplicity and dignity of the children, as they worked, was past belief if it had not been seen.

The next room was the play-room, where some impromptu play was going on—the dramatizing of something that had really happened, their imaginations filling up any lack of incidents. This was a true picture of Fröbel's own doings. He seized upon the rugged mountain at Keilhau as soon as he and his pupils got there, to mould it to his purposes—digging out rocks and making a path up to a pretty opening that was to serve as a resort, for they scarcely had anything to live in there at first that could be called a house. Mrs. Schrader had caught his spirit truly.

Our next visit was to the music-room where the elder children repaired every day to have a real concert. Four drums and the same number of tambourines, cymbals and castanets were used by the children to accompany the piano. The time was not perfect, but almost incredible for such wee children, and they were very happy and self-possessed. Strongly accented tunes were played, and those who fully understand how children revel in such music, can perhaps faintly imagine how these rhythmical waves filled the little hearts with delight. This, like all the other occupations, was of short duration—about fifteen minutes perhaps—as long as each one could do his part without weariness.

As we crossed the hall we saw a little boy and girl washing dolls' clothes. The little boy was washing in a tiny tub on a bench just before him. There stood a set kettle low enough for his use, scoured as bright as copper can be; this work is all done by the children, each child leaving it as clean and bright as it is found. A line hung within reach upon which was a row of fairy stockings, drawers, skirts, dresses, aprons, etc., fastened with tiny clothes' pins. These clothes were airing after having been ironed, and I never saw nicer work done. The little flat-irons were just the right size. Indeed, it was a perfect laundry, and I now saw the charm of it. The dear dolls were waiting to be dressed, and when that was done, the night-gowns were to be washed. Here was a motive for work quite at the child's level. It brought pure delight because it had an immediate object which a dreary practice in laundry work would not have had.

This year there are ten children who have been through the kindergarten, and now form an advanced class. This will sound like a paradox to those who know that in Germany all children are required to go to school at six years of age, and the kindergarten has not been accepted as a part of public instruction. The influence of this particular kindergarten has been such, and so marked upon the children and their

families, that the law is not strictly enforced in this instance, though it was so in the early part of its existence. Indeed, this is the first year any have been allowed to remain any length of time after it is known or suspected that they are six or more. It is the complaint of all the kindergartners I meet here that the children are not allowed to remain long enough. The children of this advanced kindergarten, having had all their faculties so naturally cultivated, can tell little incidents in very pretty and concise language; they are then asked to write down what they have said, which they readily do, and then it is examined as to its value; anything that is wrong is made right, and then the children read it and spell the words. It can easily be seen how much ground this can be made to cover legitimately without an arbitrary direction.

The pots in which the children cultivate plants have a tiny picture or arrangement of bright colors pasted on according to the taste of the child, who thus knows it for his own, having done it himself. The hooks for the coats and hats are marked in a similar way on frames they make themselves. Parents of the better classes sometimes come and ask to have their children admitted, and plead that they shall be put in a class of the better grade. The parents are told there is no difference, that all are good and clean, and are asked to go through the rooms and see for themselves if there is any one place they would choose over another. Without an exception no choice is made. The decided liberality of Mrs. Schrader's views is apparent in this. She does not think it best to have many children in one class, because she wishes to have everything as nearly like family life as possible. The directress, Miss Scheffel, is a lady of the cultivated class. She takes no class herself, and is thus free to listen and to watch for the needs and opportunities of the children. This kindergarten has been working quietly because Mrs. Schrader knew she could not accomplish much without the right helpers. Her first object is to train thoroughly such persons as would make sure the quality of the work for many years. The kindergartners of her own training are women who are not so set in school ideas that they are unable to accept the new education freely. The whole atmosphere is growth, the principal aim to secure spontaneous ideas. Mrs. Schrader confines herself less to the kindergarten material proper than any kindergartner that I have known, but she knows how to take hold of other things in the Fröbelian spirit. If a box is wanted, boxes are the occupation of the day. The folding, cuting, pasting and ornamenting of the covers are done by the children, and they are not only for themselves but for the younger ones who are not able to do it. Whether it is beads, seeds, bits of wool, or a few pine needles that are picked up when walking, there is always an opportunity to preserve them. From the beginning Mrs. Schrader has desired to have a work-school connected with her kindergarten, and last year it was established. Fancy work of various kinds, plain knitting, wood carving, basket-making, willow mat weaving, etc., I saw pur-

sued here. The school is open two hours in the afternoon. Here, as throughout the whole establishment, the natural needs are first attended to. An advanced school has also been opened, based on natural principles, finding science and art and their uses in the needs of the moment. The varied world of enjoyment arising out of this movement fills the life here with a continual charm that is at first surprising, but when one sees it with heart as well as eyes, the wonder is that any kindergarten should be kept on any other basis. I have not mentioned that the children are invited to come back in the afternoons if they wish to do so, to carry on any work in which they may be interested. The children, who have left the kindergartens and gone into other schools, are also invited, and they come regularly on Wednesday and Saturday afternoons. They go into the work rooms, or play with the young ladies who are being trained for kindergartners, who preside over these meetings without any superintendence by Miss Scheffel. This is the mode in which these young ladies become acquainted with the children.

The tables in Mrs. Schrader's kindergarten are not lined. She thinks the lines draw the attention from the true artistic work, which needs training of the eyes, according to the opinion of the most successful German teacher of drawing, Peter Schmidt. The result in Mrs. Schrader's kindergarten is very fine.

To this account of Mrs. Aldrich we add a few extracts from a very attractive and instructive volume by Miss Lyschinska, entitled *"THE KINDERGARTEN PRINCIPLE—*its Educational Value and Chief Applications.*" Miss Lyschinska is superintendent of Method in Infant Schools under the School Board of London, and she credits to her association with one of Fröbel's family, Henrietta Schrader (née Breyman) of Berlin, and her tuition, her knowledge of the Kindergarten Principles as developed in this volume. The opening chapter is devoted to "*A German Kindergarten,*" the institution established by Mrs. Schrader, and in which Mrs. Aldrich sees so much to admire.

*Published by W. Isbister, 56 Ludgate Hill, 1880. 180 pages with numerous illustrations.

A GERMAN KINDERGARTEN.*

This institution consisted of two divisions of the Kindergarten proper, and of the Transition Class, altogether providing for children from three to six years of age. What struck me as especially worthy of notice was the *unity of plan* upon which the education during these three years was conducted. Each class represented a year of age. At three a child entered the lowest division. Here the work of the Kindergarten teacher was eminently that of a mother; yet with all the freedom of the nursery there was a thread of reason running through the day's proceedings. These were not desultory, but sustained by some central thought, which was generally taken from a conversational lesson over the picture-book, or else from the present circumstance, such as of some live pet which had to be cared for and fed.

The first quarter of an hour was generally devoted to a chat; but as the children were many, and the family type was upheld, the teacher took the children, in relays of six or seven at a time, to look at one or two plates in Fröbel's "Mother's Book"; the rest were meanwhile building or stick-laying, or playing in the garden under the direction of an assistant.

For example, a small number of children are seated round the knee of their motherly friend, who encourages them to talk freely on the experiences of the morning. Who brought Mary to the Kindergarten this morning? Who gave Annie that nice white pinafore? The recollection of the loved ones at home is stirred up, and every child contributes some little fact of its family history; each would like to tell that it has a dear mother, a father, a sister, or brother at home. This idea is seized and worked out by the motherly teacher. She inquires, relates, and finally promises to show them a picture of a family sitting together in the parlor. The picture of a home interior is shown. The heightened pleasure of the children may be read in their eager faces as they peer into the book and recognize the different members of the family in turn. After which the designs all round the central picture are looked at, and the children notice how there are father and mother hares in the long grass, accompanied by their little ones; how there is a pigeon family, a deer family, etc. The children return again to the central picture of the human family group, and finally, the disposition having been created, the finger game is introduced: "Let us look at our fingers; are they not like a little family too? See how happily they live together; they always help one another. Shall we learn a little song about the family of fingers to-day?" "Yes," the children wish to do so; and, imitating the action, they repeat the following words:—

"This is our mother, dear and good,
This is our father of merry mood,

*16 Steinmetz-strasse, Berlin. This Kindergarten, when visited by Mrs. Aldrich, had expanded so as to embrace boys and girls somewhat older than six.

This our big brother so strong and tall,
This our dear sister beloved of all,
This is the baby still tender and small;
And this the whole family we call.
See, when together, how happy they be!
Loving and working, they ever agree."

As the building lesson comes round, the same idea of the family is carried out, and the children build a "parlor" or a "house" in which the happy family is to dwell. Then the "oven" is built, and sticks are required to light it, in order that the members of the household may enjoy the family meal. On another occasion the visit of a dog to the Kindergarten is the center of interest for many days, and every occupation is in turn brought into connection with it. A trough is built for the dog to drink out of, a kennel is laid in the stick-laying lesson, and so on. In every instance there is some *center of living interest* around which the little life of these children is made to revolve, and it is drawn from the occurrences of every day. Thus the aim in this division is to awaken *interest* in the nearest surroundings, and at the same time to enlist the active powers of children in *the same direction as their impressions.*

Wheat Grown in their own Garden.

Let us trace how this method of introducing the children to life around them was continued with those from four to six years of age. These were occupied once or twice a week in gardening a plot of ground belonging to them. Here many of the plants which were to furnish subject-matter for their observation were sown, and carefully tended throughout the spring and summer. They also became practically acquainted with a few industrial processes, such as they could take part in. For instance, when "wheat" was being especially considered, the children enjoyed the fun of actually reaping the wheat they had helped to sow in spring, in the plot of ground common to all. They bound it in sheaves, and carried it in triumph into their school-room, where each child received a stalk or two with the full ear; and whilst sitting quietly round the table they held the stalks upright and close together, until the children could very nearly picture to themselves a corn-field which had taken root in-doors. The Kindergärtnerin* then led them by a series of self-made experiences to an appreciation of such facts as—

1. The height of the stalk. (This was very simply and well brought out by a story being told of how the Kindergärtnerin had played at hide-and-seek with a little boy in a corn-field during the summer holidays.)

2. The hollowness of the stalk. (The children learned this by blowing soap bubbles through the straw.)

3. The presence of knots in the stalk. (This experience was likewise gained while blowing soap bubbles; some children having been

*I keep the original word in the text. "Infant teacher" is but a cold translation of what is meant.

allowed to break the straws in the spaces between the knots, they found they could not use them.)

4. The ear of corn hangs its head. Why? (This led to an examination of an empty and a full ear.)

5. The ear is a great house in which there are many rooms.

6. In each room there lives a single little grain.

7. Of what use is the grain? (They had sown it in the spring, they were now about to learn its use experimentally.)

Another day the corn was threshed in the garden, the children using a small flail in turn. The grain was gathered and separated from the chaff by some others. Part of the grain was reserved for seed, and a small quantity was ground by the children between stones.

Another day, flour was taken and pancakes were baked. The children, under the direction of an older person, had each something to do in the process, the older ones learning to beat the eggs and to stir the flour, whilst the younger ones ran on little errands. At last, the great moment having arrived, the company sat down to enjoy the feast. Meanwhile, the leading idea was carried through the various occupations somewhat in the following manner:—

The elder children were "pricking" on paper the ear of corn or the mill which ground the corn; the younger children only outlined the millstones. Again, a scythe was sewn in colored silk or wool. When stick and ring laying was the order of the day, then the cart which carried the sacks of corn was represented, etc. The appropriate games were the "Farmer," the "Miller," the "Mill," etc.

Finally a story, or simple piece of poetry, summing up the children's experiences, was spoken or sung to the Kindergärtnerin's accompaniment on the piano. A picture representing the subject from an *artistic point of view* (the "Sower," by L. Richter) was shown, and enjoyed as a *résumé* of the children's experiences during the past week or two. There was nothing in either the story or the poem which was foreign to their experience.

LESSON ON THE COMMON IVY.

The connection the object has with the lives of children and of human beings; these impressions are to be conveyed to the children by the course of events.

When the trees stand stripped of their green dress, when the earth is wrapped in a white mantle of snow, when no flower is to be seen in the garden, then it is that the kind ivy delights us with the freshness of its green. It cannot bear to leave the old wall so ugly and gray; it throws its long arms round the crumbling stones, and clothes them in a garment of living green. Even in-doors we like to see our ivy plant; it does not ask for a place where it can be seen in the light of the sun; it is pleased with a shady corner, where it will cling to our pictures and encircle dear familiar faces with a framework of green leaves; all it asks for is air, moderate daylight, and cleanliness. It gives its very

best to the poorest amongst us; it will flourish in and adorn a garret just as readily as a window in Mayfair. Would that the children of the poor learned through us to open their eyes to see the inexhaustible beauties which Nature spreads out before all her children, that they might learn to lay hold on such pleasures as are simple yet enduring.

The Course pursued with Children.

I. A walk to the Botanical Gardens, which happened to be in the neighborhood. The children are told to look for and to store any evergreens they find during their walk. With the permission of the gardener some box, fir twigs, ivy, moss, etc., are gathered, and are put into little baskets the children take for the purpose.

II. The children decorate their respective class-rooms. Plates are filled with water and the moss, etc., is placed on them. The pictures, walls, etc., are decorated. (This is once done in the upper and twice in the lower division.)

III. A neglected pot of ivy was observed and bought. The children observe its state and remove the cobwebs, sponge the leaves, renew the earth. A place is chosen for it in the room. (Conditions of health for the plant are thus discussed. Its appearance.)

IV. A story was told. Subjects:—1. The apple-tree that had an ivy dress on in winter. 2. The neglected pot of ivy at the gardener's. This leads up to the piece of poetry spoken by the Kindergärtnerin, and gradually remembered and recited by the children in both divisions:—

When the wind sounds dreary,
When the dead leaves fall;
Then the ivy 's never weary
Creeping up the wall.
Shaking off the snow-flakes,
Laughing as they fall;
"You may bury *dead* leaves!"
Say those upon the wall.

Long ago the summer
Left us all alone;
Nothing fresh to look at
Save the cold gray stone.
Living leaves of ivy
Clinging to the wall,
Gladden with their green dress,
People big and small.

V. Occupations in connection with the above:—

Building: a wall with ivy and moss.
Sand-work: a garden, evergreens planted.
Paper-folding: a basket to hold evergreens and moss.
Pricking: the ivy leaf.
Sewing: ditto (natural coloring).
Drawing: model of the ivy leaf.
Modeling: the ivy leaf.

In these diversified occupations the constructive activity of the class, and of every member of a class, finds scope.

PREPARATION OF LESSONS.

Each object, before being treated with children, was studied by the Kindergärtnerin and her assistants, and for this purpose a meeting was arranged once a week for the consideration and preparation of the objects and their accessories. The following scheme was followed in gathering information upon a plant:—

A. External Structure.

1. Size. 2. Covering. 3. Chief parts. 4. Subdivisions of parts and their relative position.

B. Internal Structure and Development.

1. Structure of the seed. 2. Its composition. 3. Station. 4. Time of germination. 5. Process of germination (cells, structure and contents; cellular tissue; vascular tissue; circulation of juices; nutrition; root absorption; functions of leaves; extraordinary vessels and fluids). 6. Duration of growth, from the germ to the complete plant. 7. Propagation. 8. Age of plant.

C. Geographical Distribution.

D. Historical.

E. Cultivation.

1. General. 2. Diseases to which the plant is subject.

F. Its Place in Domestic Economy.

G. Classification.

(Natural orders.)

In case of an animal the information was gathered under the following heads:—

A. Description.

1. Size. 2. Covering. 3. Color. 4. Description of parts: head; body; limbs.

B. Apparatus of Animal Life.

1. Movement (anatomy, general view; muscular system, general). 2. Sensation (nervous system, general; organs of sense; expression).

C. Apparatus of Organic Life.

1. Digestive system (habitat; food). 2. Circulation. 3. Respiration.

D. Reproduction.

1. Care of the young. 2. Support of the young. 3. Metamorphosis (insects).

E. Miscellaneous.

1. Geographical distribution. 2. Age attained. 3. Relations in which the animal stands to individuals of the same species; individuals of other species, or to other orders or classes; to plants; to man. 4. Means of defense against attack.

F. Historical.

G. Domestication, or Acclimatization.

H. Classification.

1. Individual. 2. Species. 3. Family. 4. Order. 5. Class. 6. Sub-kingdom.

In order to obtain a complete general knowledge of the object to be treated, each teacher gathered information on one or two points more especially, after which the teachers met together for the interchange of such information. Prof. Moseley [English Inspector of Schools] points out the danger of incomplete knowledge on the part of the teacher.

"Had the teacher known more of the subject-matter of his lesson, it has been my constant observation that he would have been able to select from it things better adapted to the instruction of children and to place them in a simpler point of view. That he may be able to present his subject to the minds of the children in its most elementary forms, he must himself have gone to the root of it; that he may exhaust it of all that it is capable of yielding for the child's instruction, he must have compassed the whole of it. The cardinal defect of the oral lesson in elementary schools is an inadequate knowledge on the part of the teacher of that which he is teaching. If his knowledge of it had covered a larger surface, he would have selected matter better adapted to the instruction of the children. If he had comprehended it more fully, he would have made it plainer to them. If he had been more familiar with it, he would have spoken more to the point. I will endeavor to illustrate this by an example. A teacher proposing to give an oral lesson on coal, for instance, holds a piece of it up before his class, and, having secured their attention, he probably asks them to which kingdom it belongs—animal, vegetable, or mineral—a question in no case of much importance, and to be answered, in the case of coal, doubtfully. Having, however, extracted that answer which he intended to get from the children, he induces them, by many ingenious devices, much circumlocution, and an extravagant expenditure of the time of the school, to say that it is a solid, that it is heavy, that it is opaque, that it is black, that it is friable, and that it is combustible. In such a lesson the teacher affords evidence of no other knowledge of the particular thing which is the subject of it than the children might be supposed to possess before the lesson began. He gives it easily because the form is the same for every lesson; the blanks having only to be differently filled up every time it is repeated. All that it is adapted for is to teach them the meanings of some unusual words, words useless to them because they apply to abstract ideas, and which, as the type of all such lessons is the same, he has probably often taught them before. He has shown some knowledge of words, but none of things. Of the particular thing called coal, as distinguished from any other thing, he knows nothing more than the child, but only of certain properties common to it and almost everything else, and of certain words, useless to poor children, which describe these qualities. This tendency, from ignorance of things, to teach words only, runs in a notable manner through almost all the lessons on physical science which I have listened to."

We shall be glad to enrich our pages with further extracts from this excellent treatise.

INTUITIONS IN OBJECT TEACHING.

SUITABLE TO THE KINDERGARTEN PERIOD.*

DIESTERWEG, in answer to the questions of his pupils, "What are the intuitions that shall be addressed?" "What shall we awaken?" "Out of what fields?" "Whence shall we take them?"—gave the following beautiful resumé.

"Let us look at the different kinds of intuitions—let us enumerate them."

1. *Sensuous* intuitions—not given merely mediately through the senses, but immediately or directly—outward objects.
2. *Mathematical* intuitions—representations of space, time, number, and motion, also belonging to the outward world and not directly given by the senses, but mediately through them.
3. *Moral* intuitions—The phenomena of virtuous life in man.
4. *Religious* intuitions, originating in man whose sentiments relate him to God.
5. *Æsthetic* intuitions,—from the beautiful and sublime phenomena in nature and human life (artistic representations).
6. *Purely human* intuitions, which relate to the noble mutual relations of man in love, faith, friendship, etc.

 Social intuitions, which comprise the unifying of men in the great whole in corporations, in communities, and State life. The school cannot offer all these subjects of intuition according to their different natures and their origin; for the school will not take the place of life; it only supposes them, connects itself with them, and refers to them, it points them out in all their compass, occupies itself with them, and builds up with them on all sides the foundation of intelligence.

The *sensuous* intuitions relate to the corporeal world and the changes in it. The pupil must see with his own eyes, as much as possible, must hear with his own ears, use all his senses, seek the sensuous tokens of things in their phenomena upon, under, and above the ground, in minerals, plants, animals, men and their works, sun, moon, and stars, physical phenomena, etc.

The *mathematical* intuitions are developed out of the sensuous, by easy abstractions lying near at hand,—the representations of the expansion of space compared one with another, those of time in succession, the representations of number—the how much—the ever-moving representations of change in space, and the progression of the same. The simplest of these representations are those of space; the rest become objects of intuition by means of these, by points, lines, and surfaces. In arithmetic, for instance, points, lines, and their parts, bodies and their parts are the material of intuitions.

The *moral* intuitions come to the pupil through man, through his life with his relatives, as in the school through schoolmates and teachers. These are naturally *inward* intuitions which embody themselves in the

*Taken from Chapter on Anschauungsunterricht ("Intuitional" or "Object Teaching") in the edition of *Die Wegweiser für Deutsche Lehrer*, issued by Diesterweg's friends after his death in numbers from 1873 to 1879. The Chapter entire will be found in Barnard's *Journal of Education* for 1880, p. 417.

expression of the countenance, in the eye, in the speech. The pupil's own experience is the chief thing here as elsewhere. Happy the child that is surrounded by thoroughly moral, pure men, whose manifestations lay in him the moral foundation of life. The moral facts of history are pointed out to him by the teacher from his own intuition, in a living manner by means of the living word, the eloquent lips, and the feeling heart.

To *religious* intuitions the child comes through the contemplation of nature, its phenomena and beneficent workings, through the piety of his parents, the commands of the father and mother, through contemplating the community in the house of worship, through religious songs in the school, through religious instruction and confirmation in school and church, through religious-minded teachers and pastors, biblical stories, etc.

Æsthetic intuitions are awakened by the sight of beautiful and sublime objects of nature (flowers, trees, stars, crystals, sky, and sea, rocky mountains, landscapes, storms, thunder-showers, etc.), and the real objects of art, pictures and picture-galleries, statues, gardens, poetical products, and human speech. We can classify their specific differences, calling them moral, æsthetic, etc., but I hold it better to place them in one category. The strong moral law equally binding upon all men, this field of view does not include, for its contents cannot be unconditionally required. That belongs to the *free*, beautifully human development, which is dependent upon conditions that are not attainable by every one.

The so-called *purely human* intuitions are related to the nobly formed human lives of individual men whose characters (Inhalt) proceed from the strongest conceptions of morality and duty, from sympathetic affections, friendship, and love, compassion, and loving fellowship, and other shining phenomena of exalted human life as they are met with in the more refined development and culture of lofty and pure men. Happy is the child who is in their sphere! If the home offers nothing in this respect, it is difficult to supply the want. Let the teacher do what is possible by the hold he has upon the school and by all his own manifestations.

The *social* intuitions, that is the social circumstances of men in a large sense are determined for the child by the manifestations of the community in the schools, in the churches, in the assemblies of the people, in public festivals, and especially in stories in which the teacher, by his living insight into states, nations, and warlike communities, defines to the scholar the best living representations of great deeds. Our early domestic life, not a public one, was an obstacle to the growth of these so important intuitions. How can he who has experienced nothing, understand history? How can he who has not seen the people make a living picture of its life? Small republics have endless advantage in respect to the observation of public life and patriotic sentiment. Words, even the most eloquent, give a very weak, unsatisfactory compensation for observation. The year 1848 has, in this respect, brought most important steps of progress.* Prominent above all other considerations is the importance of the life, the intelligence, the standpoint, the character of the teacher, for laying the foundation of living observation in the soul, in the mind, and in the disposition of the pupil. What he does not carry in his own bosom he cannot awaken in the bosom of another. Nothing else can compensate for the want of this. The teacher must himself have seen, observed, experienced, investigated, lived, and thought as much as possible, and should exhibit a model in moral, religious, æsthetic, and purely human and social respects. So much as he is, so much is his educational instruction worth. He is to his pupils the most instructive, the most appreciable, the most striking object of observation.

* "We hope," says Diesterweg's biographer, "that Father Diesterweg would have been satisfied with the progress from 1848 to 1871 if he could have experienced it, but let us keep watch of ourselves in spite of all that, for security. The chief battle of the German nation seems but just now (1873) to be beginning."

KINDERGARTEN WORK IN CALIFORNIA.

MISS EMMA MARWEDEL.*

Since its introduction into this State, about four years ago, the progress of kindergartening has been steady, though by no means as rapid as its advocates desire. The advance of Free Kindergarten has, perhaps, been more real than apparent. In 1876 Miss Emma Marwedel came to this State from Washington, D. C., whence she was called by the Frœbel Union, of which she is a member. Her success as a trainer in the National Capital was regarded as a certain harbinger of a brilliant career here. Her first year's experience, however, fell far short of expectations. Settling in Los Angeles, she opened a Kindergarten Normal Class, but secured only three pupils—Miss Katharine D. Smith, Miss Mary Hoyt, and Miss Nettie Stewart. These young ladies, all of whom were remarkably endowed by nature for the calling they had elected, graduated with high honors in the following year. Their proficiency in details and thorough knowledge of Frœbel's philosophy as an educational system were unusually marked, and awakened great expectations regarding their future as kindergartners. Subsequent events have demonstrated that the surmises of enthusiastic friends of the system and the graduates were far from chimerical. Upon graduating, Miss Katharine D. Smith returned to her home in Santa Barbara, where she taught over a year, and until she received a call from the Public Kindergarten Society of San Francisco in 1878. Her success in this institution has been the admiration of the many who have visited it. Miss Mary Hoyt remained in Los Angeles, where she is meeting with considerable success. Miss Nettie Stewart opened a kindergarten in Los Angeles, which she conducted with flattering success until she received a position in the Deaf and Dumb Asylum at Berkeley, where she has charge of the primary department.

Shortly after the graduation of her first class in Los Angeles, Miss Marwedel was called to Oakland, where she remained about a year and until last August, when she removed to Berkeley. Among the young ladies who graduated with her in Oakland were Miss Elizabeth Reed, Miss May Benton, Miss Mary Conness, Miss Van Den Bergh, and Miss Allen. This is the Miss Lizzie Reed who did so much to build up the Jackson street Kindergarten on its organization by Mrs. Sarah B. Cooper. Miss Conness is connected with Mrs. West's Seminary, where she has charge of the kindergarten and primary department. Miss Van Den Bergh is engaged in Miss Colgate Baker's Seminary, and Miss Allen has a private kindergarten in Oakland. Miss Marwedel has since removed to this city. Miss May Kittridge is engaged in the Jackson street Kindergarten as Principal, vice Miss Lizzie Reed, resigned. Miss Lizzie Muther is now in charge of the free kindergarten under the management of the Young

* From the San Francisco Herald, July, 1880.

Women's Christian Association, which has been re-organized on the Frœbel system. She also has had the advantages of a lengthy experience in the Silver street Kindergarten. Miss Fanny Woodbridge is first assistant in the Silver street Kindergarten, and Miss Annie Stovall is first assistant in the Jackson street Kindergarten school.

Young Women's Christian Association.

On the 8th of last April a grand dramatic and social event occurred which resulted in giving to the Silver street and Jackson street kindergartens nearly four hundred dollars each. Such large returns from but one entertainment are accounted for by the fact that there were no expenses attached to it worth mentioning, as those interested in it vied with one another in the liberality of their contributions. Encouraged by this success, and aware that the Young Women's Christian Association had thoughts of abandoning its infant school, the committee in charge volunteered to repeat the comedies for the benefit of a new kindergarten to be conducted by the Association, instead of the one heretofore under its care. The proffered aid was gratefully accepted, the entertainment repeated, and between $100 and $200 realized. With this fund the Association has opened a free kindergarten on Minna street between First and Second, with new benches, tables, (gifts,) material for occupations, etc., required in a thorough prosecution of this incomparable system of mental, moral, and physical culture. Miss Lizzie Muther, the Principal, says that she finds the children very old in their ways; that they do not take to the games in the manner customary among children. Members of the Association also frequently lend their assistance. It will be readily seen that although $100 is of great assistance to an institution of this kind, it serves only to liquidate present demands, while current expenses accumulate with clock-work regularity and must be met. For this reason the committee express a sincere hope that their friends and a generous public will sustain them with liberal and correspondingly regular contributions. The Kindergarten Committee are: Mrs. J. J. Bowen, Mrs. D. Van Denburgh, Mrs. C. R. Story, Mrs. Fisher Ames, Mrs. G. P. Thurston, and Miss Atkinson. The volunteer teachers are Miss Carrie Story, Mrs. A. E. Stetson, Miss Florence Follansbee, Miss Kate McLane, Miss Kate R. Stone, Miss Mary Bates, Miss McLane, Miss Sophie McLane.

Little Sisters Kindergarten.

Last November the ladies of the Little Sisters' Infant Shelter at 512 Minna street, founded a kindergarten in connection with their establishment, which is in a flourishing condition, having thirty scholars, who are under the direction of Miss Fannie Temple. Since the introduction of the kindergarten there has been an increase in the number of children admitted to the Shelter.

The Ladies' Protection and Relief Society, which is a similar institution, is considering the expediency of establishing a kindergarten in connection with their school. The obstacle in the way of a favorable decision is purely one of dollars and cents. With funds forthcoming they would launch out at once. Good news is, however, anxiously awaited from the committee that will report at the next regular meeting to be held this month.

Shipley Street Kindergarten.

Recently several benevolent ladies interested in kindergartens opened a new school at 146 Shipley street, near Sixth, with Mrs. Lloyd, an experienced kindergartner, as Principal. The opening took place under most favorable auspices, and "Kindergarten No. 4," as it is called, promises to be the peer of any in the city. There is a daily attendance of about fifty bright-faced, intelligent children.

Jackson Street Kindergarten.

Among the most indefatigable workers in behalf of free kindergarten is Mrs. Sarah B. Cooper. Since her first visit to the Silver street Kindergarten she has worked by day and planned by night, till now she has the gratification of seeing a first-class kindergarten on Jackson street, built by her own labor and protected by her own motherly love. In this she has been ably assisted by the members of her Bible-class in Calvary Church, many of whom take turns in assisting Miss Mary Kittridge, the principal, who, by the way, is a member, as is also Miss Kate Smith of the Silver street, and Miss Lizzie Muther of the Young Women's Christian Association Kindergarten.

Prominent citizens have come forward and generously contributed five dollars per month toward the support of her kindergarten, and many others give two or three dollars per month, according to their means or inclination. Well does this good Christian woman deserve such support and encouragement in her philanthropic labors, for never was any one more devoted than she to ameliorate the condition of the ignorant, poor, and needy.

The following are the officers of the Jackson street Kindergarten: Mrs. Edward Rix, President; Miss Hattie Cooper and Miss Nellie Van Winkle, Vice-Presidents; Miss Jennie Fitch, Treasurer; Miss Hattie Horn, Sec.

Last February, Mrs. Cooper founded a receiving class, assisted by John Swett, Principal of the Girls' High School, who secured benches, blackboards, desks, chairs, stove, etc., by requisition upon the School Department. He also sent Normal Class pupils to teach, thus accomplishing a dual benefit—the children's gratuitous instruction and the teacher's practical application of theories of education.

Silver street Kindergarten.

The history of the Silver street Kindergarten alone would make a volume in itself, so many interesting incidents occur there daily. There is not a phase of human nature the Principal has not seen during the two years she has been in charge. In visiting families, she has been called upon to perform the duties of spiritual counselor, physician, mother, nurse, provider, benefactor, and general guardian; with what success may be learned from scores of parents in the neighborhood who have been raised from squalor, drunkenness, and crime to cleanliness, sobriety, and virtue, and who now speak in terms of enthusiastic and unqualified praise, tinged with reverential awe, of "Miss Kate." The Silver street Kindergarten originated as follows: In July, 1878, Professor Felix Adler, the New York philanthrophist, came to San Francisco and delivered a series of lectures on various topics, in which frequent allusion was made

to the astonishing beneficial results, morally, intellectually, and physically, of free kindergartens. On one occasion he said: "If we apply the spirit of preventive charity to our age, we must face the evil of pauperism, the root of which lies in a lack of education of the children. In the United States the social question is not yet acute, as it is in Europe, and we are called upon to prevent it from becoming a menace to our republican institutions by building up a class of voters—inaugurating the Kindergarten system of education, and so save the rising generation from destruction." In private he sought out Solomon Heydenfeldt, S. Nicklesburg, Dr. J. Hirschfelder, and other friends, all of whom he so thoroughly convinced that kindergarten was unapproachable as a moral, benevolent, and educational agency, that they agreed to organize a Kindergarten Society, if meeting with public support and encouragement. Accordingly, they set out to secure subscribers, and in one day they obtained one hundred. This was considered sufficient to form a nucleus, and a card bearing the following call was mailed to each:

DEAR SIR: A meeting for organization of the Public Kindergarten Society of San Francisco will be held Tuesday evening, July 23d, at 9 o'clock P. M., in the Baldwin Hotel parlors. The assistance and countenance of your presence at this first and most important meeting is especially and earnestly requested. For the Committee,

FELIX ADLER.

Pursuant to this call a meeting was held that evening. The attendance was very large, and Mr. Heydenfeldt was elected Chairman, and Dr. J. Hirschfelder Secretary. The proceedings were characterized by great enthusiasm and unanimity. At another meeting held two days subsequent, the "Public Kindergarten Society of San Francisco" was organized by the election of the following officers: S. Heydenfeldt, President; S. Nicklesburg, Vice-President; Dr. Jos. Hirschfelder, Secretary; Julius Jacobs, Treasurer. Board of Directors—Rev. Horatio Stebbins, John Swett, Frederick Roeding, Mrs. L. Gottig, Mrs. H. Behrendt, Mrs. H. Lessing, Miss E. Marwedel.

So faithfully and well have they discharged their duties that they have been unanimously re-elected every term, and now hold the same positions. The Directors were Schueneman-Pott, Mrs. H. Behrendt, Mrs. L. Gottig, afterwards increased by the addition of Mrs. H. Lessing and Miss Marwedel. In June, 1870, another addition was made to the Board, including Rev Dr. Stebbins, John Swett, Professor Hilgard, Dr. Fisk, Fred. Roeding. The directors now stand: Rev. Dr. Stebbins, John Swett, Dr. Fisk, Professor Hilgard, Fred. Roeding, Mrs. L. Gottig, Mrs. H. Behrendt, Mrs. H. Lessing, and Miss E. Marwedel.

A Teacher's Trials and Troubles.

On the recommendation of Miss E. Marwedel, Miss Kate Smith, who was then in Santa Barbara, was selected as teacher. Miss Smith experienced great difficulty at first in getting mothers to understand the nature and object of the new school, but succeeded in a remarkably short time. On the opening day, which was the first Monday in September, she had eight pupils, and before the week was out she had over fifty applicants and a full school. The regular attendance now is about forty. The roll numbers fifty. There are several hundred applicants. Many of the

children being street Arabs of the wildest type, the prosecution of her multifarious duties were fraught with incalculable vexation and hardships during the opening days. On the first afternoon there were several free fights, resulting in scratched and bleeding noses and faces. During a momentary and ominous silence on the second day that foreboded little good, the electrifying clang of the fire-bell brought every youngster to his or her feet, and pell-mell they rushed in an eager go-as-you-please contest for the scene of the conflagration near by. Miss Smith's warning voice was unheard or unheeded. She called after them in vain, with hands convulsively clasped, great tear drops dewing her eye-lashes, and her countenance wearing a most woe-be-gone expression. She sank upon a settee in despair, deploring from the bottom of her heart that she ever left her peaceful home and school in Santa Barbara. But the little scapegraces all returned and day by day they were gradually weaned from their unruly conduct and taught to find pleasure in obedience, and the musicians of "Sunny Italy" may grind their most heart and ear-piercing strains of unrecognizable operas under the very windows of the schoolhouse without disturbing Miss Smith's equanimity or mental serenity, for not a child will turn its head in that direction. The transformation which takes place in some children is truly marvelous, a fact strikingly illustrated in a most cruel and selfish overgrown boy, about four years old, who was among the first admitted. Both his parents were drunkards, and made a precarious livelihood by retailing liquor. The youth had been raised in the full enjoyment of the concentrated essence of malicious mischief. He had been given up as intractable at home, and so was sent to the Kindergarten, out of the way. Here his worst passions found a wide field of activity. He proved domineering and cruel to his childish associates, whom he viciously attacked on the slightest provocation. Self-willed and rebellious, he would violate every injunction of his teacher, whom he bit, scratched, kicked, and cursed from pure ugliness—often anticipating and violating her wishes with aggravating delight. From his advent he was a terror in the school-room, and was given a wide berth. Within six months he was remolded into an exemplary child, and became a favorite with all. His less robust companions looked up to him for encouragement and assistance, and he was ever ready to lend a helping hand. He grew to fairly worship his teacher, whose hands and clothing he would caress with childish expressions of spontaneous endearment, and found perfect happiness in performing for her any little favors she might ask. All his apples, oranges, sweets, cake, and flowers were brought to her, and he would refuse the use of any till she accepted a portion. He "graduated" last Christmas, and now stands at the head of his class in the primary school. This may be said of nearly every child who has gone from the Kindergarten into the public schools.

One difficulty and source of great annoyance to Miss Smith was that of striving to clean the children and keep them so. If every child required one or two daily washings at her hands, she might as well change the establishment into a bath-house, and devote her energies to ablution. Miss Smith wracked her brain for a remedy. She was well aware that to go and tell a mother that her offspring was too dirty to come to school,

would result in an open breach of friendship, if not of the peace. The plan she adopted, and which worked to perfection, was to see the mother and make a friend of her—listen to all her woes, secrets, and gossip, meanwhile, little by little work upon her self-respect and better nature till ultimately, not only the child but the whole family were transformed from mire-wallowers to paragons of cleanliness. After two years' unremitting strife, toil, and trouble, Miss Smith has the rare satisfaction of seeing grand results attend her efforts, and now she has gone East on three months' leave of absence to compare notes with leading minds in the work there. Miss Smith has been materially assisted by the young ladies of the High School Normal class, two or three of whom are in daily attendance in her Kindergarten.

Among the generous-hearted supporters of this institution are Wm. M. Lent, who was the first to avail himself of the privilege of becoming a life-member of the Society by payment of $100. His daughter, Miss Fannie, also became a life-member nearly a year ago. Hundreds of ladies and gentlemen who have visited the Kindergarten and examined its method of operation and results, have attested their unqualified belief in the system, and left substantial evidence of the fact in the hands of Dr. Hirschfelder, the Secretary. Mrs. R. Johnson, the almoner of the late Michael Reese, donated the institution $500 last December, and $400 more was realized from the dramatic benefit entertainment already alluded to; yet it requires a large amount of money to continue the successful prosecution of the work, and contributions are always welcome.

KINDERGARTEN WORKERS.

Solomon Heydenfeldt, the President, is an earnest advocate of kindergarten, and has a proposition in mind to lay before the pastors of the various churches with a view to getting them interested in the work in their respective Sunday-schools. He claims that at present only the very poor and very rich may derive benefit from kindergartering, while the great middle class is excluded. He thinks that by a very little effort a kindergarten could be opened in connection with every church and conducted at a trifling expense, till such times as provision can be made for the accommodation of all in the School Department.

Since his identification with the public Kindergarten Society, Rev. Dr. Stebbins has been a most zealous and active member. To his efforts is largely due the favorable action recently taken by the Board of Education, which seems disposed to do what lies in its power towards engrafting the kindergarten system on to that of the public schools. Dr. Stebbins, with Prof. Swett, Dr. Fisk, and Professor Hilgard were appointed by the society a committee to confer with the board upon this subject. The result of the conference was that a special meeting was held in the Board of Supervisors' Chambers, new City Hall, on February 27th, for the purpose of hearing the views of the Committee and their friends. The attendance was one of the largest ever seen there, and included scholars of every profession, educators, philanthropists, and business men. Stirring addresses were made by Dr. Stebbins, Judge Heydenfeldt, Mrs. Sarah B. Cooper, Miss Kate D. Smith, Prof. Swett, John W. Taylor, A. McF. Davis, and others, all of whom testified to the transcendent merits of kin-

dergarten over all other known systems of juvenile training, and strongly urged its adoption by the board. The benevolent side of the question, which is one of its strongest, was not advanced, but only the educational pure and simple.

Kindergartens in the Public School System.

The meeting resulted in the appointment of Rev. Dr. Stebbins, School Director Kimball, and School Superintendent Taylor, as a committee to investigate the system of kindergarten instruction, to ascertain what has been its fruits in those portions of the world where it has been generally adopted; whether it is advisable to adopt it in connection with the public-school system of this State, etc. The subsequent illness of Dr. Stebbins, chairman of the committee, prevented it from performing its duties for a time, but on his recovery the matter was pushed energetically forward to a happy consummation, for on May 24th, the committee reported in favor of establishing kindergartens, recommending the Jackson street one to be first thus recognized and adopted.

The board adopted the report, and the Freeholders' Charter contains a provision authorizing the incorporation of kindergartens in the public school system.

Who shall become a Kindergartnerin?

Miss Marwedel answers this question in the opening address to her Normal Class of 1874–5 as follows:

Only those who—

1. Are able to depend on a healthy, graceful body; a perfectly balanced, serene temper; a *good voice;* a lively, sympathetic countenance; and a loving heart for children.

2. Those who have already not only a good foundation of general knowledge, but who themselves are interested in all questions about causes and effects; able to catch at once the ideas of the child, and to illustrate them in such a manner that they shall instruct and interest the child, sufficiently to make its *own original* representation according to Frœbel's laws: dictating to develop the child's own knowledge, leading it to observe and compare for itself, from the general to the special, from the concrete to the abstract, always in direct connection with what is at hand, to make an impression upon the child's senses.

3. Those who have practical ability to learn, and artistic talent to execute Frœbel's occupations, and are able to impart them to the child without any mechanical drill (though instruction in order and accuracy in detail are essential), always bearing in mind that *these occupations* are only the *tools* for a systematic educational development of all the faculties born *in* and *with* the child; and that the explanation of *how* and *why* these tools are to be applied, according to obvious laws contain the most important points of the system, and, further, that these laws have to be fully understood in the movement plays and use of the ball, as well as in the weaving and the modeling, so that their profound logical connection, for the rigorous, systematic appliance, may be recognized. This philosophic insight into the depths of the system is needed to mature you to independence of thought and originality in arrangements,—for kindergartnerinen are *nothing* if not original,—and that you may do justice to your

individual talents, your own conceptions, your own observation of nature and life, and of their educational relation to the child and its human existence; to be saved from the great danger of debasing the system to a repetition of mere words, phrases, and dead actions, thereby introducing more monotonies, more mechanism, and narrowing influences into *this* educational training than exists in the ordinary school methods. There never was a more liberal, tolerant leader than Frœbel himself, who, in all his works and all his letters, addresses the motherly and individual *natural* teaching power and ingenuity,—the source of his own ideas.

4. Those who are able to observe, to study, and describe, the wonders and the beauty of nature and man, in that elevating, poetical, and moral sense we call *religion*,—a religion which teaches the tender heart of the child what is right and wrong, by filling its sweet mind with taste for beauty; to reject the wrong instinctively and habitually, unconsciously becoming aware that it is born to serve itself and others, and that life has no other value than what we make of it by our own work, and that each one is responsible to the *whole* of which even the child is a part; every play, every song, every little gift made by the child, being presided over by this spirit.

5. And, finally, all those who are earnestly striving to fulfill these conditions may joyfully enter the glorious field of this educational mission, known under the name of the Kindergarten system. And if ever any earthly work does carry its own reward, it is the teaching and loving of our dear little ones according to Frœbel's advice; making the teacher a child among children, and the happiest of all, because she feels that she is a teacher, a mother, and a playmate, all in one! But she must not only be the youngest and the oldest of her circle: she must also unite them. The power she exercises will lead the children, unconsciously, either to wrong habits or right power. Her unworded but powerful example is to impress the young mind with all the higher aims and laws of life.

She has to be true, firm, just, and above all, loving. The few rules, once given, have to be strictly kept; orders, when given, must be fulfilled. She must live *in* all and *for* all, never devoting herself to one while neglecting others. She must hear and see, have an eye for every thing, good and bad. Then the child will feel bound under the spiritual power, which will fill his whole imagination, his faith, his love, his veneration. She will be a teacher who never fails! And this finally is the only key to discipline. Without it all other powers will be powerless.

CALIFORNIA KINDERGARTEN UNION.

In 1879, at a meeting of Kindergartners held under the call of Miss Marwedel at Berkeley on the 8th of November, an association was formed, with the avowed objects: "to preserve the doctrines of Frœbel in purity, to encourage closer unity among his disciples, to interchange ideas, and discuss plans for improving materials, methods of teaching, and the Kindergarten."

Officers for 1879–80.

Miss Emma Marwedel, President; Miss Kate D. Smith, Vice-President; Miss M. F. E. Benton, Secretary.

EARLY TRAINING.

APHORISMS AND SUGGESTIONS—ANCIENT AND MODERN.

We are physiologically connected and set forth in our beginnings, and it is a matter of immense consequence to our character, what the connection is. In our birth we not only begin to breathe and circulate blood, but it is a question hugely significant whose the blood may be. For in this we have whole rivers of predispositions, good or bad, set running in us—as much more powerful to shape our future than all tuitional and regulative influences that come after, as they are earlier in their beginning, deeper in their insertion, and more constant in their operation.

Here, then, is the real and true beginning of a godly nurture. The child is not to have the sad entail of any sensuality, or excess, or distempered passion upon him. The heritage of love, peace, order, continence and holy courage is to be his. He is not to be morally weakened beforehand, in the womb of folly, by the frivolous, worldly, ambitious, expectations of parents-to-be, concentrating all their nonsense in him. His affinities are to be raised by the godly expectations, rather, and prayers that go before; by the steady and good aims of their industry, by the great impulse of their faith, by the brightness of their hope, by the sweet continence of their religiously pure love in Christ. Born, thus, of a parentage that is ordered in all righteousness, and maintains the right use of every thing, especially the right use of nature and marriage, the child will have just so much of heaven's life and order in him beforehand, as have become fixed properties in the type of his parentage.

Observe how very quick the child's eye is, in the passive age of infancy, to catch impressions, and receive the meaning of looks, voices, and motions. It peruses all faces, and colors, and sounds. Every sentiment that looks into its eyes, looks back out of its eyes, and plays in miniature on its countenance. The tear that steals down the cheek of a mother's suppressed grief, gathers the little infantile face into a responsive sob. With a kind of wondering silence, which is next thing to adoration, it studies the mother in her prayer, and looks up piously with her, in that exploring watch, that signifies unspoken prayer. If the child is handled fretfully, scolded, jerked, or simply laid aside unaffectionately, in no warmth of motherly gentleness, it feels the sting of just that which is felt towards it; and so it is angered by anger, irritated by irritation, fretted by fretfulness; having thus impressed, just that kind of impatience or ill-nature, which is felt towards it, and growing faithfully into

the bad mold offered, as by a fixed law. There is great importance, in this manner, even in the handling of infancy. If it is unchristian, it will beget unchristian states, or impressions. If it is gentle, ever patient and loving, it prepares a mood and temper like its own. There is scarcely room to doubt, that all most crabbed, hateful, resentful, passionate, ill-natured characters; all most even, lovely, firm and true, are prepared, in a great degree, by the handling of the nursery. To these and all such modes of feeling and treatment as make up the element of the infant's life, it is passive as wax to the seal. So that if we consider how small a speck, falling into the nucleus of a crystal, may disturb its form; or, how even a mote of foreign matter present in the quickening egg, will suffice to produce a deformity; considering, also, on the other hand, what nice conditions of repose, in one case, and what accurately modulated supplies of heat in the other, are necessary to a perfect product; then only do we begin to imagine what work is going on, in the soul of a child, in this first chapter of life, the age of impressions.

I have no scales to measure quantities of effect in this matter of early training, but I may be allowed to express my solemn conviction, that more, as a general fact, is done, or lost by neglect of doing, on a child's immortality, in the first three years of his life, than in all his years of discipline afterwards. And I name this particular time, or date, that I may not be supposed to lay the chief stress of duty and care on the latter part of what I have called the age of impressions; which, as it is a matter somewhat indefinite, may be taken to cover the space of three or four times this number of years; the development of language, and of moral ideas being only partially accomplished, in most cases, for so long a time. Let every Christian father and mother understand, when their child is three years old, that they have done more than half of all they will ever do for his character. What can be more strangely wide of all just apprehension, than the immense efficacy, imputed by most parents to the Christian ministry, compared with what they take to be the almost insignificant power conferred on them in their parental charge and duties. Why, if all preachers of Christ could have their hearers, for whole months and years, in their own will, as parents do their children, so as to move them by a look, a motion, a smile, a frown, and act their own sentiments and emotions over in them at pleasure; if, also, a little farther on, they had them in authority to command, direct, tell them whither to go, what to learn, what to do, regulate their hours, their books, their pleasures, their company, and call them to prayer over their own knees every night and morning, who could think it impossible, in the use of such a power, to produce almost any result? Should not such a ministry be expected to fashion all who come under it to newness of life? Let no parent, shifting off his duties to his children, in this manner, think to have his defects made up, and the consequent damages mended afterwards, when they have come to their maturity, by the comparatively slender, always doubtful, efficacy of preaching and pulpit harangue.

DR. BUSHNELL. *Christian Nurture.*

As we prepare in good weather whatever will be needed in a storm, so in youth must we lay up orderly habits and moderation, as savings against time of age.

Children should be led to industry in useful learning by persuasion and admonition; but never by blows and disgraceful treatment.

But such things only make them disinclined to effort and disgust them with their labor.

Blame and praise should be used alternately; but care should constantly be taken that the former does not discourage, and that the latter does not render over-confident and careless.

As a plant is nourished by moderate watering, but is drowned by too much, so are the mental powers of children strengthened by labors judiciously imposed, but are destroyed by excessive tasks.

Children should never be refused their necessary recreation; it should be remembered that nature has divided our whole lives into labor and recreation.

Thus we slacken the strings of the bow and the lyre, that we may be able to tighten them again.

Children must also be accustomed not to live effeminately, to restrain their tongues, and to overcome their anger.

Yet fathers should remember their own youth, and should not judge too harshly the transgressions of their sons.

As physicians mingle bitter drugs with sweet confections, and thus make what is agreeable a means of administering to the patient what is healthful, so should fathers unite the severity of their punishments with kindness; should sometimes give the reins to the impulses of their sons, and sometimes check them; should be forbearing to a mere error, and even if they suffer themselves to become angry, should recover again from it.

It is often well to pretend not to have observed some action of children.

When we overlook the faults of our friends, should we not sometimes do the same for those of our children?

Children should be taught to be communicative and open; to avoid all that savors of secrecy, which tends to lead them away from uprightness, and to accustom them to wrong.

The understanding is not a vessel, that needs filling; it is fuel, that needs kindling. It is kindled to truth by the faculty of acquiring knowledge, and by love.

He who listens to the speech of another without kindling his understanding at it, as at a light, but contents himself with merely hearing, is like one who goes to a neighbor for fire, but only sits still there and warms himself.

He only receives an appearance of wisdom, like the red color from the shining of a flame; but the inner rust of his soul is not heated; nor is its darkness driven away. PLUTARCH.

He who disciplines his body is healthy and strong, and many persons have thus rescued their lives from danger, served their friends, been useful to their country, gained fame and glory, and lived a happy life.

The body becomes accustomed to whatever occupation is pursued; and accordingly it should be trained to the best exercises.

Forgetfulness, despondency, ill temper and even frenzy, often assail the mind, in consequence of neglect of bodily discipline, with so much power, as even to cause the loss of what knowledge is already gained.

SOCRATES.

As the power of speech is easily misused, so are gymnastics; for superiority in bodily exercises can easily be abused to the injury of others.

Beginning with the third year, when the intelligence and the power of speech awake, the child should be occupied with plays appropriate to its age. From these plays a judgment may be formed of the child's adaptedness to a future calling.

Changes of toys should not be made too rapidly, for fear of developing instability of character.

From the third to the sixth year, suitable stories should be told the child; and these should be such as to furnish him with ideas of God and of virtue.

Parents and teachers must seek occasion of securing and maintaining influence over children by means of personal respect.

Bodily punishment is only admissible where children or pupils violate the respect due to age, or a law of education.

On the other hand, the sense of shame and of honor should early be awakened.

Parents should be more anxious to instill into their children a deep-seated youthful modesty, than to leave them a pile of gold: and therefore they should carefully keep from the sight of the young all that can injure their modesty or morals.

For where the old are immodest, the shamelessness of the young is increased. PLATO.

To the mother belongs the bodily nourishment and care of children; to the father, their instruction and education.

The distinction of sexes must early be observed.

Milk is the most natural and therefore the best food for children. Wine injures them by heating them and causing sickness.

Even children at the breast should be accustomed to suitable exercise. Children should early be accustomed to heat and cold, to confirm their health; and all habits should be taught from as early an age as possible.

Children should not be obliged to do actual labor, nor to be instructed, before the fifth year, for fear of stunting them.

The loud crying of children—unless it is caused by sickness—is their first gymnastic exercise.

Their plays should be in the similitude of what they are afterwards to practice in earnest. ARISTOTLE.

Since children are always possessed of great liveliness and susceptibility, since their powers of observation grow keener and stronger as their consciousness develops, and their impulses to activity are stronger in proportion as their character is nobler, therefore proportionately greater care should be taken to preserve them from immoral influences, to protect and direct the growth of the mind, and to accustom them to proper modes of speech.

Parents and teachers should show to their children and pupils a truly virtuous example; and punishments should be proportioned to faults, and should be so administered as to produce improvement.

Although the virtues of good nature, mildness and placability are high ones, still they must have their limits; and must not interfere with the strictness necessary to maintain the laws.

Man must early be trained to the conviction that the gods are the directors of all things, and that they see the inmost thoughts of men.

It is only by this means that men will be preserved from foolish presumption and from wickedness, as Thales says: That men must live in the consciousness that all around them is filled with the gods. This will keep them more chaste than if they were in the holiest of temples.

From religion, which is a holy fear of the gods, proceed the virtues of modesty, and filial piety.

The peculiar traits of each character should be developed; it should not be attempted to impress a foreign mark upon them; just actors are wont to select not the best parts, but those most suitable to them.

It should not be claimed that there is no art or science of training up to virtue. Remember how absurd it would be to believe that even the most trifling employment has its rules and methods, and at the same time that the highest of all departments of human effort—virtue—can be mastered without instruction and practice. CICERO.

The education of children should begin at their birth.

Bathing children and letting them crawl about are to be recommended.

We came into the world entirely ignorant, and with incapable bodies, but with the capacity to learn.

Man learns incredibly much in the first years of his life, by mere experience, without any instruction at all.

Impressions on the senses supply the first materials of knowledge. Therefore it will be well to present these impressions in a proper order. Especially should the results of seeing be compared with those of feeling.

By motion they learn the idea of space, so that they no longer grasp after distant objects.

Children speak at first a universal natural language, not articulated, but accented and intelligible.

Nurses understand this language better than others, and talk to the children in it.

What words are used in it are indifferent; it is only the accent which is important.

It is assisted also by the children's gestures and the rapid play of their features.

Crying is their expression for hunger, heat, cold, &c.

Their grown up guardians endeavor to understand this crying and to stop it; but often misunderstand it, and try to stop it by flattery or blows.

The first crying of children is a request.

If this is not attended to, they proceed to commanding.

They begin by helping themselves, and end by causing themselves to be waited on.

All the bad conduct of children arises from weakness.

If they are made strong, they will be good.

One who can do all things, will never do anything evil.

Before we come to our understandings, there is no morality in our actions; although we sometimes see manifestations of it in the susceptibilities of children to the actions of others.

The tendencies of children to destructiveness are not the result of wickedness, but of vivid impulses to activity.

Children should be helped when it is necessary; but no notice should be taken of their mere notions; and they should be made to help themselves as much as possible.

Causeless crying will be best cured by taking no notice of it. For even children dislike to exert themselves for nothing.

Crying can be soothed by drawing the child's attention to some striking object, without letting it know that you are paying it any special attention.

Costly playthings are superfluous. Cheap and simple ones are precisely as good.

Nurses can entertain children very much by telling them stories.

Some few easily pronounced words should be often pronounced to the child, names of things which should be shown to them at the same time. ROUSSEAU.

The youngest children should be instructed in things visible.

Upon such, pictures make the deepest impression.

Examples are for them; and precept; but not abstract rules.

The teacher should not be too much of a genius.

Or if he is, let him learn patience.

It is not always the pupils who understand quickest who are the best.

The sloth of pupils must be compensated by the teacher's industry.

Beginners must work slowly; and then faster and faster, as they advance.

Learning will be pleasant to the pupils, if their teachers treat them in a friendly and suitable manner; show them the object of their work; do not merely listen to them but join in working with them and converse with them; and if sufficient variety is afforded.

It is especially important that the pupils should themselves be made to teach; Fortius says, that he learned much from his teachers, more from his fellow-pupils, and most from his scholars.

The school is a manufactory of humanity.

The art of training up men is not a superficial one, but one of the profoundest secrets of nature and of our salvation. COMENIUS.

Be careful of your children and of their management. As soon as they begin to creep about and to walk, do not let them be idle.

Young people must have something to do, and it is impossible for them to be idle.

Their bodies must be kept in constant activity; for the mind is not yet able to perform its complete functions.

But in order that they may not occupy themselves in vicious or wicked ways, give them fixed hours for relaxation; and keep them all the rest of the time, as far as possible, at study or at work, even if of trifling usefulness, or not gainful to you.

It is sufficient profit if they are thus kept from having an opportunity for evil thoughts or words.

Therefore it is that children are nowhere better situated than at school or at church. MOSCHEROSCH.

Domestic government is the first of all; from which all governments and dominions take their origin.

If this root is not good, there can be neither good stem nor good fruit from it.

Kingdoms, moreover, are made up of single families.

Where fathers and mothers govern all at home and let their children's obstinacy prevail, neither city, market, village, country, principality nor kingdom can be governed well and peacefully. LUTHER.

Doctor Martin Luther wrote to his son as follows: Grace and peace in Christ, my dear little son. I see with pleasure that you learn well and pray constantly. Continue to do so, my son. When I come home, I will bring you a beautiful present.

I saw a beautiful pleasant garden, where many children were walking, with golden clothes, and eating beautiful apples under the trees, and pears and cherries and plums, and were singing and jumping and enjoying themselves; and they had beautiful little ponies with golden bridles and silver saddles.

Then I asked the man who owned the garden, what children these were. And he said, "These are the children who pray willingly, learn well and are good."

Then I said, "Dear man, I also have a son, called Hanschen Luther. May he not also come into the garden, so that he can eat such beautiful

apples and pears, and ride such pretty ponies, and play with these children?"

Then the man said, "If he prays willingly, and learns well and is good, then he may come into the garden, and Lippus and Jost too; and if they all come, they shall have fifes and drums and singing and all sorts of stringed instruments, and dance and shoot with little cross-bows."

And he showed me an open meadow in the garden, arranged for dancing; and there were hanging up many golden fifes and drums and silver cross-bows.

But this was quite early, and the children had not dined; so that I could not wait to see the dancing. So I said to the man, "Ah, my dear sir; I will go at once and write all this to my dear little son Hänschen, so that he shall pray constantly and learn well and be diligent, so that he also may come into the garden; but he has an aunt Lehne, whom he must bring with him."

Then the man said, "It shall be so; go and write so to him."

Therefore, dear little son Hänschen, learn and pray with good courage, and tell Lippus and Jost also, so that they may pray and learn also, and then you can all three be admitted into the garden.

And now you are commended to the Almighty God. And greet aunt Lehne; and give her a kiss for me. LUTHER.

As birds are born with the power of flying, horses with that of running, and beasts of prey with a furious courage, so is man born with the peculiar faculty of thinking, and of mental activity.

Therefore do we ascribe to the soul a heavenly origin.

Defective and under-witted minds, mental abortions and monstrosities, are as rare as bodily deformities.

Not one individual can be found who can not by labor be brought to be good for something.

Any one who considers this will as soon as he has children devote the utmost care to them. QUINTILIAN.

The symptoms of children's inclinations are so slight and obscure, and the promises so uncertain and fallacious, that it is very hard to establish any solid judgment or conjecture upon them.

A tutor should have rather an elegant than a learned head, though both, if such a person can be found; but, however, manners and judgment should be preferred before reading.

'Tis the custom of schoolmasters to be eternally thundering in their pupils' ears, as they were pouring into a funnel. Now I would have a tutor to correct this error, and that, at the very first outset, he should, according to the capacity he has to deal with, put it to the test, permitting his pupil himself to taste and relish things, and of himself to choose and discern them, sometimes opening the way to him, and sometimes making him break the ice himself.

Socrates, and since him, Arcesilaus, made first their scholars speak, and then spoke to them.

'Tis the effect of a strong and well-tempered mind to know how to condescend to his pupil's puerile notions and to govern and direct them.

Let the master not only examine him about the bare words of his lesson, but also as to the sense and meaning of them, and let him judge of the profit he has made, not by the testimony of his memory, but by that of his understanding.

Let him make him put what he hath learned into a hundred several forms, and accommodate it to so many several subjects, to see if he yet rightly comprehend it, and has made it his own. 'Tis a sign of crudity and indigestion, to throw up what we have eaten in the same condition it

was swallowed down; the stomach has not performed its office, unless it hath altered the form and condition of what was committed to it to concoct.

Our minds work only upon trust, being bound and compelled to follow the appetite of another's fancy; enslaved and captive under the authority of another's instruction, we have been so subjected to the trammel that we have no free nor natural pace of our own.

Let the tutor make his pupil examine and thoroughly sift everything he reads, and lodge nothing in his head upon simple authority and upon trust.

Bees cull their several sweets from this flower and that blossom, here and there where they find them, but themselves after make the honey, which is all and purely their own, and no longer thyme and marjoram.

So the several fragments the pupil borrows from others he will transform and blend together to compile a work that shall be absolutely his own.

To know by rote is no knowledge.

Our pedagogues stick sentences full feathered in our memories, and there establish them like oracles, of which the very letters and syllables are the substance of the thing.

I could wish to know whether a dancing-master could have taught us to cut capers by only seeing them do it as these men pretend to inform our understandings, without ever setting them to work, and to make us judge and speak well, without exercising us in judging and speaking.

'Tis the general opinion of all, that children should not be brought up in their parents' lap. Their natural affection is apt to make the most discreet of them over-fond.

It is not enough to fortify a child's soul, you are also to make his sinews strong; for the soul will be oppressed, if not assisted by the body.

A boy must be broken in by the pain and hardship of severe exercise, to enable him to the pain and hardship of dislocations, colics, and cauteries.

Let conscience and virtue be eminently manifested in the pupil's speech. Make him understand that to acknowledge the error he shall discover in his own argument, though only found out by himself, is an effect of judgment and sincerity, which are the principal things he is to seek after, and that obstinacy and contention are common qualities, most appearing in and best becoming a mean soul.

Let him examine every man's talent; and something will be picked out of their discourse, whereof some use may be made at one time or another. By observing the graces and manners of all he sees, he will create to himself an emulation of the good, and a contempt of the bad.

Let an honest curiosity be planted in him to enquire after every thing, and whatever there is of rare and singular near the place where he shall reside, let him go and see it.

Methinks the first doctrine with which one should season his understanding, ought to be that which regulates his manners and his sense; that teaches him to know himself, and how both well to die and well to live.

How many have I seen in my time, totally brutified by an immoderate thirst after knowledge!

Our very exercises and recreations, running, wrestling, music, dancing, hunting, riding, and fencing, will prove to be a good part of our study.

I would have the outward behavior and mien, and the disposition of the limbs, formed at the same time with the mind.

It is not a soul, it is not a body, that we are training up; it is a man, and we ought not to divide him into two parts; and, as Plato says, we are not to fashion one without the other, but make them draw together like two horses harnessed to a coach.

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TO SUBSCRIBERS FOR 1880.

In my desire to give to each number of the Journal for 1880 the usual variety of topics of permanent value, and at the same time to treat the Kindergarten and Child-Culture with the fulness promised in the opening article for the year, I shall with the issue for this quarter have extended the volume beyond the average size of other annual volumes, and with the Index to at least 128 pages beyond the number promised in the Terms for the year. I find also that some of the articles destined for the volume of "Kindergarten Papers" will not be ready for publication within the year. I have, therefore, concluded to carry these and other papers into the Numbers which will be issued in 1881 on the same conditions as in 1880—except that the first Number (for March) will be sent to all subscribers for 1880 without charge, and to all subscribers for 1880 and 1881 on the payment of $6 for the two years, or $2 additional to the payment made for 1880.

HENRY BARNARD.

HARTFORD, September 15, 1880.

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